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Volume 95 - 1973

Prepared by
Bradley E. Weidenhamer
Librarian,
Ashland Theological Seminary

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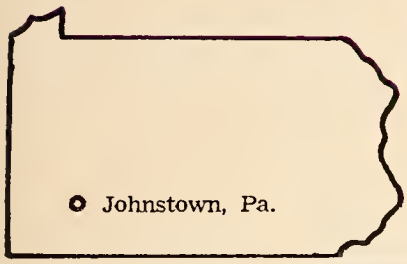

The Brethren
EVANGELIST

Vol. XCV January 13, 1973 No. 1

The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Woman's Missionary Society .... Mrs. Judith Steiner

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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NOTES and COMMENTS

COVER PHOTOGRAPHS

Center photo—Mr. Charles Munson, Sr. and Miss Marjorie Feth, resident and Director of Nursing respectively at Brethren Care, Ashland, Ohio.

Top photo and others clockwise—Open Doors at Brethren Care; Retirement Apartments under construction on College Avenue at Ashland; New facility at The Brethren's Home, Flora, Indiana; Architect's concept of Center Street apartments for elderly housing at Ashland, Ohio; Site of next retirement center of The Brethren Church - Pennsylvania.

S-79486

By the Way

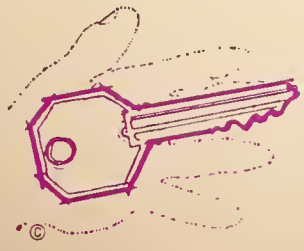
OPEN THE DOOR!

The last grain of sand has sifted through the aperture of the 1972 hour glass and already this time-piece has been turned over to record the passing of the ever fleeting moments of the year which has just begun.

Granted, had some of the incidents which occurred in 1972 been certain manufactured objects it would have been far better, to paraphrase one wag's way of stating it, if they were to have been recalled.

Yet, we cannot spray a few pages of last year's diary with a certain disinfectant and make them disappear as the TV commercial portrays, but we can wrap the other pages with the ribbons of happy moments, of pleasant memories, the inspiration and good influence left to us as a legacy by certain individuals and events.

A new lock has been installed on the door to 1973 and the key has been entrusted to us to unlock the entrance to what can be a much different, a much better year.



It is a most ungracious host who unlocks the door and then neglects to open it to warmly greet the invited guest. The key to the new lock was presented to the Christian world in 1972. Not as a symbolic 'key to the city' which has no practical function, but to unlock 1973 and opening the door wide to call our continent to Christ.

St. Louis, Missouri proudly displays the mammoth stainless steel arch named, The Gateway to the West. Key '73, were it literally to be considered a key infinitesimally small compared to the gigantic engineering marvel, could well open the Gateway to Heaven.

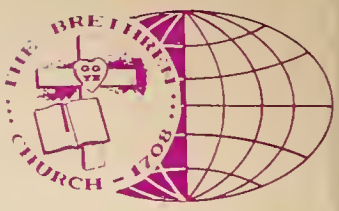
This program is definitely designed to do more than add some numerical figures to a statistical report.

It could also halt the trend of giving a man a number on a perforated card and running him through an IBM machine periodically by re-instating him to the status originally reserved for him, that of a human being.

The young people at EXPLO '72 opened the gate and swept the sidewalk and porch. If all of Christianity is to call our continent to Christ there is one thing left to do, Open the door!

(G.S.)

MISSIONARY NEWS



TRANSLATION FROM NIGERIA

Pastor and translator
John Guli

The following is excerpted from a letter by Roger Mohrlang, working with Wycliffe Bible Translators where he announced that the last chapter of the first draft of the Higi New Testament had been completed by John Guli. John has been assisted in his seminary training by the Brethren Church and the translation work is closely related to the literacy work being carried on by Larry Bolinger.

. . . As we sat out in the moonlight on the cool sand afterward, John shared with me the struggle he had had to see it through to the end, and what it had cost him in the way of personal goals to do it—and we praised God together. Very few of the Christians here realize the thousands of hours of hard work, sweat and perseverance that it's taken to bring it to completion.

As we've worked together over the past four years, John and I have grown very close together. To me, it's beautiful to see the effect these years have had on his life—the effect of thousands of hours of thinking on the deepest issues of life in the process of struggling to translate the Word of Christ into his own language. He's become strong through it, and the new strength is reflected in his preaching . . . he shared with me how strongly he had been impressed by the life of Paul and by the ultimate claims of God on his own life, as he had sat at the translation table. . .

And so we push ahead on the manuscript of the next-to-last typing of the New Testament, for the final polishing and checking. It's great to feel that we're running down the last lap. We're encouraged that more and more of the Christians are becoming fluent in reading Higi as they join in the work of checking the translation. John and I smile to ourselves as we see them reading and enjoying the translation, knowing the effect that it can have on their lives—just as it's had an effect on our own lives as we've worked on it over the past four years.

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:

Phil & Jean Lersch

Bonnie Munson

"THERE'S GOOD STUFF IN THERE"

One day after school, as the door to Brethren House swung open, we heard one young boy outside yell to his buddy. And these were his exact words—"There's good stuff in there."

This was during Thanksgiving week, and the "good stuff" inside included the following:

(1) Original Thanksgiving Stories — written, tape-recorded, and illustrated in a booklet by girls from the neighborhood.

(2) Tape-recorded narration of book entitled, "The Happy Feeling of Thank You."

(3) Tape recording of the Bible Story about the Ten Lepers who were healed by Jesus, with only one returning to thank Him (Luke 17:11-19).

(4) Craft table with supplies for making a Place Card for every person to be present at the family's Thanksgiving table. Each carried the message, "God Never Stops Giving."

(5) A Wall Mural, upon which each child could draw a picture of something we can see that we are thankful for.

(6) A Thanksgiving List (on the wall), upon which each child could write a word suggesting something we cannot see that we are thankful for.

(7) Flannelgraph Story of the "Ten Healed Lepers," which could be manipulated by any child who learned the story.

(8) Tape-recording of the hymn, "I Thank Thee Lord, for Strength of Arm," which could be listened to with a headset.

(9) A Pocket Chart, upon which the words to the hymn could be arranged in proper sequence.

The children were free to engage in any activity on the list, and repeat each one as often as they pleased. Every time a child completed a task he was permitted to place a small styrofoam circle on a dowel rod mounted in a styrofoam base.

The "visible goal" was to see how many dowels we could fill up by working together on the activities. One "invisible goal" was to engulf each child in a variety of worthwhile learning activities related to Thanksgiving. Another was to help him catch the spirit of working together toward the visible goal of filling-up the dowel rods. There was no recognition of individual achievement; the only record kept was what the group did as a whole.

One other week this fall group effort was recognized by allowing each child to put a kidney bean in a jar every time he finished a task. While getting excited about filling the jar with beans, many were involved in input and self-expression through the learning activities available in various corners.

The usual pattern on weekdays at Brethren House is to acknowledge individual advancement on the Progress Chart. But occasionally this idea of working together deserves demonstration and recognition—regardless of who gets the credit.

Phil

WORSHIP STYLES

Everybody knows that **each person is different.**

This fact is **not new,** but some new **trends** are emerging based on this fact.

One trend is "individualization." Because people are different, their needs can best be met in different ways. At least we have found this to be true at Brethren House worship services. Granted, a separate worship service can't be planned for every individual. But some people seem to respond to opportunities for worship in a rather traditional structured setting. Others need a freer, more informal setting with innovative media.

So, on October 1, we changed the format of Sunday morning activities at Brethren House to try to meet personal needs more effectively. At 9:15 those who desire the more formal, structured worship service gather for the offering, message, and special music. Then, at 10:15, these adults move to the parsonage to engage in individualized study of various aspects of the Bible and Christian living—as well as occasional teacher-led classes.

Back at Brethren House, about 10:30, children of the community come for the individually-paced learning activities that suit each one's style of learning. Sometimes these activities are geared for complete self-pacing; at other times, teams are paired for greater enabling in learning. Even in this method of learning there are differences of need. Some work better alone, feeling less threatened. Others need the support of a team member. So we try to tailor the methods to the needs and capabilities.

At 11:30 those who have been following their individual or team pursuits of learning are called together, usually by the autoharp, for 30 minutes of corporate worship. Occasionally adults who have been studying at the parsonage join to help or observe this less-formal worship experience.

Because understanding of the reasons for engaging in certain worship activities is lacking in some of the children who attend, participation is planned to teach the meaning and means of worship. Small groups have together considered the question—WHAT HELPS YOU THINK ABOUT GOD? The suggestions that evolved from this discussion provided some of the format for the following Sunday worship activities.

At another session small groups were given the assignment of writing their own version of Psalm 100:5. ("The Lord is good; his love lasts forever, and his faithfulness for all time." TEV) Here is the result of that effort which was tape-recorded and used for the following Sunday morning Call to Worship:

"The wonderful, forgiving mercy of the Lord
is super-terrific.
If you don't love God, He still loves you.
His love never stops.
His love keeps on going,
His love never stops.
God's truth stays from now on till the end
of everything."

The Sunday before Thanksgiving, after the youngest class had explored the account of the Ten Lepers, the group involved themselves in the enactment of this parable of Jesus by assuming roles in the story. This was spontaneous, directed simply by the pastor.

Although we have not increased Sunday morning attendance notably, we do feel that we are better meeting the needs of those who do come by this means of providing different styles of worship.

Jean

MISSIONARY EMPHASIS MATERIAL

by Larry Baker

I would suggest **A Successful Missionary Program in Your Church** by Rev. Willis E. Garrett be read by every pastor and missionary committee member in the local church.

It is a short, concise statement of the purpose for mission emphasis, the duties of the mission committee and its organization, and the preparations necessary for a successful missionary conference. It emphasizes the fact that mission emphasis is an all year program. It offers suggestions on how to support missionaries in prayer, financially, and on special occasions.

This book, also, contains very good job descriptions of the duties of the missionary committee during the year and while arranging an annual missionary conference. In fact, parts of this book could be used as a check list for the readiness of a missionary conference and the greatest thing about the book is that it only costs twenty five cents or five for a dollar from: Back to the Bible Broadcast, Box 82808, Lincoln, Nebraska 68501

GRAHAM NOTES SIGNS OF SECOND COMING IN HIS REPORT ON GLOBAL JOURNEY

ATLANTA (EP)—The Middle East tension, increasing moral permissiveness, the emergency of Iran and the wide-ranging extent of knowledge and travel were seen by Evangelist Billy Graham as signs that the Lord's coming is near.

In his first press conference since returning from a crusade in India the evangelist reported on his Nagaland crusade in North India, on visits with India's Prime Minister, and on major engagements overseas in 1973.

In New Delhi Dr. Graham said he discussed the missionary situation in India with Prime Minister Indira Ghandi and believed the situation there was better. He told the head of state that most mission boards specifically instructed their overseas representatives to stay out of politics in the host country. India has banned some missionaries on charges of subversive political activity. The evangelist said government authorities assured him the situation had improved.

Evangelist Graham in his report commended President Nixon for appointing Daniel P. Moynihan as ambassador to India and told reporters the Chief Executive "could not have chosen a man more capable to represent the U.S. in the world's sixth largest country."

Asked about his visit to the Shah of Iran, the evangelist said he stopped in Teheran in response to a long-standing invitation. He noted that he discussed biblical prophecy about Persia with the Shah and found him to be "one of the most knowledgeable leaders I have met."

In 1973 the evangelist said he expects to participate in a South African regional congress on evangelism provided black and white speakers and delegates be housed together, eat together, and sit together in the meetings. After reaffirming his opposition to apartheid, he told reporters he was not going to South Africa for a political or social purpose but simply to proclaim the Gospel of Christ.

What would he do if the promise of integrated facilities had not been fulfilled when he arrived in South Africa? "I'd probably go play golf with Gary Player," Dr. Graham said.

His other major overseas commitment next year is a series of crusades in Korea with the final meetings in the capital of Seoul (which, he said, may be the largest of his career), and participation in SPREE 73 (London's "Spiritual Re-emphasis" outreach) the last week in August where some 25,000 youth are expected.

RELIGIOUS CREATION THEORY VOTED OUT OF CALIFORNIA TEXTBOOKS

SACRAMENTO (EP)—A crucial vote defeated a three-year battle to insert the religious theory of Creation in California science textbooks to counterbalance scientific evolution.

Members of the Board of Education pushing the Creation theory were unable to muster the necessary votes among colleagues, which may signal their final defeat on the controversial issue.

The committee of the board was created to revise textbooks which were formally adopted by the board without any mention of Creation. The board split over whether the revisions would include inserting Creation alongside the evolution theory in the textbooks for California school children. The committee is expected to report back to the board in January or February, and at that time, board members could reverse themselves and put in the Creation theory if the majority can agree.

This action marks the first time that a state board has injected itself in the writing of textbooks, but without a mandate to make changes on Creation and evolution, the revisions will amount to little more than routine editing for grammar and fact.

Church reaction was mixed. Spokesmen for the so-called mainline churches felt that the Bible story of Creation should not be taken on the same level as the scientific event.

However, evangelical Protestants felt strongly the evolutionist's theory should be balanced by the Creation account.

"In all fairness," the Rev. Harold Fickett said, "I believe people should be presented both sides." The pastor of Van Nuys Baptist Church continued: "I feel they've been teaching evolution pretty dogmatically as being the origin of man, and they've given no other possibility."

Catholics, Jews, Mormons and a variety of sect leaders stood with him in the struggle. Dr. David A. Hubbard, Fuller Theological Seminary president in Pasadena, who was involved in committee work on the question for the state Board of Education, said he personally found the "philosophical speculation of evolutionists far less credible than the Creation account."

World Religious News in Review

PENNA. BILL OUTLAWS ABORTIONS

Harrisburg, Pa. (EP)—A strict anti-abortion bill passed the Pennsylvania Senate 39-9, outlawing all abortions unless a woman might die from continued pregnancy.

The measure, which would place this state's abortion law among the nation's most restrictive, was sent back to the House for concurrence on an amendment. The House passed the bill in June, 157-34.

The Senate wiped out a provision it had approved the day before that would have permitted abortions in pregnancies resulting from rape or incest.

JEWISH LEADER SEES KEY 73 AS POSSIBLE TURNING POINT

Hollywood, Fla. (EP) — The 12-month evangelistic effort known as Key 73, scheduled to begin in January, "could well become an historic turning point in relations between Evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion," Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs for the American Jewish Committee, declared today.

Key '73, he explained to the agency's top policy-making National Executive Council ending its annual meeting at the Diplomat Hotel here, has been planned as a nation-wide campaign involving more than 130 Evangelical, mainline Protestant, and Catholic denominations, church bodies and para-ecclesiastical groups, using all forms of mass media as well as personal persuasion to "call the Continent to Christ."

Rabbi Tanenbaum characterized the movement as the latest evidence of a growing evangelistic thrust that has been taking place in the U.S. over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks, and Jews for Jesus.

Rabbi Tanenbaum made his remarks in the course of a panel discussion on the implications for American Jews and Judaism of the increasing momentum of evangelistic activity. Other members of the panel were Dr. Eric Meyers, Professor of Religion at Duke University, and Rabbi Steven Shaw, Director of the Hillel Foundation at Rutgers University.

NAE BRIEFINGS WILL COVER MANY FEDERAL AGENCIES

Washington, D.C. (EP)—A number of high-ranking government officials will give talks at the annual Washington Leadership Briefing, Jan. 8-12, sponsored by the National Association of Evangelicals.

The program will include a briefing at the U.S. Supreme Court by Justice Byron R. White and at the Pentagon by Army Chief of Chaplains Gerhardt Hyatt and Dr. John Broger, director of the Office of Information for the Armed Forces.

There will also be sessions with the Department of State, Department of Labor, Department of Health, Education and Welfare, the Federal Bureau of Investigation, the Immigration and Naturalization Service, the White House, and representatives of the Washington press corps.

Dr. Clyde W. Taylor, director of the NAE's Washington office, told participants in a preparatory memorandum:

"Your reactions are very important to the government personnel that you will be exposed to because you are part of a unique group—interested in issues because they are right, not because you stand to profit. This is a novelty in Washington.

AFRICAN STUDENTS FAVOR DEATH PENALTY, OPPOSE ABORTION ON DEMAND

Jos, Nigeria (EP)—A survey of African secondary and university students taken by editors of Africa Now, published by the Sudan Interior Mission, showed that most African students favor retention of the death penalty, oppose abortion on demand, and favor the legal prohibition of the non-medical use of drugs.

Opinion was fairly evenly divided on the question of capital punishment: 50 per cent said it should not be abolished; 8:3 per cent were undecided; 41.5 per cent said it should be abolished.

A strong majority, 71 per cent, said the law should prohibit the non-medical use of drugs; 23.5 per cent said no; 5.3 per cent were undecided.

The survey also showed that 75 per cent said homosexuality was wrong; 51 per cent said there should be no legal restriction of pornographic publications and films; 73 per cent said it was wrong for them to cheat on examinations.

AUTHOR CALLS POSTAL LEGISLATION 'GREATEST THREAT' TO FREEDOM

Washington, D.C. (EP) — Speaking for the Authors League, Herman Wouk testified here before the House Subcommittee on Postal that he considered proposed rate increases by the Postal Service "one of the greatest threats to freedom of communication ever faced by this country."

"A sort of national town meeting goes on and on in the second-class mail system," Wouk said. "This intercommunication of groups, made possible by the journals mailed under second-class rates, this discussion of ideas, can go on only because Congress in its wisdom long ago made these second-class rates low; made, in effect, a subsidy so that this process could go on greatly to the glory of our national culture."

The award-winning author said he knew of nothing else in American experience that equals this national town meeting of the periodicals circulated by the second-class mail.

OUTREACH '73

NATIONAL BYC FINANCIAL BUDGET

National BCE Administrative Expenses		$3,000.00
National BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ; and Cheyenne, WY)	600.00	
For 1974 Summer Crusader Program	2,000.00	
National BYC Council Travel Expenses (73-74)		700.00
Special Programs		200.00
Project Promotion		50.00
TOTAL		$7,950.00

In order to think realistically about youth work denominationally, we must face up to the need for leadership. The General Conference has assigned to the Board of Christian Education, as one of its functions, the responsibility for designing, promoting, and administering the denominational BYC program.

During the 1969 National BYC Convention, the youth set aside the first $3,000.00 of their financial budget to be given to the National BCE. This precedent has been continued and is now in its fourth year. The Board applies this yearly financial commitment to partially meet the costs of operating the BYC ministry, which includes the National BYC Convention; the National BYC Council; the **Morning Star** (National BYC newspaper); the soon-to-be-announced revised program for Life Work Recruits; leadership training workshops; general office, mailing, and travel expenses; and staff salaries (for time applied to the youth program).

The National Board of Christian Education gratefully acknowledges the interest of the youth in bearing part of the financial burden of operating the denominational BYC ministry. Continue to work now, during the winter months, toward a goal of $10 per local member for the August Ingathering.

AUDIO-VISUAL DEPT.

TRAINING MATERIAL

An effective Christian education program in the local church requires trained leadership. We hope that many Sunday School superintendents are conducting monthly, bi-monthly, or quarterly workshops with their teachers. (**Teach** magazine, published quarterly by Gospel Light and available from the Brethren Bookstores for 75¢ per copy, contains suggested workshop material for local churches.) In addition, your BYC sponsors should meet periodically to enrich their ministry with youth.

Following are some audio-visual items which will turn the winter months into a growing experience for these workers in your church. See the AUDIO-VISUAL GUIDE for ordering procedure.

For the Teacher

CS-T401 SCRATCHING PEOPLE WHERE THEY ITCH—Dr. Howard Hendricks—50 minutes; rental—$1.00. This cassette is excellent for motivating people to teach. Dr. Hendricks, of Dallas Theological Seminary, uses Acts 8 as basis for this discussion.

KNOW YOUR CHILD Series (8); rental—$1.00 each or $6.00 for entire series. This series presents the mental, physical, and spiritual growth and differences of the various age groups.

FS-T407 I. SOURCES OF TRUTH—12 minutes.
FS-T408 II. THE DYNAMICS OF GROWTH—12 minutes.
FS-T409 III. THE STAGES OF GROWTH (EARLY)—12 minutes.
FS-T410 IV. THE STAGES OF GROWTH (LATER)—12 minutes.
FS-T411 V. SIMILARITIES IN GROWTH—12 minutes.
FS-T412 VI. DIFFERENCES IN GROWTH—12 minutes.
FS-T413 VII. FREEDOM AND DISCIPLINE—12 minutes.
FS-T414 VIII. THE CHALLENGE—12 minutes.

SUCCESSFUL TEACHING Series (8); rental $1.00 each or $6.00 for entire series. This series, presenting the principles of successful Sunday School teaching, is a classic for sound teacher training.

FS-T421 I. THE TEACHER—12 minutes.
FS-T422 II. THE PUPIL—12 minutes.
FS-T423 III. THE LANGUAGE—12 minutes.
FS-T424 IV. THE LESSON—12 minutes.
FS-T425 V. THE TEACHING PROCESS—12 minutes.
FS-T426 VI. THE LEARNING PROCESS—12 minutes.
FS-T427 VII. REVIEW AND APPLICATION—12 minutes.
FS-T428 VIII. THE FINAL TEST—12 minutes.

For the BYC Sponsor

PLANNING BETTER YOUTH MEETINGS Series (4); rental—$1.00 each or $3.00 for entire series. A series of practical "how-to" filmstrips presenting proven, successful ways of planning and conducting better church youth meetings.

FS-T701 I. PLANNING FOR WORSHIP—11 minutes.
FS-T702 II. PLANNING FOR STUDY AND DISCUSSION—10 minutes.
FS-T703 III. PLANNING FOR RECREATION—10 minutes.
FS-T704 IV. PLANNING FOR YOUTH PROJECTS—9 minutes.

SUCCESS WITH YOUTH—YOUTH EDUCATION SERVICE Series (6); rental—$1.00 each or $4.50 for entire series. Y.E.S., produced in 1972, is a new training course for recruiting and supporting church youth leadership. Your pastor, minister of Christian Education, and each present and perspective youth sponsor should listen to, and interact with, these cassettes—it will affect your entire youth ministry. The series incorporates interviews with pastors and youth leaders from across the

country. Periodic pauses in the cassettes allow for interaction among those listening. (NOTE: Each listener to this series should have a listening guide, available from the BCE for 80¢ each.)

CS-T711	I.	A—SESSION	1	WHAT'S YOUR STYLE OF YOUTH MINISTRY?
		B—SESSION	2	HOW CAN I BE A SUCCESS?
CS-T712	II.	A—SESSION	3	DO YOU PEOPLE PROGRAMS OR PROGAM PEOPLE?
		B—SESSION	4	WHAT'S THE ROLE OF PARENTS IN YOUTH MINISTRY?
CS-T713	III.	A—SESSION	5	WHAT DOES A SPONSOR LOOK LIKE?
		B—SESSION	6	HOW DO I GET STARTED?
CS-T714	IV.	A—SESSION	7	HOW DO I DEVELOP GROUP CHARACTER?
		B—SESSION	8	HOW DO I ORGANIZE FOR CHRISTIAN LIVING?
CS-T715	V.	A—SESSION	9	HOW CAN I BE SPONTANEOUS WITHOUT BEING DISORGANIZED?
		B—SESSION	10	WHAT IS "ORGANIC" STRUCTURE?
CS-T716	VI.	A—SESSION	11	DO I HAVE TO HAVE A MESSAGE?
		B—SESSION	12	HOW DO I KNOW IF ANYTHING'S HAPPENING?

FREE

In an attempt to again assist you in promoting the National BYC Financial Budget in your local and district BYC, the Board of Christian Education, through its AUDIO-VISUAL DEPT., is preparing a 36-slide program on the Budget. The slide set, to be accompanied by tape narration, will cover each of the areas of the Budget and conclude with a challenge to commitment. This presentation, designated SL-P105, is recommended for use in either your local or district BYC meetings.

To reserve a date for showing this promotional slide set, fill out the blank below (or a reasonable facsimile) and send it today to: AUDIO-VISUAL DEPT., Board of Christian Education, 524 College Avenue, Ashland, OH 44805. This item will be rented **free of charge**. Please order one month prior to the earliest showing date requested.

Please reserve SL-P105, the promotional slide set for the National BYC Financial Budget, for us on one of the following dates:

_____ First Choice _____ Second Choice _____ Third Choice

We would like the taped narration on (check one):

_____ Cassette _____ 5-inch reel-to-reel

Send to: Name _____

Address _____

_____

Church or District _____

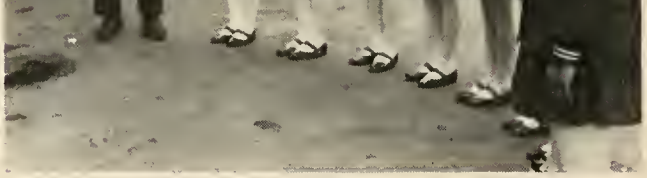
WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the FIFTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

EXCITING WELCOME IN KOREA



The World Relief Commission KOREAN GIRLS' CHOIR singing outside the air terminal near Seoul.

I wish, through some electronic miracle, you could press your ear against the printing on this page and hear ten teenage Korean orphan girls sing—as they did when we emerged from the terminal after our jet had landed outside Seoul, Korea.

The girls, ranging in age from 13 to 18, were from a W.R.C. orphanage. No one told us what to expect when we landed. No one told us they would be there. But as we flowed through Customs inspection and into the main airport lobby, it didn't take long to be impressed.

Every member of our tour group received a "Welcome to Korea" label pin and a bouquet of beautiful flowers from one of the young ladies. Then they assembled in front of the terminal, with guitar accompaniment, to serenade us. With automobile and bus horns blaring occasionally in the background, first there was a popular Korean folk song. Then, "He's Everything To Me," followed by lighter numbers—including "Comin' Round the Mountain."

Not only did they sing several minutes for us, and the crowd that soon gathered, outside the airport terminal, but also on the bus as we traveled the 14 miles from Kimpo International Airport to our Tokyu Hotel in the heart of Seoul. This hotel is located near the South Gate—one of two gates remaining from the original four that were a part of the 22 miles of wall around the city of Seoul in past years. Only traces of

the wall can still be seen weaving up a distant mountain side. The South Gate, the most historic of the original four, was built 600 years ago.

"Tour Guide" for this jaunt was Rev. Elmer Kilbourne, who has now lived over 50 years in Korea—where his father started the work of the Oriental Mission Society there 65 years ago. He has worked closely with W.R.C. in establishing the many relief and aid programs in Korea since 1952.

As we traveled Dr. Kilbourne pointed out the World Vision Children's Hospital, the Home of the World Vision Children's Choir, the new site for an O.M.S. Seminary, the Church of Christ Headquarters, routes of evacuation when the Communists first attacked at the start of the Korean War, the Nazarene compound—plus many other significant sites.

Two monuments were located near each other—one a Monument to the War Dead; another to Catholic martyrs who were thrown into the river 100 years ago. In the same locality was a 100-year-old Missionary Cemetery, where God's servants have been buried—both adults and children. Sample epitaphs are:

"If I had a thousand lives to give, Korea
should have them all," and
"I'd rather be buried in Korea than in
Westminster Abbey."

Seoul was 85% destroyed during the early months of the Korean War, as the Communists and allied troops each took the city twice. Dr. Kilbourne has crossed the city when there weren't 6 people to be seen. Now there are 6 million people in Seoul. Two years after the war Seoul was all cleaned up and the rebuilding is continuing to the present.

At one time the World Relief Commission was feeding thousands of people living in the river basin on sand bars. But, because the river consistently flooded every summer, they were evacuated to a better location.

There are over 1,000 churches in Seoul—from small mission groups to the largest Presbyterian Church in the world (which we visited) with 14,000 members. This church began as a refugee church from North Korea. Now there are 7,500 attending the three worship services each Sunday morning, creating the biggest traffic jam in the city. All this in a country that is only 10% Christian. Others are Buddhism, Confucianism, and Shamanism (spirit worship). We are told that, next to the U.S., there are more Christians in church on Sunday morning in Korea than in any other country in the world. Total population is 32 million.

The Oriental Missionary Society has over 25,000 students in Seoul in their high schools, including 7,000 boys in one school and 3,000 girls in another.

The Koreans are an artistic and creative people, throughout a history that is over 4,400 years old. They invented an iron-clad boat, long before the Merrimac and the Monitor in our country. They also invented the printing press. By the end of 1973, a new 6-mile subway will be operating.

Although 50 years ago women were not seen on the streets in Korea, now they are and have taken places of leadership—including the Parliament.

All of this background information was helpful to us, and hopefully will be to you, in understanding the importance of what W.R.C. has been doing in Korea for several years.

(Next—Visit a Baby Home, a School for Deaf, and a School for Blind.)

St. Petersburg, Florida

In the World Relief Reports published in the December 2 and December 16 issues the accompanying photographs were inadvertedly transposed. Our apologies to the World Relief Committee and to Rev. Phil Lersch for this error. (Editor's note)

CALLING OUR CONTINENT TO CHRIST

Key 73

WE CARE ENOUGH TO . . . .
PROVIDE Brethren Care

Doors are open at Brethren Care, Ashland, Ohio

Forty people are enjoying residency in the beautiful surroundings and home-like atmosphere of Brethren Care . . . because we have cared enough to provide this newest completed facility sponsored by The Benevolent Board. There is still room for you or yours to share in life at Brethren Care.

And when we say LIFE, that is just what we mean. Activities are abundant at the Center. A typical week might include these events:

—Game Night - with such table games as Bingo, checkers, Aggravation and scores of others.
—Book Night - when someone comes to talk about books, read or review them.
—Prayer Meeting - prayer service and discussion is enjoyed.
—Crafts - to make door decorations for residents, seed pictures, paint, create candlesticks and many such handwork projects.
—Music - usually one night a week, a program of music is presented. In addition, individuals come in at various times to play the beautiful new piano donated to Brethren Care for the resident's listening enjoyment. During the Christmas season, a number of groups came to carol also.
—Movies, Slides and Filmstrips - are presented once a week covering all kinds of subjects and ranging all over the world in scenery.

In addition to these group activities, volunteers come in to read to those who cannot see well, help them write letters, visit and aid in individual projects. Someone is always working on a jigsaw puzzle or two and has to be urged across the room to the dining tables.

Dining at Brethren Care is like eating at an Italian Mall with a huge skylight overhead and an outdoor decor in the large lounge and dining area. Large plants and small trees adorn the area.

With all these things (and more), you also have a skilled nursing staff at hand when help is needed. Miss Marjorie Feth is the Director of Nursing and is highly qualified after serving 24 years at Samaritan Hospital here in Ashland as nurse and teacher and Director of the School of Nursing. There is 24 hour nursing care available for those who require it.

The Administrator of Brethren Care is Mr. Lenny E. Seaman who is licensed, qualified and experienced in this field after thirty years in public health field. He took additional training for this position at Bowling Green State University and completed six months of on-the-field training at Otterbein Homes at Lebanon, Ohio.

Three apartments on the walk-out level also add to the LIFE of Brethren Care. One apartment is a two bedroom unit and the other two are one bedroom apartments. All are roomy and well appointed with large sliding glass doors looking out over the hillside and creek below. The apartments are designed for the active retiree and are available on the Life Use Contract Plan. (See the next page for details on the Life Use Contract Plan.)

Open doors at Brethren Care have been provided by The Benevolent Board and YOU . . . because we care enough to provide quality care for the retiree, handicapped and elderly.

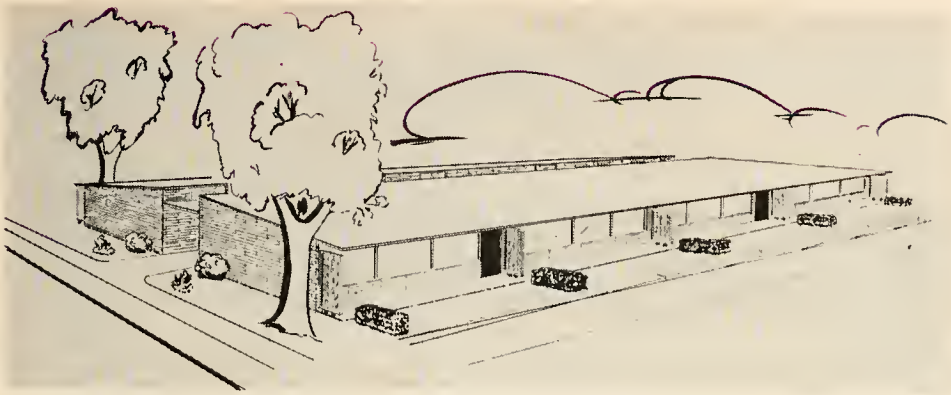
If you are in need of care (or even if you aren't), come and see Brethren Care. Our doors are open and you are always welcome!

BRETHREN CARE
2000 Center Street
Ashland, Ohio 44805
Phone: 419-322-1596.

TRY IT . . . YOU'LL LIKE IT!

(P.S. Costs range from $10-$23 per day depending on the type of care required.)

WE CARE ENOUGH TO . . . .
CONSTRUCT Retirement Apartments



Artist's concept of the new College Avenue Retirement Apartments, Ashland, Ohio

Construction is underway (as you can see in the photo above) for the newest venture of The Benevolent Board . . . a nine unit apartment building on College Avenue in Ashland. The site is located at 230 College Avenue and is adjacent to the Park Street Church property.

There are five one bedroom apartments and four two bedroom apartments in the unit plus a room for storage and laundry facilities. A covered mall-walkway featuring plants and stones and cement walks runs down the center between the two sections of the structure. Carports and some garage space is provided at the back of the apartment building.

The one floor design is especially appealing for the retiree who will be living in the apartments. Large glass windows cover the front wall of each unit which is air conditioned and well appointed.

Each apartment will be furnished with refrigerator, range, disposal and carpet. A liberal amount of cupboard and closet space is designed. You furnish your living space with your own favorite furniture. A coin operated laundry is provided or you can have the option of putting in your own washer and dryer in a storage area next to the bathroom.

This is a pilot project for similar units to be built on the Brethren Care site and at Flora, Indiana as needs demand it.

The apartments are available on several plans:

*"LIFE USE PLAN" — Construction is possible through the modest "Life Use Plan" by which a resident is requested to provide a portion of the cost of one apartment and is assured life tenancy or as long as the resident desires. Should a resident decide to withdraw, or should health require nursing care in the Health Center, a proportionate refund will be given, or credit given for nursing care. Refunds will be proportioned up to ten years of residency (10% depreciation per year). Residents moving to the residential care area or the Health Center would receive proportionate credit on his cost of care.

A "comprehensive fee" is charged monthly to all residents on the "Life Use Plan." This fee is a fair share of the cost of operation and upkeep at present levels. The fee is adjusted annually to the actual cost of efficient operation. When a resident enters our retirement facility under the "Life Use Plan," The Benevolent Board will feel obligated to continue to give care even if his funds are exhausted, providing he has made a financial statement upon entering. The monthly comprehensive fee provides these services:

—Apartment upkeep
—Grounds upkeep
—Utilities: water, sewage, trash pickup and snow removal. Resident pays his own electric as each apartment is metered separately to receive a cheaper rate. Apartments are totally electric.
—Laundry and service area equipped with coin-operated washer and dryer.
—Nursing Service. Comprehensive fee covers 20 days of care in the Health Center each year. Also included are emergency calls in the apartment.

*LOAN PLAN—you loan the cost of construction to The Benevolent Board, pay the monthly comprehensive fee, and can get back your investment in total when you leave, or it can go to your estate or The Benevolent Board as designated. The Life Use Plan with its medical advantages are not available unless an extra fee is paid to cover it.

*MONTHLY RENTAL PLAN—you can rent the apartments by paying the monthly comprehensive fee plus the monthly cost of mortgage and interest which makes the rental much higher but does not require an original investment.

For further information:

THE BENEVOLENT BOARD
2000 Center Street
Ashland, Ohio 44805
Phone: 419-325-1616

(P.S. Anticipated completion date: **June, 1973.** COME LIVE WITH US!)

WE CARE ENOUGH TO . . . .
SUSTAIN The Brethren's Home

New facility at The Brethren's Home, Flora, Indiana, completed in 1968

Would you believe that The Benevolent Board of The Brethren Church (and thus you) has sustained The Brethren's Home of Indiana through the years for a total of over $202,000.00? Well, it's true! $202,306.67 has been invested in The Brethren's Home at Flora, Indiana by The Benevolent Board. This money has helped provide and maintain the facilities and provide care for those who did not have funds. In 1972 alone, over $75,000 in benevolent care has been given to those who could not sustain themselves financially.

Besides these investments by The Benevolent Board, other funds have been received at the Home and individuals have invested personal funds in the work of The Brethren Home.

Striking changes have occured at Flora which is the oldest benevolent works of The Brethren Church. The Brethren Home opened its doors on May 29, 1923. Forty acres of land at Flora, Indiana provides the setting for the Home which was later enlarged by adding individual cottages around the original building.

A growing need for better facilities to provide quality care led to a new addition at Flora which was dedicated on May 5, 1968. The new one story structure provides 40 beds for nursing and residential care. The original building is to be rennovated and made into retirement apartments available on the Life Use Plan (see the previous page for details of this Plan.

The great need for nursing home facilities is evidenced by the demand for such care and the Director's of The Brethren's Home recommended that preliminary plans be made for a 20 room addition at their meeting on November 11, 1972. The new addition would house all those requiring nursing care and the present new structure would be entirely residential.

But all the changes at Flora have not been in buildings! Personnel has changed also. When Rev. Robert Bischof had to resign as Administrator, due to his health, the search began for a new Administrator. Dorman Ronk, Executive Secretary of The Benevolent Board recalled that tucked away in Georgia was a man who had expressed an interest in serving The Brethren Church in some way. The call went out to Gene Geaslen (formerly of the Hagerstown, Md. Brethren Church and then of the Washington, D.C. Brethren Church, Ashland College graduate and experienced business man) and his family to go to Flora. Gene accepted the position of Business Manager and his college training and recent experience in business and accounting gives him an excellent background for the work. Gene will serve as Administrator when he completes the required training in Indiana.

The State of Indiana requires that a licensed Administrator head such a facility and so the services of Mrs. Rosemary Eddy were acquired.

These two new people in administration plus the new head nurse, Mrs. Leida M. Thomas who is Director of Nursing, have added a lot to the life of The Brethren's Home.

Through the years The Benevolent Board (and thus you) has sustained The Brethren's Home of Indiana. We shall continue to do so even as we branch out into new areas of service.

For further information on being a part of LIFE at Flora:

THE BRETHREN'S HOME
Rt. 2, Box 97
Flora, Indiana 46929
Phone: 219-967-3783

TRY IT . . . YOU'LL LIKE THIS ONE TOO!
(P.S. Come and see us! Come and share LIFE with us!)

WE CARE ENOUGH TO . . . .
BUILD Housing for the Elderly

Architect's concept of the Center Street apartments for elderly housing, Ashland, Ohio

Another new venture is about to begin in Ashland, Ohio because The Benevolent Board of The Brethren Church cares about the needs of the elderly.

There is a need in the Ashland community for housing for the elderly who are still active and able to care for themselves and it needs to be low cost housing.

Through the efforts of Dorman Ronk, Executive Secretary of The Benevolent Board and Jack Holland, Architect who designed our Brethren Care facility, a housing project for the elderly will soon be under way. This program will be financed through HUD, a government agency, with The Benevolent Board and Holland as co-developers and managership being in the hands of The Benevolent Board. The Benevolent Board has 10% ownership with first option to purchase.

After a lot of red tape with the government and difficulty with the city on parking spaces provided in the plans, the green light has been received and construction will begin soon with approximately a year required for completion.

This building is a four story structure with 83 apartments with one bedroom each, craft and activity rooms and meeting rooms. The building is designed with each apartment having its own balcony porch and will be equipped with kitchen appliances, carpet and traverse rods. A mini-bus will be provided to give transportation for residents of the apartments.

Residency will be restricted to the retired or handicapped with space on the first floor for activities and meetings.

The building site is on Center Street just south of the Center Street-East Liberty intersection. A large, old brick home has been on the hilly property which will provide an excellent setting for the apartments. This also places the apartments only 3-blocks from the center of town and thus is very accessible to the downtown area for residents who desire to walk.

Apartments will be available on a monthly rental basis only. HUD rules allow for 20% of the apartments to be available as low cost housing which means that the resident will pay one fourth of his monthly income for rest if he qualifies as a low income individual. This means for example that someone who only receives $100 per month would pay just $25 for his rent in this apartment per month. Then the next level of income resident will pay approximately $126 per month (rent and utilities complete). A final percentage of the total residents may be from a high income level and would pay more per month to pay the full interest payment.

These residency requirements mean that you have a cross section of people from various income levels rather than only one strata as is sometimes the case in such projects.

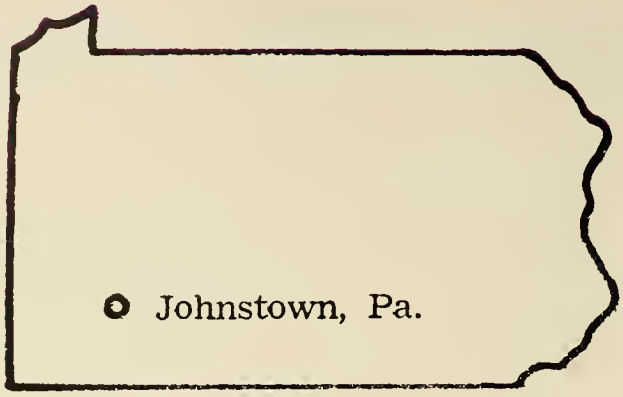
Various community activities will be held in the building and residents will be encouraged to participate in the excellent Senior Citizen Activities of Ashland.

Many inquiries and applications for these apartments have already been received so we anticipate a full house when the building is completed. If you live in the Ashland area or would like to move here for retirement, please contact us for further information:

THE BENEVOLENT BOARD
2000 Center Street
Ashland, Ohio 44805
Phone: 419-325-1616.

COME, LOOK AND BEHOLD!
(P.S. You'll be glad you did!)

WE CARE ENOUGH TO . . . .
PROMOTE Brethren Care in Pennsylvania



Site of the next Retirement Center of The Brethren Church—Pennsylvania!

The growing need for retirement centers in other areas than Flora, Indiana for Brethren led to the development of Brethren Care at Ashland, Ohio and the same interest has led to initial planning for such a Center in Pennsylvania.

James Mackall, member of The Benevolent Board and resident of Johnstown, Pennsylvania, has been concerned about building a retirement Center in Pennsylvania and has spearheaded efforts in this direction. At a meeting on July 27, 1970 of The Benevolent Board, Mr. Mackall presented his ideas and concerns for this project. A report was made to the Pennsylvania District Conference being held at the same time at Vinco, Pennsylvania of this desire to construct a retirement facility in the area and a fund was started. Dorman Ronk also presented ideas on the size and financing of such a project.

A committee met on December 17 and 18, 1971 to lay the groundwork of establishing Brethren Care of Pennsylvania. James Mackall, Rev. Henry Bates, John Golby and Dorman Ronk participated in this meeting. Various items were discussed and several decisions were made . . . that an attorney should be acquired and incorporation proceedings should begin in addition to organizing the committee so the officers could sign papers for the new corporation. This committee met again on Saturday, January 29, 1972 at Vandergrift, Pennsylvania for further planning and election of officers. Meeting on February 25, 1972 at the office of attorney John Taylor, the committee made a change in officers and the men elected for Brethren Care of Pennsylvania were:

James Mackall ..... President
John Golby ..... Vice President
Rev. Henry Bates ..... Secretary
Dorman Ronk ..... Assistant Secretary
Robert Adams ..... Treasurer

The articles of incorporation for Brethren Care of Pennsylvania were filed on March 27, 1972 at the Court House, Edensburg, Pennsylvania. This process has now been completed.

The purpose of this corporation, as stated in the application, is:

> ". . . to acquire, own, construct, erect, maintain and operate a home or homes for the aged, for the retired and for other worthy persons, and to provide nursing care, residential care, boarding and lodging facilities, places of retirement, to inform persons and to provide for and to carry on the primary purpose of this corporation to provide assistance to aged, retired and inform members of The Brethren Church, with headquarters at Ashland, Ohio, but it shall be the supplementary purpose of this corporation to care for the aged, retired and infirm of other denominations to the extent that the facilities of this corporation are not needed for members of said Brethren Church, and that this corporation which does not contemplate pecuniary gain or profit, incident or otherwise, to its members."

It is the purpose of our work with the elderly to provide care not only for Brethren but others in the community wherever we are located as indicated in the application above.

Needs of various areas of Pennsylvania are now being assessed to determine where the new Center should be located, funds are being gathered and plans for building are being formulated.

For further information, contact the President:

MR. JAMES MACKALL
R.R. No. 1
Mineral Point, Pennsylvania 15942

(P.S. If you want to have a financial part in Brethren Care of Pennsylvania, just send your designated funds to:

The Benevolent Board
2000 Center Street
Ashland, Ohio 44805.)

S-79486

YOU HAVE CARED ENOUGH TO . . . . GIVE IN '72

You have continued to support the benevolent work of The Brethren Church and we thank you for these gifts on behalf of those who are enjoying quality care in their senior years.

We have shown in the preceding pages how The Brethren Church's benevolent work is growing and needs are still waiting to be fulfilled. Therefore we urge you to increase your giving in '73 so more of our retirees and elderly can be provided for.

Thanks to our 1972 contributors!

CONTRIBUTIONS TO THE BENEVOLENT BOARD

January 1 - December 18, 1972

Southeast District	
Bethlehem	$73.00
Hagerstown	388.39
Liberty	24.60
Linwood	90.00
Mathias	25.00
Mt. Olive	131.61
Oak Hill	50.00
St. James	96.00
St. Luke	40.50
Washington	100.00
Pennsylvania District	
Berlin	306.36
Highland	75.00
Johnstown II	114.00
Johnstown III	211.00
Masontown	22.00
Meyersdale	100.00
Mt. Olivet	32.00
Pittsburgh	75.00
Raystown	5.00
Sergeantsville	20.00
Valley	22.00
Vandergrift	35.10
Vinco	320.25
Wayne Heights	45.11
Ohio District	
Akron	5.00
Ashland Garber	3.00
Ashland Park St.	1,314.83
Canton	213.00
Dayton	407.00
Fremont	20.00
Glenford	26.00
Gratis	130.00
Gretna	239.71
Louisville	302.32
Newark	28.00
New Lebanon	500.00
Pleasant Hill	81.00
Smithville	206.27
West Alexandria	135.00
Williamstown	79.50
Indiana District	
Ardmore	58.53
Brighton	50.00
Bryan	315.00
Burlington	200.00
Center Chapel	48.25
Corinth	75.00
County Line	21.00
Denver	25.25
Dutchtown	17.00
Elkhart	380.00
Flora	83.81
Goshen	440.00
Huntington	35.00
Jefferson	85.00
Kokomo	226.05
Loree	250.00
Mexico	52.00
Milford	44.00
Mishawaka	12.00
Muncie	44.28
Nappanee	605.00
New Paris	156.00
North Liberty	50.00
North Manchester	625.27
Roann	250.00
Roanoke	60.00
South Bend	225.00
Teegarden	30.00
Tiosa	60.25
Wabash	15.00
Warsaw	200.00
Winding Waters	19.56
Central District	
Cedar Falls	35.33
Cerro Gordo	41.29
Milledgeville	300.38
Waterloo	350.00
Midwest District	
Falls City	125.00
Morrill	10.00
Southwest District	
Tucson	42.14
Northern California District	
Manteca	30.00
Florida	
St. Petersburg	106.20

NOTE: If there are any corrections or additions to offerings during the reported time period, please contact The Benevolent Board, 2000 Center Street, Ashland, Ohio 44805.

Ashland Theological Library

DO YOU CARE ENOUGH TO . . . . SUPPORT IN '73?

YOUR OPPORTUNITIES FOR GIVING*

*__February Benevolent Offering__ - this annual offering in our churches has held at the $12,000.00 level for some time. With increased needs for serving our elderly, this offering needs to be enlarged. If each contributor would even increase his offering by only $1, it would make a great difference in '73? (hint: we would be more than happy to receive more!)

*__Quarterly Giving__ - a number of churches are now contributing on a quarterly basis and this kind of giving is greatly appreciated. It provides continuing income for current needs through the year, trains the giver to be regular and systematic in his giving, and he usually gives more. If your church is not on a budget system, why not consider setting it up this year and putting it in operation in 1974?

*__Special Gifts__ - various individuals and groups have also contributed to the benevolent cause in the past and these gifts have helped greatly to sustain our work. We would encourage these gifts to be given through the church or in its name as well as special bequests. If you or your group would be interested in a special benevolent project, contact us and we will be happy to suggest some current needs.

*__Investment Notes__ - a special expansion and development fund is being gathered and used through individual or group loans. These notes are available at 0-6% interest for 1-3 year periods. If you would like to put your money to work in a benevolent effort, this is the answer for you. See the October 21, 1972 issue of THE EVANGELIST, page 4 for more details and an application form.

*__Volunteer Service__ - you can support the benevolent work of The Brethren Church by offering your time in volunteer service. The Brethren's Home at Flora, Indiana and Brethren Care at Ashland, Ohio can both use volunteers to provide such services as:

—Feeding bed patients
—Reading to residents
—Writing letters for residents and visiting with them
—Presenting programs of various kinds
—Aiding in the kitchen and laundry
—Providing items through sewing efforts such as bibs, gowns, aprons, lap robes, chair pads, wheelchair cushions, etc.
—Donating needed articles. Contact each one to learn the particular needs they have at Flora or Ashland

YOUR CONCERN IN '73 WILL PROVIDE CARE IN '74!

POETRY CORNER

I HOPE THERE'LL BE MUSIC IN HEAVEN

Whene'er I hear an organ, 'tis
So heavenly to me.
And when I reach that blissful shore
I hope that there will be
Sweet music there for everyone
Throughout eternity.

A mighty chorus, may there be,
God's praises for to sing,
Until all heav'n reverberates;
What joy, to me, 'twould bring!
And I've no doubt that this would be
Sweet incense to our King.

Until that day, I cannot know
What wondrous things, and fair,
Will be prepared for you and me
In our new home up there,
But I am certain there will be
Rich gifts beyond compare.

Norman McPherson

MY SON! MY SON!

We have talked too much.
There is so much that is inglorious.
Every man
lives
"in a far country"
—to someone.
Let every man
see
to the destruction of the ungodly, the ignoble
in himself.
For every man
dies
in the sight of God;
let him die well.

From HOME

DO YOU BELIEVE IN MIRACLES?

Do you believe in miracles?
Have you seen one today?
I see them everywhere I go.
Along life's wondrous way.

I plant a seed beneath the soil;
I can but place it there.
God makes the seed to sprout and grow—
A secret men can't share.

I see the miracle of birth
Unfold before my eyes.
Man cannot make a living thing
No matter how he tries.

In all creation 'round about
I see God's master touch.
Yes, I believe in miracles,
And think of them as such.

Norman McPherson

It takes more than Mother Love

Birth Defects are forever ...unless you help.

March of Dimes

THIS SPACE CONTRIBUTED BY THE PUBLISHER

news ... from the Brethren

Milledgeville, Illinois — The annual Thanksgiving dinner at the Milledgeville Brethren Church was once again a wonderful success with approximately 200 gathering for the turkey feed and all the trimmings.

The District Youth Rally was held at Milledgeville on November 24 and 25. Special thanks go to Steve and Anita Hollewell, Directors, to Mr. and Mrs. Harold Real and Mr. and Mrs. John Parks, Advisors to all who bedded down our guests, cooked for them and prepared in any way. Also, a special thanks to Mr. and Mrs. Bob Shafer (Waterloo) for a job "well done."

Rev. Clarence and Doris Stogsdill were honored guests at the fellowship, Sunday evening, November 26 at the Milledgeville Brethren Church. Committee for the fellowship was Mr. and Mrs. Wayne Hawkins, Chairman, Mr. and Mrs. Fenton Haugh, Mr. and Mrs. Frank Cunningham, Mr. and Mrs. LaVerne Shipman, Mr. and Mrs. Richard Graehling, Mrs. Bernice Cunningham, Mrs. Lucille Woessner and Miss Leona Real.

MEMBERSHIP GROWTH

Sarasota, Florida—4 by Baptism
Burlington, Ind.—12 by Baptism
Waynesboro, Pa.—1 by Baptism
Louisville, Ohio—3 by Baptism
Nappanee, Ind.—2 by Baptism
1 by Letter

New Arrivals

Daughter, Melissa Joan, to William and Mary Ross October 24. Bill is the associate pastor of The First Brethren Church, Sarasota, Florida.

Goldenaires

Mr. and Mrs. Earl Wilkins celebrated their 58th Wedding Anniversary on December 23, 1972. They attend the First Brethren Church of Lanark, Illinois.

* * *

The Harold Haenes' celebrated their 56th Wedding Anniversary on November 12, 1972. They attend the First Brethren Church of South Bend, Indiana.

* * *

Mr. and Mrs. Steward Horner celebrated their 50th Wedding Anniversary on June 21, 1972. Mrs. Horner is a member of the Second Brethren Church of Johnstown, Pennsylvania.

Weddings

HASTINGS-BOYER

Miss Nancy Hastings and Dennis Boyer were united in marriage on March 18, 1972 at the First Presbyterian Church, Mount Vernon, Ohio. Mr. Boyer is a member of the Johnstown Second Brethren Church. Rev. Joseph Hanna officiated at the ceremony.

* * *

AURANDT-MARKLEY

Miss Donna Aurandt and Barry Markley were united in marriage on September 16, 1972 at the Vinco Brethren Church with their pastors, Rev. C. William Cole and Rev. Joseph Hanna, conducting the double ring ceremony. Donna is a member of the Vinco Church and Barry is a member of the Johnstown Second Brethren Church.

* * *

WISOR-PITTMAN

Miss Judy Wisor and Ronald Pittman were united in marriage on October 28, 1972 at the Johnstown Second Brethren Church of Johnstown, Pennsylvania. Rev. Joseph Hanna officiated at the ceremony. Mrs. Pittman is a member of the Second Church.

Memorials

MRS. ELLA M. PECK

Mrs. Ella M. Peck, a long time member of the Falls City Brethren Church, passed away on December 8, 1972 at the Falls City Community Hospital. She had reached her 89 birthday. Mrs. Peck is survived by four sons, seven grandchildren and nine great grandchildren and also a sister. Funeral services were held on December 11 at the First Brethren Church. Rev. Elmer Keck conducted the services. Interment was in the Silver Creek Cemetery.

Ethyl Schroedl, Cor. Sec'y.

LAURA PRICE

Laura Price, 78, of Johnstown, Pennsylvania passed away November 6, 1972. She was a member of the Second Brethren Church, Johnstown, Pennsylvania. Funeral services were conducted by Rev. Don Rager and her pastor, Rev. Joseph Hanna. Interment was in Headrick Cemetery near Johnstown.

WINDING WATERS

Elkhart, Indiana

The Don Snell family, members of the Winding Waters Brethren Church, have been accepted as staff members with Campus Crusade for Christ and will be leaving for their work on the Cal State Campus at Los Angeles in the near future.

Don has been an active member of the Winding Waters Brethren Church and has served in many capacities. Don has been involved with the Youth, being both a Youth Advisor and a Church School teacher. He has also served as Chairman of the Board of Christian Education. His wife, Mary, has also been active in the teaching area and as Director of the choir. Both have been valuable in aiding the growth of the Church.

Don and Mary have been assigned to the Ethnic Student Ministry Team, which is a small, hand-picked group of staff, who are especially qualified to do research, experimentation, planning and development of tools, programs and strategies that will best reach and involve ethnic and racial minority American young people for Christ. These staff will also become a national team of trainers who will train the regular staff in how best to communicate with ethnic and racial minorities, as well as the implementation of programs and strategies that will best win, build and send ethnic and racial minorities for Christ.

Don is a straightforward man with a questioning mind toward ethnic and racial problems. Don's teaching experience in a public school with approximately 60% black enrollment, together with his vision, burden and maturity, will greatly add to our ministry.

Each staff member with Campus Crusade is responsible for raising his own support. The Snells are in the Northern Indiana area sharing with Christian groups and businessmen about their opportunity for involvement with Don and Mary's ministry.

SISTERHOOD

Joy
Joy
Joy
Joy
down in my heart

by Sherry Barnhart

What is the first thing you think of when you hear the word "JOY?" (take answers from the group) Did you think of the chorus "Joy, Joy, Joy" or the folk song "Joy is Like the Rain" or the carol "Joy to the World" or the song "If You Want Joy?" (Sing one or more even if they weren't any of your answers!)

Did you think of definitions? For example, happiness, peace, love, contentment? It is so very hard to put into words a feeling like "joy." It is just there to be experienced by anyone who wants it. But how? (Read John 15:9-15 in **The Living Bible,** if possible. If not, verses 11 and 12 read like this—"I have told you this so that you will be filled with my joy. Yes, your cup of joy will overflow!" It is very important to read verses 9 and 10 so that it is understood what Jesus is telling them so that they will be filled with His Joy.)

Our "cup of joy" should overflow all year long. This time of year is the time of resolutions for the new year and also memories of the old one. I really think that it is possible to promise ourselves to have more joy. You always hear of Joy around Christmas and Easter but what about Joy every other day of the year.

When I was younger, I remember one of my Sunday School teachers putting this on the black board one morning.

Joy
Others
Yourself

This really is lesson one on being able to determine who comes first in your life. Jesus is first—others second—yourself last. Beautiful and difficult to do always.

Look what Jesus taught us to do concerning how to put people second after Himself and to treat them so that they know they're important to you. Remember each person is a Child of God just as you, yourself are trying to be. (Read Matthew 7:1-12 in **The Living Bible.** Discuss how this could be specifically related to your individual lives. For example—if I were being honest and open with the group I'd have to admit that I am too bossy with other people and yet I don't want them to boss me.)

(You now should list on paper specific things which you do to others but don't want done back to you. Keep this secret! After a long enough time, have each girl pray silently about these things asking Jesus to help her overcome them and to really receive that Joy. Then either tear them up or burn them making sure that even though you did remember Jesus knows and so do you so there is no reason to not try to be better, more Joyful girls.)

Joy is catching! Are you passing it on?

Close with a prayer for Jesus to show each of you how to become more Joyful and Bubbling all over.

Sisterhood Benediction.

world day of prayer

MARCH 2, 1973

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Reflection on ABORTION

MAN IS MORE THAN ANIMAL LIFE, MAN IS A SOUL.

GOD HAS KNOWLEDGE OF EVERY POTENTIAL HUMAN WHILE HE OR SHE IS FORMING IN THE WOMB OF EACH MOTHER.

by Keith Bennett
Pastor, First Brethren Church
South Bend, Indiana

This is the repeated teaching of the Scripture. For example, Psalm 139:15-16:

> "My substance was not hidden from thee, When I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Also in Jeremiah 1:5:

> "Before I formed thee in the belly I knew thee: and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nation."

Then in Isaiah 49:1:

> "Listen, O Isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb: from the bowels of my mother hath he made mention of my name."

In these Scriptures each of the potential human beings reached fulfillment. That is not the point I am making, however, from these verses. The point I am trying to stress is the knowledge the All-Knowing God has of womb life and of the presence of the potential human being in the womb of every potential mother once fertilization has taken place. His eyes are not only upon the child once born, His eyes are upon the potential child in the forming process. He is concerned with this budding life. God cares about and is aware of fetus life. It would be interesting to exegete these verses and others like them so as to have the advantage of that knowledge, but that is not what I am trying to do in this initial paper dealing with the contemporary subject of abortion.

I was appointed to the abortion study committee by the chairman, John Byler of Central Council. The chairman of the abortion committee was the late Dr. Ronk. He initially asked the committee to read on this subject. This I have done—one complete book, several articles in other books and numerous magazine articles. He then asked us to write about what we are discovering and some of our reflections upon what we are thinking about this subject. I am doing that now, not from the stance of an authority on the subject, but that of a concerned Christian and pastor. I want to share some additional things I am thinking. Perhaps later a more thoroughly documented and researched presentation can be made. I am not ready for that now or will I be in the very near future. But presented here are some thoughts I have on this subject.

After reading and thinking about abortion, my attitude is hardening considerably on this subject. Yet I am not ready to say that all abortions must totally be done away with—if such a position would even be possible today, which it is not.

"THIS IS MY BODY. I HAVE THE RIGHT TO DO WITH IT AS I PLEASE!"

One of the impressions which keeps coming to me is the attitude many people, doctors, women and future mothers—are reflecting. It is the attitude of the woman wanting an abortion for herself who thinks—"THIS IS MY BODY, I HAVE THE RIGHT TO DO WITH IT AS I PLEASE!" The assumption of such a person seems to be that the fetus is just an extension of my body and if I choose to do away with it because of inconveniences or for some other reason with more significance then it is my business and no one elses! I want to challenge that attitude as being invalid. Because I sense in it the same rebellious spirit which has typified man since Adam and Eve were sure they knew better than God. They were THEIR OWN and could do as they pleased also!

Let us pause here for a minute and think about the fetus. If the fetus is merely an extension of the woman's body, such as an appendix or tonsils, then perhaps the earlier mentioned attitude might be valid. However, the fetus is more than that. At the very least it is a potential human being. It's full-fledged humanity being determined to a large extent on whether or not it is given the opportunity to grow to maturity. It is one thing for God the Creator to, in His life processes and wisdom, abort a potential human being. It is still another for man, be he doctor, counselor, husband, woman, or mother to take God's authority upon himself and decide who shall live and who will not live. There are circumstances where such a decision must of necessity be made, when life or death is the issue, or perhaps some other moral circumstance which places the pregnant woman in an extremely difficult plight. Even then such a decision is a weighty matter which demands reverent thought and action and which considers the rights of ALL concerned.

The arrogance of "IT IS MY OWN BODY, I WILL DO WITH IT AS I PLEASE!" has no place in such a solemn decision. For the fetus is the most helpless of all forms of human life. There is absolutely nothing that the fetus can do to defend itself. Yet its link to humand kind is undeniable. The issue isn't clarified very much, at least in my thinking, by asking when the fetus has a soul. For clear knowledge as to whether man HAS a soul or IS a soul is not available. Weighty arguments are heard on both sides and though I value both concepts, I lean here on the idea that man IS A SOUL—potential man is a potential soul—that which will fulfill his soulhood is the right and privilege to be brought to maturity as any living human being has been allowed to do. If I am not too far wrong here, body and spirit combine with the breath of life to make man a living soul in the vein of Genesis 2. Soul is the essence of body and spirit animated by the breath of life. It is not a separate entity, but is one way to stress the unity, the combination. Even in writing this, the full clarity of what I am trying to convey is not here. I only offer this for you to think about, accept, improve clarity or reject. But, which ever view is taken, nonetheless, the fetus is a form of human life. For human beings to take that right away from a potential human being indiscriminently on the attitude that this is my body I will do with it as I please, is to disregard the rights of THE FETUS and is a sinful attitude verging on murder. Any who think they have this right indiscrimanently in abortion on demand, have taken upon themselves the place of God—at least in my view.

Having said all of this, I am not yet willing to say that all abortion must be stopped. There are some circumstances, in my understanding anyway, which at least place the decision maker in the role of representing God and which thus require the deepest reverence and faith and earnest thought and prayer in seeking to make the agonizing decision which in those few cases must be made. I am not ready to discuss those circumstances here and shall try in a few months to send an article to the Evangelist dealing in that area. Thank you for reading this article. I would appreciate your comment and thoughts on this matter and would appreciate your prayers as our committee seeks to do some helpful thinking and writing on this contemporary issue from the Evangelical viewpoint. Any response you may have could be sent to Editor Schuster who will then forward it to me.

An increasing number of pregnant women are **seeking abortions because they don't like the sex of their unborn babies.** The Jackson Laboratory, which first made this pre-knowledge possible, is now attempting to stop the trend by refusing to tell prospective parents the sex of the fetus.

DEFECTION LEADS TO CONVERSION

A top-ranking Soviet nuclear scientist who defected to Canada and was converted to Christianity is the subject of a revealing, exclusive interview in the current (January 5) issue of CHRISTIANITY TODAY magazine.

Dr. Boris Dotsenko arrived in Canada in 1966, sent to establish credibility in the West before being assigned to spy in Austria. He promptly sought asylum. While awaiting disposition of his case, he began reading a Gideon Bible in his University of Alberta, campus room in Edmonton, and became a Christian after nearly forty years of atheism.

In the article Dotsenko tells of his defection and conversion and the events leading up to those decisions. He reports being approached by the KGB (Soviet secret police) to "help" them. He later discovered that his own family—wife and father—were reporting on him regularly to the KGB. "I began to fear them," he said. "It was the psychological death of my family." Dotsenko was at that time a leading nuclear physicist at the Institute of Physics in Kiev.

He describes life under Stalin. Purges and atrocities left millions dead. At first, he says, "I believed in the truthfulness and realism of Communism. I adored Stalin, who said: 'Who is not with us is against us.' "

Later, as tales of the cruelty of Stalinism reached him, he changed. When he was told 12 million people had been exterminated, "a feeling of numbness and deep disgust overtook me," he recalls.

Now teaching mathematics at Waterloo Lutheran University, Waterloo, Ontario, the scientist calls the Bible "the greatest book of faith, where the acts of God are recorded for believers. Faith does not need any justification. It is given to whom it is given." Much of his Christian belief is based on scientific observatior made while still in the Soviet Union. One scientific law —the law of entropy—convinced him a superior being was holding the planet together by overruling natura law. The complex entropy law basically says any sys tem left to itself decays very quickly. If so, Dotsenk argues, why didn't the earth disintegrate long ago? Dotsenko accepts the law as valid though overruled by God.

The article also outlines his views on Russia and the West:

Western Science: "The existence of agnostic or ego centric philosophical opinions among Western scientists leads to exaggeration in the interpretation of phenomena under study."

Soviet Morality: "Soviet morals are derived from the Marxist concepts of class society and class struggle Everything that increases the power of Communism is morally justified."

Soviet Anti-Semitism: "No question about it. At the time of Frankel's death (Dr. Jakov Frankel, the father of Soviet science and Dotsenko's professor, was killed in a purge) a vicious anti-Semitic campaign had been launched by the party apparatus under Stalin."

Nixon's Visits To Russia, China: "Courageous and far-reaching. . . . At the same time Mr. Nixon did not compromise his ideological stand."

Dotsenko says his greatest wish is for mankind "to learn the truth and the ways of a just and reasonable really human life as children of the Most High God who suffered and died for our sins in the person of Jesus Christ." He expresses the hope that people in the West will keep the blessing of God protected, reject loose egocentric morals, and give full support to leaders working for a productive and free life.

THIS SPACE CONTRIBUTED BY THE PUBLISHER

BOOK REVIEWS

The Brethren Publishing Company through the bookstore has obtained a supply of the book "The Soul of the Symbols" written by Dr. Joseph R. Shultz of the Ashland Theological Seminary.

This book is a theological study of the segments of Holy Communion in which the power and the glory of God is revealed to the laity and theologian in all its splendor.

This book should be of vital importance especially to the Brethren as it confirms the practicality of Holy Communion as Jesus Christ instituted it. It also points out the spiritual emphasis it has for man, that it is much more than a simple ritual, a religious practice or a tradition. The very fact that Christ initiated this sacrament should make it ever so much more important that it be observed as He taught it to the disciples.

These books are all cloth-bound library editions and can be purchased for a limited time at a special price of $2.65 plus 35¢ postage and handling charges. Ohio residents include 12¢ sales tax.

This book is regularly listed to sell at $3.95. Send your orders to:

THE BRETHREN PUBLISHING COMPANY
524 COLLEGE AVENUE
ASHLAND, OHIO 44805

Postage will be prepaid on orders accompanied by remittance.

A THRILLING STORY

A record of 115 students enrolled for classes for the all quarter at **Ashland Theological Seminary,** our Brethren Seminary. This enrollment is a 20% increase over a year ago. Ten years ago the Seminary had 20 students. We praise God for the growth of **Ashland Theological Seminary.**

During this growth Ashland Theological Seminary has maintained a Bible-centered curriculum and has remained conservative in theology. Our Seminary attracts many students from smaller denominations which do not have their own accredited seminaries. Since many of these denominations and students have a lot in common with the Brethren Church, we praise God that we have a Seminary which ministers to others.

Several international missionary students are enrolled at the Seminary. There are students from India, Nigeria, the Dominican Republic, and East Malaysia. One of these students is Vijay Kumar, the brother of our Brethren Missionary in India.

Two of the Seminary students are Robert Young and Charles Long, both from Pleasant View Brethren Church. Through our Advent Coin Cards (a dime-a-day) we show our support for these two men. The offering goes to help meet the expense of their Seminary education.

Ashland Theological Seminary needs and deserves the full support of the Brethren Church. Let's lead the way through our prayer support, our financial support, and our encouraging other young men to enter into the Brethren ministry.

From the PROCLAIMER Newsletter

1973 STUDY BOOK: "The Late Great Planet Earth"
(Second Coming of Christ)

ADDITIONAL RESOURCES: "What On Earth's Going To Happen?"
"Re-Entry"
"Jesus Christ—Solid Rock"
"The Second Coming Bible"

TIME: Early in 1973

BY WHOM: Every Brethren Congregation

ACKGROUND:

The first Cross Country Conference was held early n 1957. Sponsored continuously by the National Brethen Ministerial Association, the annual C.C.C. is an ttempt to have every Brethren congregation, or at east a portion of every congregation, studying the ame theme at about the same time of year.

The first few Conferences were scheduled for a pecific weekend—with explicit dates being given. Jnder that arrangement, it was hoped that all Brethren vould be studying and discussing the same material n the same dates, each in his own church.

Although that format had value and stressed coesiveness, schedule conflicts frequently arose on the esignated weekends and, thus, other procedures volved. Now, the theme and resource materials are nnounced, but each pastor and congregation can plan he best time for them to engage in the study locally.

Usually the studies cover several weeks. For examle, "The Late Great Planet Earth" (this year's study ook) has 14 chapters and the Study Guide gives sugestions for the examination of each one. But how long he study continues and how the chapters are grouped ogether depends on your local leadership. Your C.C.C. night be a mid-week study group, or a Sunday evening iscussion, or a Sunday Morning sermon series, or a etreat theme, or private study with report sessions, or . . etc.

However, it is anticipated that every Brethren Church vill give attention to "The Late Great Planet Earth" sometime in the early months of 1973. Often churches engage in their Cross Country Conference during February and March. But these details are your decisions.

THEMES:

With the exception of three years, Cross Country Conferences have been held annually since their inception in 1957. In that time a total of 42 ministers have served on the planning committees. Those churches participating have examined a variety of pertinent topics and study literature—as the following listing illustrates:

1957	Stewardship
1958	Missions
1959	Church Order
1960-62	(none)
1963	Conversational Evangelism
1964	Visitation Evangelism
1965	Christian Emphasis "Mere Christianity"
1966	Mental Health for Christians
1967	Family Life
1968	Israel/Arab Conflict and the Bible
1969	Rediscovering His Love "Taste of New Wine"
1970	"A Life Worth Living"
1971	"Learning to Understand the Mission of the Church"
1972	"The Good Life" (Study of James)
1973	"The Late Great Planet Earth"

1973 LITERATURE

There is a wealth of informative, recently published material about the Second Coming of Christ. But this theme has not been a C.C.C. study theme until this year. Here are the books, prices and sources for your 1973 study.

Study Book: (Every one should own a copy)

"The Late Great Planet Earth"*
by Hal Lindsey (Zondervan) $1.95
"Study Guide"* ..... $ .75

Additional Resources: (For comparison and enrichment)

"What On Earth's Going To Happen?"*
by Ray Stedman (Gospel Light) ..... $ .95
"Study Guide"* $1.00

"Re-Entry"*
by John Wesley White (Zondervan) ..... $ .95
(No study guide)

"The Second Coming Bible"*
by William Biederwolf (Baker Book House)
(from the original printing entitled **The Millenium Bible**) $4.95

(Note*—Order all of above books from Brethren Publishing Company.)

"Jesus Christ—Solid Rock"
David Wilkerson Publication ..... $ .15
Order directly from: David Wilkerson
P.O. Box 34451
Dallas, Texas 75234

A MEANINGFUL OPPORTUNITY:

The 1973 Cross Country Conference can be a rewarding experience in your church. Certainly the continual need to learn more about our Lord's return and the events surrounding it need not be stressed. If plans are not yet underway in your church for this study, talk with others about it immediately.

Order literature now!

Cross Country Conference Committee
J. D. Hamel
Phil Lersch, chairman

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

MEET THE MEMBERS OF THE BENEVOLENT BOARD OF THE BRETHREN CHURCH

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The Brethren

EVANGELIST

Know Your Brethren Churches

CORINTH BRETHREN CHURCH
TWELVE MILE, INDIANA

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

During the year 1972 many of us experienced the loss of members of a family, relatives and dear friends. As a tribute to those who have left this earthly life we wish to present this poem as a memorial to them.

DEATH vs. IMMORTALITY

There is a plan far greater than the plan you know;
There is a landscape broader than the one you see
There is a haven where storm-tossed souls may go.
You call it death—we, immortality!

You call it death, this seeming endless sleep.
We call it birth, the soul at last set free.
'Tis hampered not by time or space—you weep.
Why weep at death? 'Tis immortality!

Farewell dear voyageur; 'twill not be long.
Your work is done—now may peace rest with thee
Your kindly thoughts and deeds they will live on.
This is not death—'tis immortality!

Farewell, dear voyageur. The river winds and turns.
The cadence of your song wafts near me.
And now you know the thing that all men learn:
There is no death—There's immortality.

—author unknown

By the Way

A NEW LEAF

The pages of the New Year 1973 have been assembled and bound to have each day's events recorded as they transpire. There is a well known expression that often accompanies the transition from one year to the next: 'This year I am going to turn over a new leaf."

In a recent issue of the 'Wayne Heights Highlights,' the monthly newsletter of the Wayne Heights Brethren Church there was a short poem entitled, "A New Leaf" which is very appropriate at this time.

To turn over a new leaf may be very commendable, but unless we endeavor to fill the page without making any blots or mistakes or even a few typographical errors which inadvertedly appear at times, one may well go back after the page is full and again make apologies and ask for a new leaf. Many suggestions for entering daily events on the new leaf may be gleaned from a poem by Edgar A. Guest entitled "My Creed."

A NEW LEAF

He came to my desk with a quivering lip . . .
The lesson was done . . .
"Dear teacher, I want a new leaf" he said;
"I have spoiled this one!"

In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled . . .
"Do better now, my child."

I went to the throne with a quivering soul . . .
The old year was done . . .
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled . . .
"Do better now, My child."

MY CREED

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then should failure come to me
Still work and hope for victory.
To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.
To leave some simple mark behind
To keep my having lived in mind;
If enmity to aught I show,
To be an honest, generous foe,
To play my little part, nor whine
That greater honors are not mine,
This, I believe is all I need
For my philosophy and creed.

HISTORY OF THE CORINTH BRETHREN CHURCH

In 1887, Isabel Dalzell, Adda and Henry Reed went to an evangelistic service at Roann and as a result were baptized by Deacon John Zook. The distance from Twelve Mile to Roann was too great to travel regularly so these three went to Mexico for worship. Even that distance was looked upon as inconvenient so a desire for a Brethren Church in the Twelve Mile community was fostered.

In 1889, Elder J. H. Swihart was secured to hold a week's meeting at the Prospect School. As a result of this meeting, Rhoda Damn, Marion C. and Emma F. Krider, and Eliza Crook were baptized. Thus these five with the Reeds and Mrs. Dalzell formed the charter members of our congregation. In the fall of 1889 an additional 25 persons were baptized and these 33 formed the organization of the Brethren Church in our community.

Original building

During the summer of 1890 a frame building of simple design was erected on ground adjacent to the Dillman burial plot. Brother Sam Damn, a carpenter by trade, designed the building and supervised the church men in the construction of it. This building was dedicated Oct. 19, 1890. In 1922, a basement was excavated beneath the building, a new entrance, and a bell tower were added to the building. The last remodeling was done in 1963 through 1965 when four new rooms were provided and complete redecoration of the interior and furnishings was accomplished.

During the past six years, our group purchased a parsonage in Twelve Mile and we have just completed a renovation and remodeling project at this site.

Our church has provided several ministers of the gospel. The first of these being Rev. G. L. Maus who served pastorates in Iowa, Ohio, and Indiana during his forty years of active ministry. Rev. Joseph Hanna, minister at Johnstown, Pennsylvania, was called from our congregation. Two others who served the ministry in other denominations were Frank and Ord Gehman.

Rev. Clarence Kindley

Our congregation has an active mission support program both in the church and through W.M.S. We have an active and enthusiastic group of young adults who participate in many projects for the local church and within the community. Our Children's Department is well-organized and contributes much to our total program. All in all, each age group has a good representation and supports our church growth.

Among the Pastors who have served at Corinth are J. H. Swihart, D. A. Hopkins, A. T. Wirick, C. A. Stewart, J. G. Dodds, L. V. King, William Overholser, G. L. Maus, John Turley, William Bowyer, G. B. Hanna. Rev. Hanna was the first minister who lived on the field and served full-time for us. He was minister during the time our church was remodeled and the parsonage was purchased.

Our present pastor is Rev. Clarence R. Kindley.

SISTERHOOD

DEVOTIONAL PROGRAM FOR FEBRUARY

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: LOVE
Junior: REACHING INTO THE WORLD

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

LOVE

Love is the greatest power in all the world (I Corinthians 13:8). Even though there is famine, disease, and war, love outlasts them all. How? God Himself is love, and those that love Him show it by their feelings toward others. Thus, love keeps growing and growing! Have you ever noticed that when you smile at a stranger, he'll smile back? People aren't naturally Scrooges, they just don't see enough of love because we don't give enough.

God gave so much of Himself because He loved us and wanted us to know love. He sent His **only** Son to die for us (John 3:16). Christ loved us while we were yet sinners and then died for us (Romans 5:18).

When we forget about Him, involved in our own activities, and then get into trouble and go running back to Him, God takes us back because He loves us (Luke 15:11-32). How many times would you do that for a friend? God never leaves us, we leave Him. But He's always there waiting for us to come back. His love doesn't change. Nothing can separate us from the love of God (Romans 8:35-39).

There's no need to be af aid of Cod because He is a God of love (I John 4:18). He won't hurt us; He's our Protector and Savior.

Love isn't to be kept a secret. It must be passed on to everyone you see. Smile at your neighbor and say hi to an enemy. Watch it grow! It hurts to be nice to a foe—until you first do it. Don't be afraid to love, God isn't. Love your neighbors (Matthew 22:39) and your enemies (Matthew 5:44-47). That's God's commandments. If we can do that, then we know God's love is here.

We can't love others by ourselves. It isn't our nature to do so. God's love must be within us for us to be capable of loving. The love expressed in I Corinthians 13 is God's love. He wants everyone to experience it, and it's up to us to make sure it happens.

by Cathy Harding

Miss Harding is a senior at the Ashland High School and plans to enter college to major in Nursing Science. She presently holds office in the National Sisterhood of Financial Secretary. is a member of the National BY Council. She holds membership in the Park Street Brethren Church, Ashland, Ohio. Music and reading head the list of hobbies.

Love could solve all problems if we let it. Faith must be present in love to let it work and grow. Put your faith in love, and it will put love in your faith.

Life is sunshine
with occasional rain
Life is pleasure
with occasional pain
Life is laughter
with occasional tears
But love is forever
a joy through the years

Anonymous

JUNIOR BIBLE STUDY

REACHING INTO THE WORLD

by Mrs. Gary Taska

Most of you at some time have probably seen the television program called "Mission Impossible." Every week this small group of people are given a secret job to do. Their job is always to set someone free or to help a country or person overcome something evil.

Do you know that as Christians our work is very much like "Mission Impossible?" Compared to the total number of people in the world Christians are a small group of people. Jesus Christ is the head of Mission Control and He has given us a special job to do while we are waiting for Him to come back. He has told us to go into the world as His ambassadors. (Read John 20:21 and II Corinthians 5:20)

What is an ambassador? An ambassador is an official messenger; a person of high rank sent on a mission by one government to another. We are ambassadors for Christ. As Christians we belong to His kingdom and our mission is to go into the world and set people free by telling them that Jesus died and rose again to save us from our sins.

There is one big difference between the TV program and our mission. That difference is that ours is not **impossible!** Jesus has promised to go with us. In Matthew 28:20 He says, ". . . I am with you always, even unto the end of the world." When Jesus went to be with His Father He sent the Holy Spirit to live within Christians and He is always there to help us. We also have the Bible which is our instruction book, and we are able to pray for God's help which is the greatest "walkie-talkie" ever known.

Do you know that Jesus prayed for His workers before He left the earth? (Read John 17:13-18) He knew it wouldn't be easy to work for Him so He asked His Father to be with us.

"As thou hast sent me into the world, even so have I also sent them into the world." Now just how can you and I go into the **world?** In our earlier studies we have seen how we can reach those closest to us in our homes, churches, and schools. Are there any ways we can reach even farther out into the world. Yes, there are.

Take a look at your National Sisterhood guidelines for this year. You are to roll bandages and send them to the Nigerian missions; you are to have a service project for World Relief; you are to remember our missionaries in prayer, in letters and other labors of love. The National Project offering is for Bonnie Munson and her work at Brethren House in St. Petersburg, Florida. In the December 2nd issue of the **Evangelist** there was a letter from Mrs. Duane Dickson to **you** suggesting that you "Sew to Serve." If you haven't read that letter be sure to do so and then decide what you can do about it.

All of these things of course are indirect ways of reaching out into the world. Most girls your age are not able to go to these places yourself but your supporting work is important. As you grow up perhaps the Lord will ask you to go in person as His ambassador, His special messenger, to another part of the world. What an exciting thing to be a Christian and be a part of Christ's special group of ambassadors!

CALLING OUR CONTINENT

Key 73

TO CHRIST

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the SIXTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

A visit to: A Baby Home

After that exciting welcome at the airport, our first afternoon in Korea was packed full of impressive and heart-touching experiences. With these visits, in particular, we began to see first hand the institutions and children that the World Relief Commission has helped for several years.

A nurse cradles one of the very young abandoned babies in her arms, while two others rest on the floor-mats.

LEE'S BABY HOME

As our bus rumbled up the dirt road, the orphan children ran out front to greet us. We stepped out to cheerful voices yelling "Hallo!" and kids reaching out to squeeze our hands and arms. The sensation of tugging stays with me.

There were formal introductions. Then, while the youngsters played outside, workers guided us through the modest facilities—including the baby hospital up on the hill. In typical Korean custom we "parked" our shoes outside the door of each building, so as not to soil the polished floors. When exiting, we found our shoes all turned around and lined up neatly, ready for our departure—undoubtedly the work of one of our well trained hosts.

The 95 children, cared for by 16 staff workers at this home, were all pre-school age. Most were brought to the home when about one week old, after found abandoned at the police station or in the market place. One reason for abandonment is the custom that a widow is often ostracized by her family if she remarries. If she has several children, it is difficult to care for the very young. This situation, plus illegitimacy, increases the number of orphans. When the children enter school they are cared for in other orphanages.

The rooms were very plain, for Korean custom is to sit on the floor to eat and just unroll mats on the floor for sleeping. We sat on floor cushions ourselves for light refreshments served by our gracious hostesses

These tender faces greeted us at Lee's Home in Korea. Later the children played games and sang.

The World Relief Commission has helped this Baby Home, begun by Bob Pierce of World Vision, in the past. When we were there, W.R.C. was looking for money to provide an ear operation for a young girl with a hearing problem.

Just before departing our group gathered on the dirt playyard to hear "Twinkle, Twinkle Little Star," and "Jesus Loves Me" by the children—which I tape recorded, including the unique pronunciation of "di-a-mond-ah in the sky." Then we joined together our thoughts and lives as one of the men in our tour-group led in prayer.

Our bus drove off, but one big surprise was yet in store. The kids ran down to the far end of their property and pressed against the wire fence. Then, although we didn't expect it, they waved goodby frantically as we came back on the main highway past the Baby Home.

Brethren, our money has helped make those kids as happy as they are. I can still visualize the one tike on top of the fence waving and laughing!

(Next time—Schools for Deaf and Blind.)

St. Petersburg, Florida

BRETHREN AID FOR NICARAGUA

The phone rang, just as I was about to leave for vorship at Brethren House on Sunday morning, Decem-ber 24th. It was Dr. Everett Graffam, calling from Valley Forge, Pennsylvania. He wanted to know if the Brethren Church had any missionaries in Nicaragua, vhere the earthquake had brought devastation and leath just the day before. (I told him our work was in Argentina, with a new field soon to open in Columbia —but not Nicaragua.)

The point is this: Dr. Graffam is on top of every catastrophy around the world, looking for ways evangelicals can help through W.R.C.—in the quickest and nost economical ways. Whenever possible, he directs aid through existing missionary organizations in the mmediate area of need because the local missionaries know what is needed first-hand and can purchase supplies economically from nearby sources. This is much cheaper than shipping donated relief supplies from ong distances.

As it turned out W.R.C. forwarded $7,000 immediately to the Baptist International Mission, Assemblies of God missionaries, and the Central America Mission. The ultimate goal is $50,000. Here is the news release from W.R.C.

Valley Forge, Pa.—"Responding immediately to the news of the devastating earthquake which rocked Managua, Nicaragua, on December 23, the World Relief Commission dispatched funds to its in-country counterpart agency representatives to aid the victims.

"Dr. Everett S. Graffam, Executive Vice President, reported that Rev. Bruce Bell was appointed Emergency Field Director. Mr. Bell, Central America Director for Baptist International Mission Inc., headquartered in Chattanooga, had been visiting his parents in Pennsylvania when the earthquake hit. He returned to Managua to ascertain how WRC can bring immediate aid, and lay a foundation for later reconstruction and rehabilitation assistance.

"In addition to the Baptist group, WRC will be working with Assemblies of God missionaries and Central America Mission personnel.

"The U.S. State Department has suggested the quickest way to help the Nicaraguans is to make monetary contributions to voluntary relief agencies. It has been the disaster-relief policy of WRC to forward funds to evangelicals in the area, so that needed supplies of food, blankets and medicine could be purchased locally, avoiding political complications and shipping delays.

"WRC, overseas relief arm of National Association of Evangelicals, is an approved, non-profit voluntary relief agency." (And, as you know, it is the channel for Brethren World Relief funds as well.)

Brethren, I bring this matter to your attention (as was done when disasters hit Peru and Pakistan) to remind those who want to help that we do have a channel already established for such aid. If you thought about giving something in December when the news first hit but just never got around to it, you may want to do something now.

It's not too late, for the borrowed funds must be repaid. Mark your gift "Nicaragua." Either give through your church treasury, or send directly to Brethren World Relief

Mr. George Kerlin, Treasurer
Rt. 4, Box 258
Goshen, Indiana 46526

As I have suggested before, don't "withhold" from one offering to give to another. If "withholding" is necessary, let's "withhold from ourselves" so that the gift is sacrificial and has meaning both in the giving and receiving.

Pastor Phil Lersch, Chairman
Brethren World Relief Committee

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

WHY? . . . WHY? . . . WHY?

Problems! More problems! Why did this have to happen? Or that? When everything seemed to be going so smoothly! Who has not wondered at the providences of God?

It is most often because our vision is so short-sighted that doubts creep in. Like Jacob, we may be tempted to moan: "All these things are against me" (Genesis 42: 36). Really, they were not against him! God was really providing for his future by sending Joseph down to Egypt to preserve life and Jacob realized it later! If our faith could only have a long range vision, we should learn that we can really trust the Lord for the answers to our oft repeat: "Why?"

A young man studied long and hard to become a qualified doctor. He loved the Lord and his one ambition was to become a missionary that he might minister to the heathen physically and spiritually. But the very year when he was ready to go, he took sick with such an illness that he was informed that he could never go out as a missionary. What a frustration! Why? Was God mocking him? He understood God's plan later. Later this same man was used to train hundreds for the overseas fields; and today there is a large missionary Memorial Hospital erected to his venerable memory! We cannot fathom God's purposes; but, if we truly belong to Him, we can trust Him through every distress. One unknown Christian learned the purpose for her illness when she wrote the following poem:

NOT HANDS BUT HEART

When sick and spent, I needs must draw aside:
"Why should this befall me, Lord?" I cried:
But quietly He answered, "Thou must rest."
Oh, there was work I though that I must do
for Him:

But now He said in accents mild,
"Nay, rather, still thy heart thy vows renew,
And intercede for precious souls, My child.
Just now, 'tis not thy busy hands I need;
It is the quiet heart to intercede."

And in the stillness of this time apart,
His Word has searched and purified my heart;
My soul has seen the shining of His face,
And glimpsed new glories of His matchless grace.

Ah, now I know it is His Spirit which alone
Can move with power to soften hearts of stone,
And touch the prophet's lips with holy fire,
The Word of life to quicken and inspire;
Just now, 'tis not my busy hands God needs:
It is quiet heart that intercedes!

MEMORIAL

REV. FLOYD SIBERT

The Rev. Floyd Sibert died at 4 a.m. on December 4, 1972, at his home on Rural Route 1, Bringhurst, Indiana. He was born in Marshall County, Indiana, and was a graduate of Ashland College and Ashland Theological Seminary. His first pastorate was at Akron (Ellet) and Rittman, Ohio. During his pastorate there the church building at Akron was erected and the average Sunday School attendance increased from 50 to 150 persons in one year.

Rev. Sibert then accepted a call to Masontown, Pa., where he served for seven and one-half years. This field was probably his most productive ministry, numerically; he received confessions of approximately six hundred people. At on revival there in which he himself served as evangelist, 100 people confessed Christ as Savior and Rev. Sibert baptized 98 of them into the Brethren Church.

His next pastorate was at Pittsburgh, Pa., where he served four years. He then went to the Pleasant Hill, Ohio, church where he served for 12½ years. During his pastorate at Pleasant Hill the church was modernized, remodeled, and a spacious annex was constructed for the growing Sunday School. His next pastorate was for a four-year period at Burlington, Indiana.

Rev. Sibert's last pastorate was at Mexico, Indiana, where he joyfully served for 13 years until he and Mrs. Sibert retired in December, 1971, to their newly-built home, Carroll County, Indiana, near the home of their son Owen. A year later he slipped away suddenly, after an illness of only a few minutes. Death was caused by a massive cerebral hemorrhage.

He was a quiet, gentle man of winsome personality who made friends wherever he went. He was at his best in evangelism and during his prime he was a fiery, convincing, dynamic speaker whom the Lord used to win many people to Himself. The memorial service was held at the Burlington Brethren Church by the Rev. Al Kundenreich and the Rev. Clyde Black, pastors of other Mexico churches with whom Rev. Sibert was associated for so many years. Also taking part in the services were the Rev. Albert Curtright, Burlington Brethren Church, and the Rev. Gerald Barr, of the Mexico Brethren Church. The solos "Blessed Assurance" and "O, That Will Be Glory," were sung by a treasured friend of long standing, the Rev. Edgar Berkshire of Tyner, Indiana, who was accompanied by Mrs. James Donaldson of the Mexico Church. Interment was at the South Union Cemetery in Howard County, Indiana. The photo which accompanies the article was taken at the Siberts' retirement dinner given by the Mexico Brethren Church.

World Religious News in Review

CHARLES BERRY SAYS CHANGING SEXUAL MORES COULD PUT FEMALES IN SPACE FLIGHTS

Nice, France (EP)—In an address here to the Aviation and Space Medicine Congress, Dr. Charles Berry said out of concern for the extreme emotional tensions of long space flights, all-male crews might be accommodated with female crew members.

The Research Director for the National Air and Space Administration said since sexual mores have changed significantly in the United States and throughout the world "there shouldn't be any problem in putting unrelated men and women together on long space flights."

Evangelist Jack Wyrtzen called the comment a violation of God's command against adultery in Exodus 20:14 and in Hebrews 13:4. Wyrtzen criticized the physician for poor judgment in view of the fact that many young people around the world had looked up to him as a good example of achievement. Dr. Wyrtzen is a radio and TV speaker and head of the world's largest camping program at Schroon Lake, N.Y.

"You, sir, are encouraging young people to go in the wrong direction," the evangelist wrote.

73 AT 'DECISION'S' FIRST SCHOOL OF WRITING AT FOREST HOME

Forest Falls, Calif. (EP)—The art of writing and selling editorial handiwork were the themes at the July 24-26 School of Christian Writing sponsored for the first time at Forest Home, the magazine and conference center cooperating.

Dr. Sherwood E. Wirt, editor of the journal published in Minneapolis by the Billy Graham Evangelistic Association, was the prime mover in the three-day inspirational session, with Mavis Sanders serving as assistant. Wes Harty of the Forest Home staff was registrar.

A wide range of subjects was offered the enrollees by 14 speakers on such topics as, "Communicating to a New Generation," "What Editors Want," workshops on writing for various age groups, and techniques on writing.

In addition to Dr. Wirt and Miss Sanders, speakers included Margaret J. Anderson, Turlock, Calif; Bill Brown, World Wide Pictures; Russell Chandler, city reporter in Jamestown, Calif., and former news editor, Christianity Today; Lois Curley, Regal Books; Judy Downs, Collegiate Challenge; Dave Grant, youth speaker and film producer; Charles R. Hembree, author-pastor, Bethel Temple, Hayward, Calif; W. Stanley Mooneyham, president, World Vision International; Norman Rohrer, executive secretary Evangelical Press Association; Ray Stedman, author-pastor, Peninsula Bible Church, Palo Alto, Calif.; Rita Warren, free-lance writer and editor, Van Nuys, Calif.; and Don Williams, author and youth pastor, Hollywood First Presbyterian Church.

'OPERATION PINCH-HIT' GIVES CHRISTIANS A CHRISTMAS

Los Angeles (EP)—The Southern California B'nai B'rith Council and the National Conference of Christians and Jews, launched "Operation Pinch-Hit," a joint effort to provide substitute personnel for members of the Christian faith here.

Jewish friends filled in for Christians in many commercial and governmental activities so they could have Christmas Day off for worship and family gatherings.

The person wishing a substitute dialed 652 J-O-B-S to find a member of the Jewish community ready and willing to step in with volunteer help.

PROFESSOR DISCOVERS 22% OF STUDENTS BELIEVE IN WITCHES, OCCULTISM

Madison, Wisc. (EP)—As early as the next generation, most young people could believe in spirit messages from beyond the grave, spell-casting witches, and astrology.

So states Prof. David C. Lindberg of the University of Wisconsin. He and Prof. Robert Seigfriend, both of the university's history of science department, have been jointly teaching a popular course in the "History of the Occult and Pseudo-Science."

The men discovered that among 231 juniors and seniors 74 per cent believed in extrasensory perception, 20 per cent were uncertain about it and only six per cent denied its existence.

The professors also learned that 20 per cent of the juniors and seniors believed in the future-foretelling ability of palm readers, 23 per cent in witches and 18 per cent in astrology.

Lindberg admitted the findings "boggled my mind at first." He said the credence given to astrology and palmistry was particularly upsetting because "there's absolutely no factual evidence to support them. It's easy to slide from the feeling that something is possible to a belief that it's true," he said. "We hope to show students that the senses cannot be trusted—the capacity for self-deception is nearly infinite."

S.C. BAPTISTS TURN DOWN IMMERSION REQUIREMENT

Myrtle Beach, S.C. (EP)—A proposed constitutional amendment which would have required churches sending messengers to the convention to practice baptism solely by immersion was defeated here by the South Carolina Baptist Convention.

The vote was 675 against to 519 for. A two-thirds favorable vote would have been required in order for the amendment to pass.

The baptism issue has been a controversial item with South Carolina Baptists since the Greenwood First Baptist Church announced two years ago that it would accept baptized members from other denominations without requiring them to submit to baptism by immersion.

'BOLT FROM BLUE' CELEBRATED IN UCC CHURCH

Ephrata, Pa. (EP)—The Swamp United Church of Christ here has celebrated a strange phenomenon witnessed by many charter members when a bolt of lightning from clear skies and sunny weather sliced in two the tombstone of an early preacher named John Waldschmidt in 1792.

The Rev. Donald F. Geschwindt, pastor, says historical records show that after the Rev. John Waldschmidt died in 1786, shortly after coming to the New World to be circuit-riding preacher, his wife became demented and could neither speak nor hear.

The "bolt from the blue" was heard by the entire congregation of the early Swamp church and inspection showed that it cut in half Waldschmidt's tombstone. The bolt also restored completely Mrs. Waldschmidt's power of speech and returned her to sanity after six years of mental illness.

BAPTIST SAYS CHRISTIANITY APPEALS TO SOVIET YOUTH

Valley Forge, Pa. (EP)—The popular assumption that Christianity appeals primarily to older people in the Soviet Union is evidently false, according to the Rev. Dr. Roland G. Metzger, regional representative for Africa and Europe for the American Baptist Board of International Ministries.

"I have heard that only older people went to church," he said, "but in every church in the cities I visited there were young people—younger than 25, and even children—in some of the services. In one church, more than half of the congregation were under 25."

Restrictions continue, however. No one under 18 can become a member of the church. Therefore, baptized believers in the statistics represent adults beyond the age of 18 at least.

The Baptists of the Soviet Union are the largest Baptist group in Europe, Metzger said. "The official figures tell the story of a stabilized number. Each year the official figure is 530,000 Baptists, and yet there are tens of thousands (newcomers) each year."

POLIO STRIKES 11 STUDENTS AT SCHOOL FOR CHRISTIAN SCIENTISTS

Greenwich, Conn. (EP) — What health officials described as the most serious outbreak of paralytic polio in the United States in seven years struck 11 Christian Science pupils at a private school here.

When the symptoms were officially diagnosed as polio, the 11 students were given medical treatment, and the other students and faculty members at the school received immunization treatment.

The Christian Science Church has been traditionally thought of as "anti-medicine" because of its reliance upon prayer as a means of healing. An official Christian Science publication, "Legal Rights and Obligations of Christian Scientists in Connecticut—1968, "makes the following points:

"The Christian Scientist does not ignore disease. He is careful to avoid exposing others to disease. He reports to public health authorities cases of contagious disease as required by law."

Spokesmen for the Daycroft School said that although most of its students had never been immunized against polio because of their parents' religious beliefs, parents had not objected to the current immunization program after the outbreak was confirmed.

59-WORD PRAYER WELCOMES ASTRONAUTS FROM MOON TRIP

South Pacific (EP) — Chaplain John Ecker aboard the Recovery Carrier Ticonderoga welcomed the three-man crew of the Apollo 17 spacecraft with the following prayer:

"The heavens declare your glory, Oh Lord, the planets, the sun, the moon and the stars which you set in place. In humble gratitude we thank you for the safe return from your heavens of these pioneers in space. May their achievements contribute to the unity of mankind and peace for all your people in this holy season. Amen."

'UNIVERSE NO ACCIDENT'—CERNAN

Aboard USS Ticonderoga (EP)—Although he admitted he didn't necessarily feel closer to God in deep space, Astronaut Eugene A. Cernan said he was convinced the universe "didn't happen by accident."

"The earth looks big and beautiful and blue and white," he said of his quarter-million-mile perspective. "You can see from the Antarctic to the North Pole and the continental shores. The earth looks so perfect. There are no strings to hold it up, no fulcrum upon which it rests.

"You think of the infinity of space and the infinity of time. You feel a little selfish . . . like you are looking back at earth as God must be looking now and as he must have when he created it."

The recent moonwalker said, "I am convinced of God by the order out in space."

GRAHAM CRUSADE IN NAGALAND WAS HIS LARGEST

Kohima, India (EP)—When reports finally could be dispatched from strife-torn Nagaland, statistics showed that the aggregate attendance of 500,000 people in three days made the Billy Graham crusade there his largest to date.

Some 100,000 Nagas, wearing the costumes of more than 14 tribes, lined the last three miles of the evangelist's motorcade route into Kohima, North India. The Evangelist was given permission to enter Nagaland by the Indian government only a few days before the crusade was scheduled to begin, and only for four days instead of the planned seven.

The 20,000 population of Kohima swelled to 80,000 people as Nagas attended Bible studies and the evening stadium services.

Some guerrilla leaders had said they would observe a cease-fire during the crusade, but skirmishes marred the three-day event.

After completing the meeting, Dr. Graham visited Prime Minister Indira Gandhi in New Delhi and the Shah of Iran in Teheran.

THE BRETHREN'S HOME OF INDIANA, INC.

OUR PAST . . .

The Brethren's Home first began to take shape at the Ohio District Conference in 1901 when the bequest of $8,000.00 from the estates of Fox and Early required an administrator. On June 8, 1901, a group of fine Brethren took out incorporation papers in Columbus, Ohio and the inherited funds were invested and annual status reports were made to the Ohio Conference. The corporation assets grew to more than $12,000.00 and in 1921, the trustees of The Brethren's Home reported the recent transfer of the Rinehart Estate in Flora, Indiana valued at $35,000.00.

Early in 1922, a 44 acre plot of land was purchased by the Ohio corporation near the west edge of Flora, Indiana and immediate plans were made to build a two-story facility to house the aged and aging Brethren. On May 23, 1923 the formal opening and dedication of the building in Flora was held. Later in the late 1930's, the first of three double cottage units were constructed for residential living quarters for a retired Brethren.

On November 7, 1967 The Brethren's Home incorporated in Indiana and plans were finalized for a new physical plant because the original building was fast becoming inadequate and unable to meet the state regulations for health facilities. In June of 1968 the new 46 bed facility was opened for occupancy.

OUR PRESENT . . .

COME ALONG ON YOUR PERSONAL GUIDED PICTURE TOUR OF THE BRETHREN'S HOME OF INDIANA

This is Where We Live Together . . .

View from State Route 18
—GLASS GALORE!

WELCOME!
Rosemary Eddy, Administrator
Gene A. Geaslen, Business Manager

Sit Down and Visit Awhile
Mary Maus, resident

Cottages for Residential Care

Presently we have 44 residents at the Brethren's Home. Of this total, 41 are in the Nursing Home and 3 live in the cottages. Brethren people total 22 or 50 percent of the present residency. Our average age presently is almost 80 years with the oldest resident who celebrated her 98th birthday December 25.

Dinner is a Happy Time—
unless you are on a special diet!

Christmas Card Time Again?
Maude Clingenpeel, resident

WE HAVE FUN TOGETHER . . .

"Crafts with Rosemary"
Something for one and all

You're Never Too Old for Santa Claus
(In case you hadn't noticed, that's Business Manager Geaslen on Santa's lap!)

Activities include regular church services (handled by Rev. Ed West of the Flora Church) organized crafts classes, monthly birthday parties, and various programs sponsored by local and district civic organizations and churches.

WE WORK TOGETHER . . .

Blood Pressure—normal!
Leida Thomas, R.N.
F. Burton and F. Hood, residents

Good Olde Home Cookin'
Doris Yates (hidden), Deloris Yates and Phyllis Shoff (dietary employees),
Grace Porte and Mary Mause, residents

Wash Day Never Ends
Pam Harshbarger, laundry employee

Just Cleaned This Yesterday
Carol Richardson, housekeeping employee

"All Work and No Play Makes Dan a Dull Boy"
Daniel Hess, maintenance employee

Love That "NEW" Dishwasher
Coleen Clem, dietary employee

Presently our 42 member staff is made up of 24 nurses and aides, 10 cooks and kitchen aides, 2 housekeepers, 2 laundry aides, a maintenance man, an office secretary, business manager and administrator. This number of employees may seem high for the amount of residents we serve but our nursing staff is on round-the-clock duty and many of our employees serve on a part-time basis. Our kitchen staff would like to say a special "THANKS" to all the churches that made the new dishwasher a reality through their donations.

OUR FUTURE

Our financial statement reveals that The Brethren's Home is currently operating with a deficit. (A copy of the statement is available upon request.) In order to correct this condition each of the following solutions have been considered:

1. Appealing To Our Contract Resident Whose Funds Are Exhausted Because Of Increased Rates Was Our First Consideration.

   The rate increase in 1970 was due to inflation, state requirements almost doubling the amount of nursing care required and various other reasons too numerous to mention. This seemed like the obvious place to start because almost 75% of our $80,000 annual anticipated loss of income was due to the exhausted funds of the contract residents as well as the loss of income from five beds for which we are licensed but are not able to occupy. These five beds would be located in the double rooms now occupied by those single residents who had contracted for a private room. As we began to approach these people and their respective families, we were met with much opposition partly because of verbal promises that were made and not included in the written contract. We believe that a Christian's word should be his bond and it was not our intent to violate either the written contract or any oral promise. We wanted to make our contract residents and their families aware of the magnitude of our loss of income and see if they could voluntarily help us in this unfortunate situation. Again, the Indiana Board and the Administration of the Home apologizes if anyone was offended but our intentions were honorable. This particular idea has been abandoned at the present time because of the unfavorable response.

2. Raising Our Daily Rates To Offset The Deficit
   A) Our published rates can be raised up to 6% according to the Economic Stabilization Program if our margin of profit or growth factor remains constant. Since we have a deficit presently, we must continue to operate with the present rates and apply for an exception through this Price Control Board.

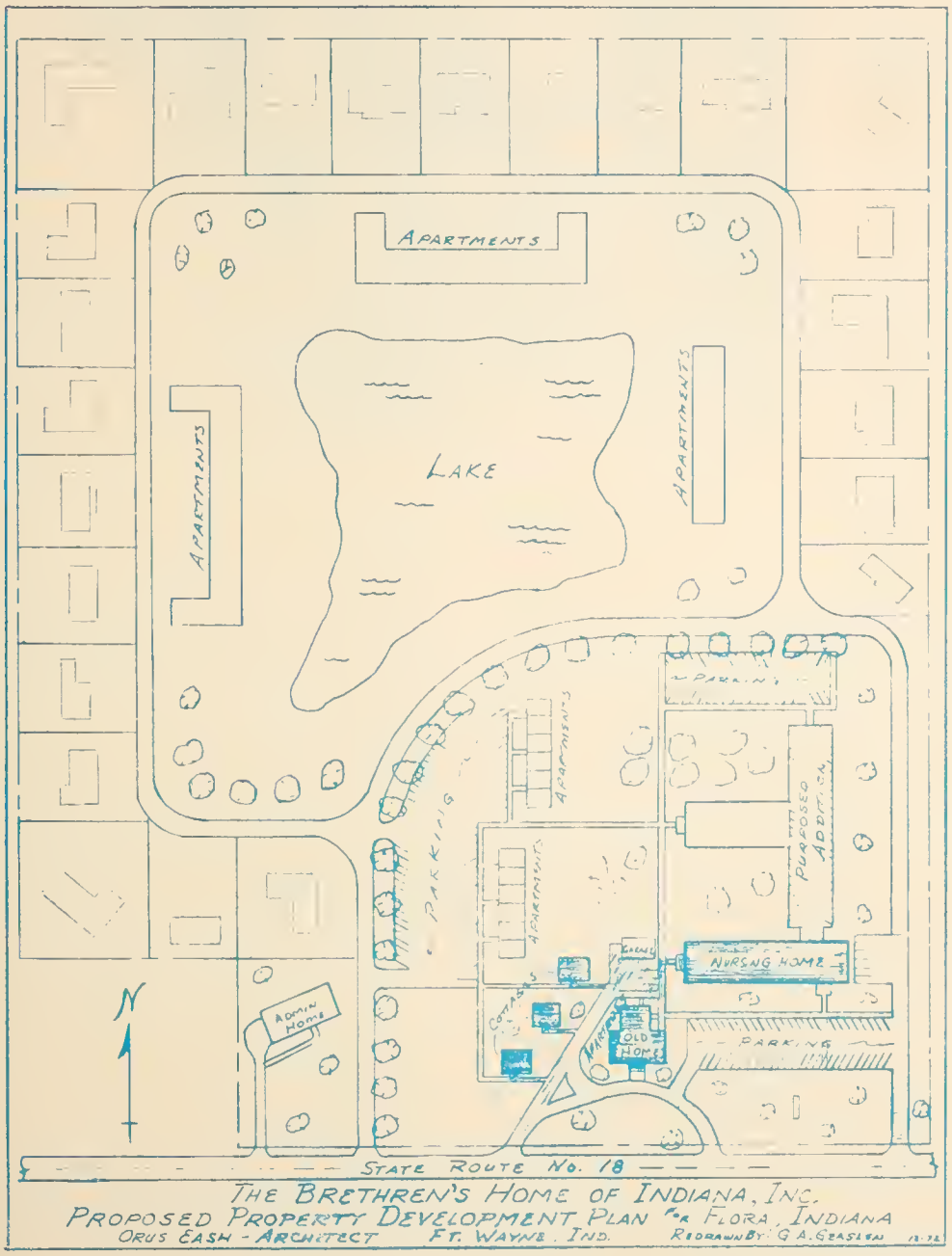
3. Increasing the operating efficiency of the present facility could conceivably be used to cut down our operating deficit. Presently we are monitoring our wages and have been improving our purchasing methods. The Home has been operated quite efficiently in past years so this improved efficiency cannot begin to net us a great amount of savings.

4. Building at least a 40 bed addition would enable us to spread many of the basic service expenses (Administration, Professional Nurses, Dietary Supervisor, Maintenance, etc.) over more sources of revenue or residents. This proposed addition would fulfill two current needs: first, the operating expenses per resident would be reduced significantly which would increase our margin of profit without a rate increase. Secondly, increased demands for nursing care could be met (presently we have a waiting list that would fill half of the proposed new addition.)

The architect's sketch of the proposed plans for developing the total 44¼ acres located in Flora is shown here. The expansion will be moving in two separate areas: first, expanded health care facilities and second, developing residential care units in a retirement village. Our first step will be expanding our nursing home into eight single and one double bedroom apartments. These two steps could occur simultaneously depending on how our financial condition improves within the next quarter.

Brethren who wish to invest in building facilities to house the aged and aging may purchase Investment Notes through The Benevolent Board's Development Fund.

Health care is the third largest industry in the United States and care for our senior citizens is the fastest growing phase of the industry. We need to be planning to meet this growing need because more and more Brethren as well as other people are going to be requiring nursing care as well as residential care. We must remember our Lord's words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40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STATE ROUTE No. 18
THE BRETHREN'S HOME OF INDIANA, INC.
PROPOSED PROPERTY DEVELOPMENT PLAN FOR FLORA, INDIANA
ORUS EASH - ARCHITECT FT. WAYNE, IND.
REDRAWN BY: G. A. GEASLEN

FIRST CHRISTMAS PARTY AT BRETHREN CARE

Photo courtesy of Ashland Times Gazette

Mrs. Bertha Ledyard receives gift from Santa . . . at first annual Christmas party at Brethren Care Center

The first annual Christmas party for employees and residents at Brethren Care was held on Wednesday night, December 20th.

One hundred and fifty residents, employees friends and families gathered to enjoy an evening of carol singing with Dick Boyd (our maintenance man and a Seminary student) as leader and Anna Pryor (kitchen helper) as pianist. The program also included a visit from the "Christmas Magician," Richard Holmes who is a grandson of Mrs. Ledyard pictured above; piano music by Peggy Fluke, vocal solo by Mrs. Gerald Conrad; and musical moments by Dick and Betty Boyd (Betty is employed in the laundry at Brethren Care).

A visit by Santa brought gag gifts for some of the residents and employees such as: a skate board for one fellow to get to physical therapy faster, a lollipop for our newest resident, red paint to repaint a wheelchair and a gift certificate for white wall tires for the chair for another resident, a bag of old chicken bones (candy) for Mrs. Ledyard and a two-way collar for Dick Boyd so he could be either Maintenance Engineer or Preacher. A treat of candy and popcorn balls was given to all the children and gifts were presented to each resident by Santa.*

The Christmas snack table was laden with goodies including ham, chicken and egg salad sandwiches, relish trays, potato chips, cereal snacks, cheese bits, Christmas cookies and punch. All the refreshments were donated by friends, families or businesses and some of the residents helped fix the cookies and some of the other items for the table.

Brethren Care has 40 residents with more applications being processed. Private and semi-private rooms are still available and if you are interested you may call us at 419-322-1596 or write to: BRETHREN CARE, 2000 Center Street, Ashland, Ohio 44805.

*In case Santa's spectacles look familiar, it might be because many Brethren know him as alias Charles Munson, professor at Ashland Theological Seminary. His father, Charles Munson, Sr., is a resident at Brethren Care.

The first annual Christmas party at Brethren Care was a smashing success and residents began immediately planning their own New Years Eve party with food being provided by one of the residents (our newest), Mr. Tom Ewing.

The Center wishes to thank all of those Brethren who sent Christmas gifts to us to make the first Christmas so blessed and gay for everyone. Your thoughtfulness and generosity is much appreciated and we look forward to your visiting us at any time when you are in Ashland.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio, Jan. 20—At the January meeting the Ashland College Board of Trustees held this eek, new fee structures for the college and seminary nd increased faculty services were approved, President lenn L. Clayton reported.

The board was reorganized, election of new members nounced and resignations accepted. In addition, the oard approved a restudy of the college master plan.

After careful study of the budgetary needs, Ashland ollege will move to a comprehensive fee of $1226 per emester including tuition, health fee, athletic fee and ertain laboratory fees permitting the student to take om 12 to 18 hours each semester. The student activity e will be $28 for the semester.

At its meeting, the board approved an increase in oom and board including the new Centrex telephone ystem, which will be in effect after July 1, to $568 per emester. This makes a total projected fee of $1822 per emester charged to all regular students.

According to President Clayton this is an increase of 75 per semester over the 1972-73 figure of $1747 per emester for full time resident students.

In commenting on the budgetary needs, President layton said, "Recognizing the need for constant study the budget, the executive committee of the board ill meet again in February to review the needs for oth the year 1972-73 and the year 1973-74."

The board acted upon the request for faculty services uch as promotions and resignations. It considered favrably the institution of a liberalized program of hostalization and retirement benefits. Dr. Clayton exained that these benefits had been approved earlier ut awaited funding before they could be put into effect.

He said, "Promotions had been granted without fundg last year, now next year they will be funded. Part the increase in fee structure will meet the obligations make possible certain increases in faculty salaries. lso it will cover increased hospitalization, social ecurity and retirement."

Items of business relating to the seminary follows:

A fee structure requesting an increase of $20 per quarter was approved making the seminary tuition $225 per quarter.

A "Ronk Memorial" was proposed which involves the establishing of a fund to finance a project recognizing the faithful services of Drs. George, Willis, and Albert Ronk to the college, the Brethren Church and the community.

According to President Clayton details of this project remain to be worked out. However, the board expressed its gratitude for the long and faithful service of the three Ronk brothers and the continued interest of the family.

In other action the board approved a restudy of the college master plan to suggest uses for properties and current college facilities which are not being used at the present time as originally planned.

Changes in the membership of the board of trustees follow:

The board reorganized and re-elected Myron S. Kem, Dayton, president; Thomas Stoffer, Canton, vice president; Harvey Amstutz, Smithville, treasurer-secretary and Elton Whitted, Ashland, assistant secretary.

The board received and approved letters of resignation from Dwight Miller, Smithville; Wayne Swihart, Valparaiso, Ind.; George Gongwer, Ashland and Dr. Charles Anspach, Mt. Pleasant, Mich.

President Clayton expressed appreciation particularly for the long periods of service that Dr. Anspach and Gongwer have given the college. He said, "Dr. Anspach is a former president of the college and has been a member of the board since 1938. Mr. Gongwer, who has been on the board most of the time through that same period, has been very helpful. We will miss both of them very much."

The election resulted in several new members to the board: Rev. Woodrow Immel, N. Manchester, Ind.; Mary Jane Stanley, Dayton; Mrs. R. G. Stoddard, Hagerstown, Md.; State Senator Thomas VanMeter, Ashland; Virgil Barnhart, Germantown and Howard Winfield, New Lebanon.

MISSIONARY NEWS

A MISSION CHURCH BECOMES A MISSIONARY CHURCH

by Rev. Henry Bates

Pastor of Wayne Heights Brethren Church

A little over twenty years ago a new "Mission Church" was established in Wayne Heights, Pa., under the sponsorship of the Pennsylvania District Mission Board and the Missionary Board of the Brethren Church. For the next several years this congregation was assisted in a number of ways by the Mission Boards, and by individual congregations—the use of the Portable Chapel; Financial assistance with paying of pastoral support; Ten Dollar Club assistance in the building of a permanent sanctuary, etc. With the passing of the years the Brethren at Wayne Heights were able to become self-supporting, and the church was no longer considered a "Mission Church."

Recognizing the important part that "Missions" played in their own church, the Wayne Heights Church has entered into a program of becoming a "Missionary Church"—of helping in a number of ways to promote the work of missions throughout the Brethren Church. We began with the appointing of a Missionary Committee whose responsibility it was to keep the work and needs of missions constantly before the congregation. This committee has been responsible for arranging our Missionary Conferences; of promoting the Ten Dollar Club; of suggesting missionary projects, etc. For the past two years the church has had excellent missionary conferences, and has participated in the Faith Promise program. Last Christmas, in order to give the children of the Sunday School a definite part in the missionary program, we placed a Christmas tree on the platform of the church, and on the Sunday before Christmas the children marched across the platform and hung their missionary offering (in especially prepared envelopes) on the tree. We are planning on another such program this Christmas.

A few months ago the congregation voted to have the trustees install a large bulletin board in the narthex of the church to be used esclusively for missionary announcement, items of interest, letters from missionaries, etc. This board now contains a map of the world and pictures of all of the Brethren missionary workers with tapes leading from the missionaries to the countries in which they are working for the Lord. Letters etc., pertaining to each of the fields are placed in that area of the bulletin board.

During the past year or so a regular emphasis has been placed upon the importance of the Ten Dollar Club, which has resulted in a steadily increasing number of members in the club. We currently have twenty-one folks belonging to this important aspect of the missionary work of the Brethren Church—compared with just a handful a year or so ago. Several of the auxiliaries of the church also hold membership in the Ten Dollar Club.

One of our latest ventures in missions has been the "adoption" of a student at Riverside Christian Training School. In cooperation with the Missionary Board of the Brethren Church and Brother Harold Barnett the congregation has pledged itself to provide fifty-five dollars per month to help underwrite the expenses of a student who otherwise might not be able to continue her education at Lost Creek. But this "adoption" goes beyond just furnishing money. Members of the church plan on corresponding with our "daughter"; we hope to have her come up and visit the church sometime during the

year; folks and auxiliaries will remember her on special occasions, etc. We are especially hoping to get the youth of the church involved in this particular program. Recently the treasurer of the church reported that their is already enough money on hand in this fund to take care of this project for the entire year. The congregation also voted that any additional monies that come into this fund (after the support money has been set aside) should be used to help pay the salaries of teachers at Riverside School. During the last Vacation Bible School the children's missionary project was a month or two support for Miss Becky Baker, one of the teachers at Lost Creek. By the time V.B.S. was over, and others had also contributed to this project, the church was able to underwrite this salary for six months!

During the coming year we hope to enlarge the missionary program of the Wayne Heights Church in other ways—both in the area of world missions and also in the area of home missions. We solicite the prayers of the Brotherhood for the continuing outreach of the Wayne Heights Church.

Mission Church turned Missionary Church

KENNETH SOLOMON FAMILY IN THE UNITED STATES

The Kenneth Solomon Family

We welcome the Kenneth Solomon Family back to the United States for their furlough before beginning the new work in Colombia. They arrived on December 10, 1972 and will be with us until after General Conference in August, 1973 when they will move to Colombia to become pioneer missionaries for the Brethren Church in this country.

During these eight months in the United States they will be quite busy working on medical and legal clearances and preparing for the new work including attendance at a number of special seminars. They are scheduled for a number of Missionary Conferences in Brethren Churches and you might visit with them and hear about their work at the following places:

January 26-28
Chandon and Washington Brethren Churches
February 2-4
Vinco Brethren Church
February 9-11
Oak Hill Brethren Church
February 18-21
Sarasota Brethren Church
February 23-25
Dayton Hillcrest Brethren Church
March 4
Pleasant Hill Brethren Church
March 17
Canton Brethren Church
March 23-25
Huntington and Roanoke Brethren Churches
April 27-29
Vandergrift Pleasant View Brethren Church
May 4-6
Fort Scott Brethren Church
May 15-17
Pastors Conference in Ohio
May 20
Louisville Brethren Church
August 13-19
General Conference in Ashland

These dates have been confirmed for programs or attendance by Rev. Solomon and there are others still waiting confirmation. Watch for news of other programs or Missionary Conferences in your area.

Your prayers for this family, as they care for all of the details of their move to Colombia, would be very much appreciated.

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:

Phil & Jean Lersch

Bonnie Munson

KEEPING OTHERS IN MIND

Usually the crafts made by the children at Brethren House are for themselves. Something related to a Bible story, which they can place in their own room at home to remind them of what they learned.

But this is not always the case, as the following three examples illustrate:

(1) **Tray Favors.** Not very elaborate, but meaningful to the 74 residents of a nearby nursing home who had this message on their tray Thanksgiving Day: "God and us kids care about you at Thanksgiving. From a friend at Brethren House." Each was folded and decorated with a small picture from a used greeting card.

(2) **Greetings for Mrs. Andrew.** An extra craft one week was to make a personal greeting card for this 90-year-old friend of one of our church members. Mrs. Andrew had recently moved to a nursing home. Mounting the pictures from old greeting cards on construction paper gave color to such messages as "Have a good day," "We care about you," and "Smile, God loves you." We hope these greetings brightened the day for "Aunt Sophie," for they did that for the busy artists who made them.

(3) Thanksgiving Place Cards. Early in Thanksgiving week, the children were shown how to make a special Place Card for every person who would be eating Thanksgiving dinner around their table. Each card was personalized with the individual's name and carried the message, "God Never Stops Giving."

Phil

WOMEN'S GROUP

A recently-formed Women's Group meets now on Wednesday mornings at Brethren House. We have a nucleus group of six, with others visiting from time to time. In order to use the time effectively, it was decided that we would combine our efforts for both study time and sewing projects.

We chose **Dare to Discipline,** by Dr. James Dobson, as a study book. This is a psychologist's view of disciplining children, with the yard stick provided in scripture. The discussion Guide and tape accompanying the series gave direction to our conversation.

In addition, thinking that our idle hands could be busy while we talk, we looked for an appropriate service project. Three of us visited two near-by nursing homes and found many needs we could help fill. We are now working on such items as men's shirts converted to hospital gowns, knitted slippers, terry cloth and cotton bibs, and lap robes. During these visits it was brought out that there is a need for transportation to doctor's appointments and recreation centers. One of the women in our group has taken the responsibility for this and made several trips already.

Bonnie

Girls' Sewing Group

Wednesday nights the crochet hooks and knitting needles really fly at Brethren House. An average of 10 to 12 girls, nine years old and older, come to work on projects for World Relief. At the moment we are making baby booties. To simplify the process for those still learning how to crochet and knit, we first make 6" squares. After they are sewed at the heel and toe, a pom pom is added to make an attractive and very warm bootie. Our goal was to make a dozen before Christmas, but we will exceed that goal which is pleasing to us all.

Before resuming the sewing group this fall, the girls set down some rules of conduct and goals to work toward. Periodically it is necessary to rethink those goals and focus our attention on why we come together. Though we enjoy each others' company, we need to remind ourselves that our purpose is to be **doing for others.** This attention to others' needs, is important in learning the concept of "loving our neighbors," an attitude which is increasingly unique in our self-centered society.

Bonnie

FUTURE CRUSADES

ATLANTA—Evangelist Billy Graham has three major overseas commitments in 1973, he announced here upon his return from a six week around-the-world trip. He will speak at an interracial evangelism congress in South Africa in March, in Korea in late spring in what may be the largest evangelistic crusade in his career, and in late summer at a first-of-its-kind youth gathering in London.

In addition, he is scheduled to conduct major evangelistic crusades in four American metropolitan areas next year: Atlanta, Ga.; Minneapolis - St. Paul, Minn.; Raleigh-Durham, N.C.; and St. Louis, Mo.

The London engagement, Aug. 27 - Sept. 2, was accepted only recently. Graham will deliver several addresses during SPRE-E (Spiritual Re-Emphasis) '73, an event in which 25,000 youth delegates are expected to participate. The closing meeting will be in Wembley Stadium with an anticipated attendance of 100,000.

The evangelist noted the trip to South Africa will be his first to that nation. He accepted the invitation from sponsors of the South African Congress on Evangelism on condition that the event will be totally integrated, he explained. Graham Crusades have been racially integrated for more than 20 years. If the proper facilities become available, public rallies may be added to the itinerary while he is in South Africa.

Graham said the Crusade in Korea's capital, Seoul, may be his largest because of the interest which is being expressed. His associate evangelists will preach a week in six other Korean cities in May, and he will address meetings in three of those cities. At the end of the month he will start a series of meetings in Seoul.

The evangelist discussed his recent visit to India during a news conference here, noting that his reception in the remote state of Nagaland was one of the greatest of his ministry. No American missionary has lived in Nagaland for eight years, and while in New Delhi Graham discussed with Prime Minister Indira Gandhi the government attitude toward Christian missions.

Some foreign personnel have been expelled after being charged with subversive political activity. Graham said he assured Mrs. Gandhi that the missionary sending agencies with which he was familiar instructed their appointees to avoid political activity in India. He reported that Indian authorities told him the situation was better now. He added that he thought the missionary matter had now "stabilized" there.

The evangelist said he also visited Mrs. Gandhi to express a desire for better relations between his homeland and hers. He also carried the greetings of President Nixon.

In the news conference Graham commended President Nixon for his recent appointment of Daniel P. Moynihan to be the new ambassador to India. He described the former White House staff member as a man of "enormous capacity" with great prestige in the United States and abroad. When Indian newsmen had asked Graham in New Delhi if he would accept the appointment, if offered, he told them he was already an ambassador for Jesus Christ.

Another top government leader he met on the trip was the Shah of Iran. The evangelist said he was tremendously impressed by Iran's knowledgeable ruler and by the eastern nation's progress. Among the topics of their palace conversation, he reported, were the Biblical prophecies regarding Persia and its king of 2,500 years ago, Cyrus.

'Give us one more generation'

EPA EDITORS TOLD JEWISH PREJUDICE WANES

Today's generation of Jewish young people in Israel are the first generation in 1900 years holding practically no prejudices toward Jesus of Nazareth.

So stated Dr. Dinhas Lapid to 17 Evangelical Press Association editors in Jerusalem during an eight-day tour of the Holy Land.

Dr. Dinhas, Chief of Press Relations for the Government of Israel, told the editors on the officially-arranged and subsidized trip, "Give us one more generation and we may be able to say that Jewish young men and women are raised without any prejudice at all toward Jesus."

The official chided the group goodnaturedly. "I am sorry," he said, "that a recent survey taken in churches of America indicated that many Christians have not changed their attitude of prejudice toward the Jew in anywhere near the same degree as that reflected in the current interest in Jesus among Israeli youth, scholars, and writers."

The Dec. 4-12 tour was arranged through the courtesy of the Israel Government Tourist Office offered to EPA President C. Charles Van Ness by Mr. Nathan Freedman. Mr. Yitzhak Sover, director of the Western U.S. Region for the Israel Ministry of Tourism in Beverly Hills, accompanied the group.

The Jewish guide for the editors in their own bus conducted the entire tour with a Bible in his hand.

1972 WESTERN BYC RETREAT

TUCSON, ARIZ.—On December 28-31, 1972, the Tucson BYC sponsored the first Western BYC Retreat at the Tucson Brethren Church.

The idea for the retreat grew out of the work of the Arizona/Wyoming Summer Crusader Team with the Tucson church during 1972. Plans originally called for a retreat for only the Tucson youth, but later it was decided to invite high school and college age youth from all 15 Brethren churches west of the Mississippi. A Collegiate Crusader Team was also invited to participate.

Preparations for the retreat were conducted by the Tucson church, spearheaded by Mr. and Mrs. Curt Sullivan, Mr. and Mrs. Stan Gentle, and Mr. and Mrs. Jim Burke, among others. They arranged for sleeping and dining facilities, insurance, recreation and sightseeing, and registration.

Norma Grumbling and Paula Tinkel, members of the A/W Summer Crusader Team, guided the planning of the Collegiate Crusader Team which made the trek to Tucson. (Other team members were Mike Radcliff and Ron Waters.) The team was responsible for planning the retreat schedule, including the inspirational program, and for sending information to the western churches concerning retreat plans. (The team was assisted by the BCE staff in planning and promotion.)

Youth from four churches (Tucson and Papago Park, AZ; Manteca, CA; and Cheyenne, WY) expressed an interest in the retreat, but only Tucson and Papago Park were represented. About 20 youth from these two churches attended the retreat, which was held in the educational unit of the Tucson church. Sleeping bags and cots were distributed throughout the classrooms and fellowship hall. Shower facilities were available at a nearby University of Arizona student housing center. Meals were prepared by the ladies of the church and by the retreaters, under the supervision of BYC advisor Mrs. Stan Gentle.

Several activities of the retreat included a semi-formal banquet at a local restaurant, a morning of sightseeing at the beautiful Arizona-Sonora Desert Museum and at the Mission of San Xavier de Bac, a verbal-pictorial presentation on the work of National BYC by the Collegiate Crusaders, an interaction seminar on local BYC work was led by Ron Waters, nightly sing-alongs, pizza parties, and snack times, and free time for ping pong, "Funny Bones," or other recreation.

Norma and Paula lead five inspirational sessions on the fruit of the Spirit (Galatians 5:22-23). The sessions involved presentation of material, small-group interaction, role playing, a short taped dialogue-musical involvement presentation, and feedback. The purpose of the study was to explain each part of the fruit of the Spirit, to collectively seek application of each part, and to submit individually to the guiding of the Spirit in all aspects of everyday living. These sessions pointed toward a celebration/worship experience conducted by Mike Radcliff on Sunday morning. A part of this service was a time in which each individual, reflecting upon the study of the retreat, made a covenant with God, wrote it on paper, and sealed it in an envelope. The envelopes will be mailed in a few months for personal evaluation and recommitment.

Though the retreat officially ended Sunday morning, the Tucson youth held a New Year's Eve party in the home of Mr. and Mrs. Jim Burke for the Crusaders. Games and snacks were enjoyed by all for several hours. Shortly after midnight the group gathered for a spontaneous singing and sharing session of celebration and preparation for the new year. This time ended with conversational prayer and new commitments to each other and to the Lord.

For each of the Collegiate Crusaders, the time in Arizona was very refreshing. We again recognized the problems of being so far away from other Brethren churches. Yet we also recognized deep commitment to the Lord and His work. We would like to thank the Tucson church and BYC for planning the retreat, the Derby, Kansas, church for providing overnight housing on our trip to Arizona, and all who participated in the retreat for their openness and warmth toward us.

"I'M NOT GOING TO CHURCH TODAY!"

What will your reaction be when the teen in your house gives you this reply?

When the young teen in your house first says, "I'm not going to church today," what will your reaction be? Panic? Anger? Exasperation? Dismay?

Maybe he has already said it.

The Christian parent has a lot at stake in the response that his child makes to God. He has invested a lot of prayer, a lot of concern, a lot of training, a lot of love, and he doesn't want to see it wiped out.

Adolescent growth not uncommonly includes the threat of leaving the church and God. When that threat first appears, it can trigger an avalanche of emotions in the concerned, Christian parent. Adolescence has more than its share of confusions; but parenthood has a few, too. One of the confusing questions parents must deal with is "How do I as a Christian parent fulfill my responsibility to help my teen be a Christian?"

The task was clearer when the child was younger. A young child must be raised in "the nurture and admonition of the Lord." He must be taught "line upon line and precept upon precept." He must be provided with faithful church associations. He must know what is in the Bible, that God loves him, and that he lives in a moral universe where things count eternally. That is not always easy to do, but the task is fairly plain: the parent is a teacher and an example of the faith; the child is a learner and imitator.

But when this child arrives at the teen years, things begin to fog up a little. No longer is he primarily a "learner" (although he is still learning). Now he becomes more and more a "decider." He begins to practice making decisions, so that he will be able to live responsibly in an adult world a little later on.

What happens, though, when some of his decisions deviate from those that the parent has made in regard to the church and God? Most parents are willing to allow for some decision-making in regard to hair style, or clothes, or friends; but what should they do if things of eternal importance are threatened by a rejection?

The parent is in a dilemma. He wants the youth to learn to make adult decisions and get practice doing it with as little interference as possible. But is he being irresponsible in allowing this freedom to extend to the areas of church and God?

Some parents think not. They believe that as long as the teen is sharing the parents' home, he is bound to his parents' religion. "As long as you live under my roof you will go to church with the rest of the family. We'll not discuss it any more."

Other parents take essentially the same position but use pressure tactics to enforce it. "If you don't go to church and Sunday school today you're not going bowling tomorrow night." "If you maintain a perfect attendance at church and Sunday school for the rest of the year, I'll buy you a stereo for your room." The variation on these items are infinite.

Of course, some parents give up the struggle. They give in to the persistent complaining and heel-dragging that makes every Sunday morning a scrimmage. They go to church minus a teen but with a little more peace. But if they have left him at home, they have picked up some feelings of guilt and failure which go along in his place. They have difficulty enjoying their peace.

Still other parents think that when a teen begins questioning the faith of his fathers (or father!) it is a signal to the parent to begin to develop and make more explicit a new relationship—a relationship between two Christians. In addition to the responsibility of being a Christian parent, there is a call now to be a Christian person, sharing the meaning of a personal faith.

The teen has lived with you for a number of years and knows that just because you are a Christian you are not therefore also a saint. He knows that you sin daily. Or at least weekly. Now is the time to talk about that.

Your own doubts as a Christian are worth discussing with your teen. Your own sense of failure and your own discoveries of forgiveness need to be shared. Your sense of pilgrimage, of not having arrived, your gratitude for grace—all these need now to be talked over. If you insist on keeping up a front of religious success and total commitment and absolute assurance all you will do is widen the credibility gap.

It is a serious Christian mistake to think that when questions arise and doubts and rebellions begin to be expressed the strategy called for is an intensified

(continued on next page)

publicity campaign: "Families that pray together stay together . . . if you leave the church, you are leaving the richest heritage of mankind . . . how do you expect God to bless you if you turn your back on Him like this . . . etc." The Christian parent is not called to mount an advertising campaign on behalf of the deity.

One father, when confronted by a son who began expressing distaste for everything connected with the church and objecting to further participation, said something like this: "I remember having those feelings myself; in fact I still have them from time to time. The only trouble, though, with staying away from church at a time like this is that there is no way to continue the conversation with others who are involved on the other side of some ideas and practices that obviously matter a great deal. For the first time in your life you're beginning to think and feel as an adult. Many of the things that you are finding distasteful are what you experienced as a child in the church. Wouldn't it be more reasonable to take your thinking and feeling into the sanctuary each Sunday and test it out for the next few years? If you stay home you don't have anybody to argue with or test yourself against—except your childhood memories. You are changing and learning very rapidly now; the church needs your new vision and experience. You are having an argument with the church; in very few arguments is one person right and the other wrong. What one hopes for in an argument is that both persons will discover more deeply what the other is saying, appreciate it, and either be changed or modified by it. But this takes considerable listening, correcting bad impressions, misjudged positions—a lot of time. Nobody would want you to uncritically swallow everything that is going on in the church, but if you walk out of the room, the possibilities for adult, responsible debate are eliminated.

"The Protestant church has always put a great deal of emphasis on your free decision in relation to God. Now that you are quickly forming the skill for responsible, free decisions, it is important to me that you stay in the room while the conversation is going on so that your eventual decisions will be responsible. I will respect any decision that you finally make, but right now I would feel that any decision you made would be formed on too little adult experience and little mature thinking.

Let me give you an example. If you told me today that you hated girls and never wanted to associate with them again, I think I would respect your feelings and understand something of what went into producing it. But on the basis of that feeling I wouldn't permit you to enter some celibate order in which you would never be able to have any contact with women again. There are still hangups to get over. There are tensions still unresolved. You deserve to have more adult experience behind you before you make that kind of decision. It would be better if you kept learning about girls and had some responsible relationships with them as you grow up so that you develop some depth experience in the nature of the man-woman interaction.

"That's kind of the way it is with you and the church too. Part of my responsibility as a parent is to try to keep you in the mainstream of experience as long as possible so that you know as much and experience as much as possible so you will be equipped to make good, adult decisions.

"As far as the church is concerned, I think that means continuing to share in the congregational life of worship and learning just as I do. I don't think you ought to be believing all of it, or be uncritical of any of it. There are many things in the church that are sinful and disobedient—if you can see what they are you will be of great help to others. You may feel that the church doesn't appreciate your perspectives or your ideas, and in all honesty, I must tell you that it might not. But I do and I would like to keep on hearing about them.

"Right now you have a fresh vision of the whole operation that adults long involved in its structure lack. It is important to have the benefit of your fresh insight. You ought to know that part of the reason that you have this insight is that you don't have the long-range responsibilities and vested interests in things as they are. Those who have these responsibilities and interests, including me, don't find it easy to express some feelings and ideas. Consequently your objectivity is valuable. Business firms hire management consultants to come in and examine their operations, not because the consultants are more intelligent or more mature, but because they are from outside and so can see things in balance and perspective. You're beginning to develop these same qualities to share with the church. I want you to stay with me in the place where you can share them. As a fellow Christian I need you, and I think there are a lot of others in my place."

The young teen has different ways of expressing his doubt about the church and his unsureness about God. He can be defiant. ("I refuse to go to that hypocrite-filled church any more—you can't make me go!") He can be convincingly reasonable ("I don't think I'll go to church today; I've got too much homework.") Sometimes he is cautious ("What do you get out of going to church? Do you think it really makes any difference?")

Behind all of this is the coming of age of faith. The young teen deep within is beginning to say, "God can no longer be taken for granted. It is not enough for me to assume my parents' attitudes towards God or slip into my parents' practices in the church. What happens from now on must be mine."

It is hardly possible that this should take place perfectly smoothly.

What the parent must know (regardless of how he chooses to respond to it) is that this doubt and questioning and rebellion is evidence that something deeply significant is taking place in the personality of his offspring. There is a changed perception towards his own deepest commitment. He is wondering what it is going to be like to maintain adult relationships with God. He is making the preparatory moves in coming to his own adult personal faith in Christ. It should be counted a good time because the parent can now share the struggles and achievements of his own Christian faith with this emerging person. Resistance to the church is no disaster!

If the parent will not permit the possibility of dissent he is also preventing the possibility of a free "yes." If the parent refuses to listen to the feelings of rebellion he shuts off the expressions of a groping free will, the decision-making of a child of God.

It is important for the Christian parent to formulate to himself a goal in relation to his teen's faith in God. Do we want him to grow up and make his own just what we have taught him, unchanged and unchallenged

Or do we want him to deal with all that has been ;iven to him with curiosity and questing, discovering he personal dimensions of a new life with Christ iimself?

If it is the latter, we must remember that there is nuch that he has seen in his parents that is less than he best—and that should be rejected. There is also nuch in the church that would be disastrous to continue to support. We don't want him agreeing with that. Ve have to trust his vision and future decisions as to ust what is going to be kept and what is going to be hrown out, believing that Christ is a powerful and ontinuing presence all the while. We need to remember oo that "we never know just how Christ will be formed n another" (Bonhoffer), even in our own children. This ew person in Christ that we pray our teen will be is nother new creation of God, not the result of our ames and teaching, but the result of God's call and hallenge.

Parents who prefer the kind of person who has never xamined the meaning of his life against the call of ;od are bound to believe that when that examination oes begin to take place there is a youth problem, or religious problem. But others will know that the 'hristian gospel has at its core a plea for personal decisions and fresh starts. "No inherited religion," it says, "your faith has to be your own, not your father's."

So what do you do when your teen begins to resist the church and the religious practices of the home? You first of all give thanks to God that another person is beginning to sense the personal dimensions of what it means to be in relation to God. The saying of "no" is the first step in discovering how to say "yes." (You were through all this with him once when he was two and three years old—now God and an eternal destiny are added dimensions.) What you do **not** want is to raise a child who blandly and impersonally continues in a stream of traditional religion, inheriting his faith from the ones who have gone before. You must want a free, adult relationship with Christ. Better a hot "yes" or a cold "no" than lukewarmness.

And then you ask God for the grace to be an honest, open, faithful person to this youth; that you have the resilience, the strength, and the grace to engage in frank conversation about your own life in Christ; that you be kept from bluffing; that you be prevented from letting your own pride interfer in the development of this new person in Christ; and that your life will be deepened and enriched through sharing the development in Christ of this newly emerging person in your home.

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OUTREACH '73

NATIONAL BYC FINANCIAL BUDGET

Iational BCE Administrative Expenses		$3,000.00
Iational BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ; and Cheyenne, WY)	600.00	
For 1974 Summer Crusader Program	2,000.00	
Iational BYC Council Travel Expenses (73-74)		700.00
pecial Programs		200.00
Project Promotion		50.00
TOTAL		$7,950.00

PROJECT—TRAVEL ASSISTANCE

The 1972 National BYC Convention came to recognize the difficulties youth from the far western churches face if they wish to send representatives to Convention each August. As a result they wrote into the 1973 Budget travel assistance for six far western churches (listed above).

Each church will be entitled up to $100 for travel costs to bring a representative or representatives to the Convention. Funds will be released upon completion of a request form to be issued by the Board of Christian Education. Unfortunately, this plan cannot go into effect until the 1974 Convention, due to the fact that the Ingathering does not take place until the 1973 Convention.

Youth in these churches are active locally, and many are, likewise, interested in national involvement. You can help by supporting the 1973 National BYC Financial Budget through the August Ingathering.

OUTREACH '73—FREE PROMOTIONAL SLIDE PRESENTATION

Don't forget to reserve a showing date for SL-P105, a 36-slide promotional presentation on the 1972-73 National BYC Financial Budget. Narration will be provided on either cassette or 5-inch reel-to-reel tape (please specify). Also include three choices for showing date, your name and address, and your church name. There is no rental charge.

news ... from the Brethren

Memorials

DEETER

Mrs. Elda A. Deeter, 85 of Rt. 5, Topeka, Kansas died Wednesday, December 27, 1972 in a Topeka hospital.

She suffered a fractured hip in the past and was convalescing quite well when she suffered a heart attack. She was born in Norton County on October 3, 1887 and moved to Topeka, Kansas in 1952 with her husband, the Rev. W. R. Deeter. Rev. Deeter was a retired pastor of The Brethren Church and preceeded his wife in death on December 25, 1963.

Mrs. Deeter is survived by two sons, Loyde E. Deeter, and Vail E. Deeter. Two sisters, Mrs. Ollie Reager and Mrs. Mabel Vancouver. Two brothers, Ray Temple and Ed Temple. Six grandchildren and 10 great-grandchildren.

The funeral service was conducted by a grandson, Rev. Mark L. Deeter with another grandson and his wife, Mr. and Mrs. Gary Deeter participating in the service in providing the singing of two favorite hymns, The Old Rugged Cross and On Zion Hill.

Interment was made in the Rochester Cemetery, Topeka, Kans.

MR. and MRS. SNYDER

Word has come to the editor's desk of the tragic traffic deaths of Mr. and Mrs. Grover Snyder, mother and stepfather of Wadena Wertz, widow of Walter Wertz who passed away last September.

Mrs. Snyder was a life member of the Conemaugh Brethren Church and a member of the Florence Gribble Sunday School Class and Golden Age Club.

Mr. Snyder was a retired engineer of the Pennsylvania Railroad. He served as a deacon of the Conemaugh Brethren Church, was a member of the Walter Wertz Bible Class and Golden Age Club.

Funeral services were conducted by Rev. Don Rager. Interment of Mrs. Snyder was at the Headrick Cemetery; Mr. Snyder at Forest Lawn Cemetery.

Weddings

HEIST-PARSONS

On Saturday, Dec. 16 Kristin Heist and Greg Parsons wer married in the Canton Church b Pastor John Byler. Kris and Gre are both members of the Canto Church and they travelled to Ca ifornia to live while Greg serves i the Marine Corp. That same wee Kris graduated with honors fror Ashland College.

* * *

BYLER-JUDISCH

On Wednesday evening, Decembe 27 Jeanne Byler and Bruce Judisc were united in marriage at th Canton Church. Rev. John Brown berger and Rev. John Byler offic ated at the ceremony. Bruce is ser ing with the Air Force in Californi so this couple is also living i California at the present tim Jeanne is the daughter of our Pastc and Mrs. John T. Byler.

Goldenaires

Mr. and Mrs. Mervin Hinsch, 50 anniversary, January 14, Sou Bend, Indiana.

MEMBERSHIP GROWTH

Canton, Ohio—4 by Baptism

CHURCH NEWS

UNUSUAL NEW YEAR'S EVE

Installation and watch-night service at Roanoke Brethren Church Roanoke, Indiana

On Sunday evening, December 31, 1972 the Roanoke First Brethren Church held an Installation service for their new pastor, Rev. Mike Hurd, with Rev. Arthur H. Tinkel presiding. Rev. Tinkel, in addition to being a public school teacher and principal, has served the Brethren Church for many years as a pastor. Rev. Tinkel is on the Indiana Ministerial Examing Board and District Evangelist charged with the oversight of the First Brethren Church of Roanoke.

Rev. Hurd and his wife, Corina moved from Cheyenne to Roanoke just before Thanksgiving. They have two children, Timothy age 8 and Rachael age 4.

After the Installation service refreshments were served in the basement of the Church (finger food), and an open house was held at the parsonage. The Watch-Night concluded with a midnight candlelighting service conducted by Rev. Hurd. This truly was a memorable evening for the Roanoke Brethren and all who attended were greatly blessed.

Rev. Arthur H. Tinkel; Rev. Mike Hurd; Rachael; Timothy and Mrs. Mike (Corina) Hurd.

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

world day of prayer

MARCH 2, 1973

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The Brethren EVANGELIST

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Executive Committee
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NOTES and COMMENTS

LINWOOD, MARYLAND

Due to the planned retirement of Pastor Hayes Logan about July 1, 1973, The Brethren Church congregation will be interested in corresponding with a pastor interested in filling this pastorate. Correspondence can be addressed to:

LaRue Sipes, Secretary
% The Brethren Church
Linwood, Maryland 21764

NOTICE TO ALL INDIANA DISTRICT CHURCHES

Clarence Kindley is now serving as Treasurer of the Indiana District Board of Christian Education. Please send all gifts to the following address:

Clarence Kindley
Twelve Mile, Indiana 46988

The Milledgeville Brethren Church has 26 black choir robes (with white collars) to donate to a Brethren Church in need of same. Please contact this address if interested:

The Milledgeville Brethren Church
Milledgeville, Illinois 61051

NOTICE

In the January 13, 1973 issue of THE BRETHRE EVANGELIST, The First Brethren Church of Sarasot Florida was inadvertedly omitted from the list of co tributors to THE BENEVOLENT BOARD. Their co tribution of $278.80 should have been included with th Florida portion of the report. Our apologies for th error.

FOR THE WORRY WART

Many a stormcloud gathering o'er us
Never come to bring us rain;
Many a grief we see before us
Never comes to give us pain.
Oftimes in the feared tomorrow
Sunshine comes, the cloud is gone;
Look not then in foolish sorrow
For the trouble yet to come.

—author unknown

By the Way

Calling Our Continent to the Resurrection is the theme of Phase Three of the KEY 73 program which denotes our theme for this Conference Year, CALLING OUR CONTINENT TO CHRIST.

Dr. Bill Bright, from Campus Crusade for Christ, chairman of phase three says, "The greatest source of manpower for fulfilling the Great Commission in this generation is represented by millions of laymen in churches of all denominations, waiting to be mobilized, trained, and discipled to take the good news of our living Lord's love and forgiveness to our nation and, in cooperation with our brothers in other lands, to the entire world."

Easter will soon be observed by the whole Christian world and is the very core of the Key 73 program and of the entire Christian faith. If this were not so, there would be no opportunity for the millions of professing Christians to witness. With this at the heart of KEY 73 its witness has a message as well as the indwelling power of the Resurrection.

In this, one of the two most important days in the Christian calendar, the opportunity to shun apathy and a "let George do it" attitude to witness to a world which is coming dangerously close to becoming more paganistic should have a very special meaning.

There is a question that has been tossed around rather loosely, lo these many years, that of "Am I my brother's keeper?" The event of Easter and its significance of life after death should be a most concise answer to this question. This is no time for Christians to absolve themselves of this responsibility and leave it up to 'the good Samaritan.' The number of good Samaritans is few and the injured by the wayside are numbered by the millions.

The Church has a three-faceted outreach for evangelization: direct, indirect and directed. Direct witness is the projected KEY 73 approach, that of personal confrontation—one witness presenting the offer of salvation to one sinner. We may have noticed that this approach was primarily used as Christ led the woman of Samaria to a new life, a very new life.

Indirect witness uses other forms of ministry, e.g., teaching, healing, and bringing comfort, to arrive at the greater need of a personal Saviour. Directed witnessing is sharing the Gospel of Christ through a structured program. A program similar to one Christ utilized as He sent out the Twelve and the Seventy with a special commission and detailed instructions for evangelizing their world.

We are now challenged to evangelize **our** world through the program of KEY 73.

The first phases of this program have already been implemented, that of universal prayer and the distribution of the textbook, the Bible. Now is the time to go fishing, this time with unusual tackle. This time to heed the words revealed to us in Matthew 4:19 "Follow me, and I will make you fishers of men."

The equipment and methods for this type of directed witnessing can be utilized in many different ways and through the use of many talents. A very good source of information in what is available and who can be used can be found in the Congregational Resource Book for the Key 73 Program.

This year's Easter Sunday could be one of the most enlightening experiences in the lives of thousands of souls who never really knew what this holiday signified. (G.S.)

MISSIONARY NEWS

1972 MISSIONARY GIVING

As per our stated policy we are herewith publishing a list of the giving of our Brethren Churches for both Home and World Missions for the period January 1 through December 31, 1972. Our last published report in the September 9, 1972 issue of the BRETHREN EVANGELIST listed these contributions for the first half of 1972 for the benefit of those churches still making the transition to the calendar year as their fiscal year. That half year report is included in this report for the entire year.

It is because of this support from the Brethren that our World and Home Missions are able to grow in greater outreach for our Lord.

Church	Home Missions	World Missions
Southeastern District		
Bethlehem	$ 330	$ 2,819
Cumberland	50	35
Gatewood	20	30
Haddix	-0-	47
Hagerstown	1,884	2,786
Herndon	233	349
Kimsey Run	-0-	150
Liberty	57	35
Linwood	290	884
Lost Creek	142	198
Mathias	181	286
Maurertown	544	1,222
Mt. Olive	186	557
Oak Hill	1,155	1,044
Rowdy	-0-	-0-
St. James	1,593	2,662
St. Luke	22	61
Washington	1,513	2,481
Pennsylvania District		
Berlin	$1,623	$ 4,752
Brush Valley	38	189
Calvary	12	-0-
Cameron	10	-0-
Conemaugh	400	700
Highland	325	500
Johnstown (First)	528	600
Johnstown (Second)	1,151	1,135
Johnstown (Third)	1,093	1,095
Levittown	270	466
Masontown	389	2,840
Meyersdale	50	2,878
Mt. Olivet	112	119
Mt. Pleasant	8	-0-
Pittsburgh	244	550
Quiet Dell	-0-	-0-
Raystown	-0-	65
Sergeantsville	156	352
Valley (Jones Mills)	50	45
Vandergrift	144	2,934
Vinco	3,108	5,019
Waynesboro (Wayne Heights)	1,062	294
White Dale	95	46
Ohio District		
Akron (Firestone Park)	$ 109	$ 80
Ashland (Park St.)	3,499	13,696
Ashland (Garber)	74	516
Canton (Trinity)	510	1,426
Columbus (Cooperative)	-0-	50
Dayton (Hillcrest)	2,054	2,360
Fremont	481	659
Glenford	50	250
Gratis	1,000	800
Gretna	1,618	1,950
Louisville	1,486	2,479
Mansfield	176	-0-
Massillon	-0-	-0-
Newark	218	202
New Lebanon	1,557	10,691
North Georgetown	66	199
Pleasant Hill	886	4,605
Smithville	2,506	5,41[illegible]
West Alexandria	926	1,22[illegible]
Williamstown	158	18[illegible]

Indiana District

Ardmore	$ 28	$ 291
Brighton Chapel	250	250
Bryan	2,118	1,023
Burlington	924	1,818
Center Chapel	178	28
College Corner	274	167
Corinth	400	538
County Line	189	263
Denver	42	144
Dutchtown	51	251
Elkhart	2,041	4,061
Elkhart (Winding Waters)	622	936
Flora	1,310	1,625
Fort Wayne (Crestwood)	-0-	-0-
Goshen	2,066	4,680
Huntington	101	238
Jefferson	540	1,040
Kokomo	55	439
Loree	-0-	6,466
Matteson	-0-	5
Mexico	225	175
Milford	379	949
Mishawaka	60	1,068
Muncie	388	515
Nappanee	6,067	9,431
New Paris	3,241	7,658
North Liberty	415	683
North Manchester	1,700	7,225
Oakville	631	1,054
Peru	351	496
Roann	470	2,044
Roanoke	45	220
South Bend	1,514	1,802
Teegarden	40	266
Tiosa	833	1,312
Wabash	690	2
Warsaw	480	771

Central District

Cedar Falls	$ 249	$ 377
Cerro Gordo	134	202
Lanark	334	1,514
Milledgeville	1,782	2,960
Udell	-0-	416
Waterloo	3,245	3,777

Midwest District

Carleton	$ 10	$ -0-
Cheyenne	50	95
Derby	17	100
Falls City	410	545
Fort Scott	12	7
Morrill	18	102
Mulvane	18	699

Northern California District

Lathrop	$ 673	$ 1,075
Manteca	888	944
Stockton	3	151

Southwest District

Papago Park	$ 218	$ 1,424
Tucson	105	5,199

Florida

St. Petersburg	$ 203	$ 305
Sarasota	2,987	4,890

ADDRESSES FOR OVERSEAS WORKERS

Jerry and Cheryl Grieve
c/o Hong Secondary School
P.M.B. 2016
Hong via Yola, North East State
Nigeria, West Africa

Juan and Maria Miranda
c/o Instituto Biblico Eden
Soldini (Pcia. Santa Fe)
Argentina, South America

Kenneth and Jeannette Solomon now on furlough can be reached at:
705 Grant Street
Ashland, Ohio 44805

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:
Phil & Jean Lersch
Bonnie Munson

TEAM WORK

Each Thursday morning Mr. and Mrs. Joseph Tracy come to Brethren House to assist Bonnie in the countless tasks required to provide the variety of learning and enriching experiences for the children who participate in the week-day program. One recent Thursday, Mr. and Mrs. Dwight Miller joined the work crew and helped "move mountains of work."

On Saturday mornings Bill Bronson and Dwight Miller have given a hand with the upkeep of Brethren House by painting and scrubbing on the outside of the house. Mark Holsinger continues his janitorial duties of cleaning, mowing, trimming and weed-pulling.

All of these workers help provide a sanctuary in this neighborhood for children and young people caught in a hectic, problem-ridden society. Because of the labor of these dedicated Christians the spirit of Christ is free to minister to the many needs of the 150-200 who come to Brethren House.

Jean

HAY, THERE!

Have you ever lived in a stable? I have! Well, almost. Living in Brethren House provides many unforseen benefits. If I had known what was in store for me here before I came—I'd have come sooner!

About the stable—the first week in December we decided to create an atmosphere of Bethlehem to make the nativity come alive. The back porch was converted into a stable by adding a full size manger, blankets for covering windows and walls, and two bales of hay. (Though the odor isn't bad, I still think of horses every time I go to the kitchen.)

In order to involve the children in the project we invited six kids on a Thursday afternoon, which has been set aside for just such special projects, and asked their assistance in setting the scene. These children were five through nine years old.

The ideas flowed and the excitement grew as the hay was scattered and the manger was nailed together. Large pieces of cardboard inspired young artists and soon we had 3-foot cut-out figures of Mary, Joseph, one king, a donkey, a camel, a pig, a sheep and two mice. All of this arose out of the simple question, "What do you suppose was in the stable the night Jesus was born?"

Bonnie

HELPING EACH OTHER LEARN

On Sunday mornings at Brethren House during the time of individualized activities, "junior teachers" have been guiding learning. As children arrive they are matched with a leader a little bit older who helps with reading and understanding directions. These two or three matched students become a Learning Team.

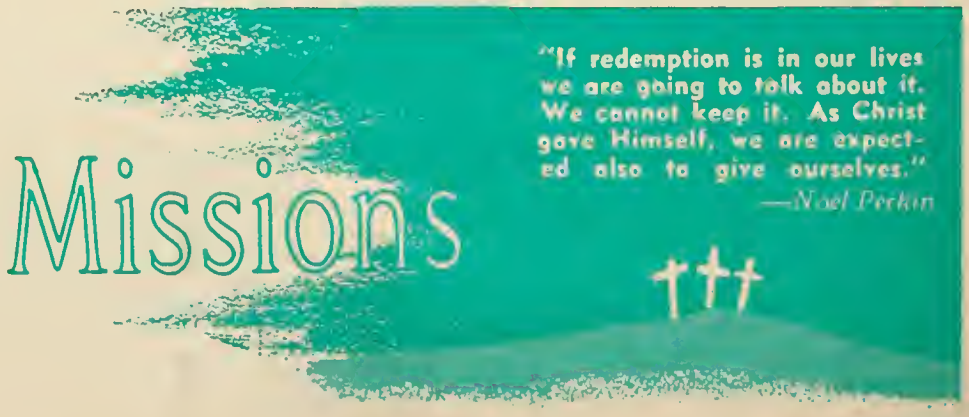
Listed on a chalk board are various activities to choose from. Then the teams can select any of these activities in any order. One Sunday the board contained these choices:

taped* Scripture (office)
taped* illustrated hymn (brown table)
taped* music (piano)
pictures (carrell)
book (John's corner)
Advent tree (block room)
Advent candle (craft table)
Illustrated hymn assembling (table)
(* with headsets)

All of the "input" for each morning centers around the theme for that day: One December Sunday—Annunciation to Zacharias and Birth of John the Baptist; another Sunday—Annunciation to Mary and the Magnificat.

Since the children who attend on Sunday mornings do not always come after school during the week, we can use the same taped presentations and craft activities for the weekday program. Using the material Sunday is good "field testing" and provides us with experienced helpers throughout the week in those who do return.

Jean



SISTERHOOD

by Sherry Barnhart

Greetings,

Happy New Year! Isn't it wonderful to have a whole new year ahead of you? I think I always get more excited at the beginning of something. I don't know if you have this problem but sometimes I sort of slow down toward the end. Like now for instance, I'd rather not go back to school. I was excited in September but now not so much.

I hope that your Sisterhood Society's are not like that. But . . . I am going to review a few things with you and attempt to help you keep from slowing down right now.

Our project for this year is helping with the work at St. Petersburg, Florida through supporting Bonnie Munson. Bonnie is working at Brethren House with Phil and Jean Lersch for the second year. Their ministry is mainly (not totally) to the youth in their community. If you were at Conference this past year, you'll remember they had a Children's Learning Center set up in Park Street Church's basement. It was fantastic to see all the stories, projects, crafts, games, equipment, and play areas. Each had a specific purpose or theme woven through it. Jesus Christ was presented uniquely and realistically to each child in some way. This is a great and wonderful service so let's each one work a little harder and show Bonnie that we are really behind her all the way.

I suppose it's a little early to be talking about Conference but I shall anyway. State Conference is the first on the calendar and sometimes forgotten. Girls, your state officers are working hard and really need your support to have a successful program so don't forget them.

National Conference—If you've ever been to National Conference, you'll be less likely to forget it. We officers have already begun to prepare the program for Conference but like the state officers we need your help. If you are asked to do something at Conference please consider it prayerfully and then let us know. We really want to have the best year ever and we can do it.

Dues. Dues. Dues. This month is the month for dues so let's get with it and send them in if you haven't already. They are due in by January 31. State dues go to your state treasurers and national dues to Miss Cathy Harding who has a new address—Route 2, Box 240B, Ashland, Ohio 44805.

It won't be long until it's time for statistical blanks to be turned in. They are very important so please watch for them in the **Evangelist**. Also any girls who are thinking of attending Ashland College this fall, the Sisterhood offers a $150 scholarship. Watch for the application form for it too.

Last month, I wrote about a service project that Mrs. Dickson suggested and her idea was really good. We girls can sew for World Relief. You know even if that idea turns you off, your group could still get involved in a service project in your homes, church or community. I really enjoy doing something for others and I bet most of you do too. Why not think about it and then get busy and do something about it. Jesus told us that whatever we have done unto the least person, we have done unto Him also.

All I ask and more importantly all God asks is that we do our best. So if we each one resolve to do our very best, our Sisterhood will be a better organization. Right? Right!

Sherry

GO YE INTO ALL THE WORLD

by Ralph L. Byron, M.D
F.A.C.S

As a Christian looking at a world on the brink of disaster, I have prayerfully looked at the job to be done, reviewed my own experience in getting the Gospel to the LOST, and asked myself how can it be done. As a part of this, I have studied the Book of Acts. The early Christians were essentially laymen like you and me. They traveled everywhere carrying their message with them and "turned the world upside down." They lacked what we have today in the mode of travel and communication, but they made up for it with a zeal almost beyond our comprehension.

There is a tradition that after Jesus ascended into Heaven the angels gathered around and wanted to know what went on during His thirty-three years on planet Earth. Jesus told them of His early life, His Ministry, His disciples, the denial, the betrayal, the trial, and the crucifixion. The angels listened in amazement. They couldn't believe that this could have happened to the King of Kings and Lord of Lords. Then the Lord spoke of His resurrection and explained how it had been necessary for him to suffer and die to deal with man's sin and restore man's fellowship with God. The angels had difficulty grasping all of this,—but finally the angel Gabriel said, "Lord, will you let me carry this message to the world?" Jesus said, "No." The arch-angel Michael then said, "Surely Lord yo will entrust the message to me to give to the World. The answer came, "No." A chorus of angels then asked "How is it to be done?" Jesus said, "I have a handfu of followers and they will take the message to th World." The angels asked, "Will you at this time giv them television, radio, and the jet airplane?" "No," th Lord said, "They will carry it from house to house village to village, and they will go everywhere spreadin the Word."

It has been my privilege to travel to many of th areas of the world. This has enabled me to see th problems, needs, and the present situation as it is What an eye-opener it has been for me. Somehow w have been lulled into a complacency and have cor vinced ourselves that people are happy, contented, an doing very well without Christ. As one takes a firs hand look, he has a shattering awakening. People ar miserable, wretched, and without hope without th Savior.

I have come increasingly to the realization that i is urgent to help Christians to travel that they ma have their eyes opened as I have. There is no better wa to be challenged to present the Gospel than to see peopl in need as they hopelessly flounder without God.

It is evident that layman must play a central part in eaching the world. Official religion has been so ruled it by many people that they do not frequent areas here they can hear the Gospel. More than ever, the onprofessional Christian must go to the unsaved. We ave unique opportunities to share the Gospel with our ounterparts: business men with business men, dens with dentists, etc.

I had not done much witnessing to my peers until I ent into the armed forces. As an officer, I found it elatively easy to witness to enlisted men, but I left the fficers alone. Why? I guess down deep I was afraid ney would redicule me, or react violently against me. hese were the men with whom I would be working or the next 18 months. Somehow it was important to ne what they thought! I was telling a minister friend f mine of the degree of success I had had sharing the ospel with the enlisted men. He turned to me with ashing eyes—and said, "What about the officers?" ather sheepishly I replied, "I haven't done anything ith them." He said, "You know there are many of s who have an opportunity to share the Gospel with ne enlisted men—but most of us can't get near the fficers." I heard the message loud and clear! ! From nat moment on the officers were for me a high priority nission field.

Some years later I was privileged to go to Tokyo. I vas amazed at my opportunity to share the Gospel with op doctors, scientists and government officials. Somehow being a foreigner I was more acceptable to my eers than I might have been at home. Standing before 50 of the top biologic scientists I had shared some of our research, then the message of the Bible, and finally my own testimony. I closed with the statement, "You've probably wondered why I came to Tokyo." You could see all of the heads instinctively nod, "Yes." I continued, I didn't come to Tokyo because I didn't have enough to do, I do. I didn't come because I need more reputation; I don't. I've come for one reason and that is to share Christ with your doctors, your scientists, your professors, and your students!" I sat down. The Dean of the scientists rose to his feet and said in perfect English, "We are indeed impressed with your motive for coming to Japan, to help our doctors, our scientists, our professors, and our students."

In analyzing the rather startling success that God gave me in Tokyo—it appeared that there was a simple pattern: 1) Witnessing to one's peers has to have a top priority. 2) The Christian has to travel to the non-Christian. 3) The message has to be simple and straight. 4) The undertaking has to be saturated with prayer. 5) One's reputation has to be on the line for God and expendable.

Tokyo was not an isolated situation, but in a sense a prototype for sharing the Gospel far and near with one's peers.

In the busy hum-drum of every day living we need to go apart and fellowship with other believers. Traveling together naturally gives us an enriching time with other Christians. We find ourselves doing enumerable things together and unconsciously sharing and learning.

While in the Orient, I came in contact with an outstanding missionary. As we talked together it was soon

(continued on next page)

apparent that he was starved for a Christian of whom he might ask questions. He seemed to be leaning on my every word. As I was leaving, he said, "Do you mind if I ride the subway with you as you return to the hotel? You see, I have a pass and it won't be a financial hardship! I desperately want to be with you longer." As we rode the subway I breathed a little prayer, "Thank you Lord for such an opportunity." God had me there to meet a special need of this Christian.

In Korea it has been repeatedly demonstrated that there is enormous value in getting people together for intensive Bible study. This can naturally be incorporated into the travel schedule. A regular time daily can be made available for an indepth look at the Word of God.

As I boarded the plane to fly to Guadacanal I breathed a prayer, "Lord help me to witness to everyone on this plane." The flight was to be 24 hours long. As I surveyed the passengers, I noted that there were 25 men—all destined to be commanding officers in their Marine units. Wonder of wonders there was one extra seat. This gave me an opportunity to change seats every hour and be next to a different officer and get the Gospel to him in a personal way. As we reached the island destination I realized that God had answered my prayer; every man had heard the Gospel.

Sometime back I was traveling by ship. Out of a clear sky I was approached and asked, "Will you teach us the Bible?" I answered, "Name the place and time and I will be happy to share the Bible with you." We were able to meet every day for nearly three weeks—as we were traveling. Although it was a group with limited general education and almost no knowledge of the Bible, the nearly 50 men soaked up the Scripture and the class was blessed far beyond expectation.

Often we find ourselves in complete agreement wit the Great Commission, but somehow never get unde way. We agree that a world without Christ is withou hope; that the command to go into all the world is clear that we are to be witnesses for Christ; and that w understand the commands and implications. Somehov we just don't get started. It is believed that there ar 30 million Bible believing evangelicals in America an the world population is 3.7 billion. This means that i every Christian reached 125 people the job of evar gelizing the world would be completed. Certainly on begins by praying for wisdom, then go to a professiona travel expert and let them help you plan your trip fo optimum in travel. . Distinguished travel, like a flaw less jewel, reflects the integrity of its maker.

Dr. Byron is Chairman of Surgery, Directo of Oncologic and General Surgery at the City o Hope's internationally famous Research Medica Center and has been named to the City of Hope' Hall of Fame. Dr. Byron is to be commended an saluted as a great American and world renow humanitarian."

Dr. Byron is in great demand as a noted Bibl scholar and speaker. He has authored more tha sixty papers in professional journals. He is skilled physician of the soul and body. A dynam man, and incurable optimist whose favorite e pression is sensational."

POETRY CORNER

A GREAT HOMECOMING DAY

How sweet it is to come back home;
To join old friends we've known;
To reminisce about old times.
My, how the years have flown!

It seems it was but yesterday,
But times has left its mark.
We see some wrinkled faces now;
Gray hair, that once was dark.

The older folk, we well recall,
But not the younger set.
When we were in the neighborhood
They weren't born, as yet.

It seems the children grow so fast,
And change so very much.
We shouldn't stay away so long;
'Twould help to keep in touch.

A joyous thing it is indeed
To, once again, return,
Renewing old acquaintances
For whom our hearts did yearn.

Some day, ere long—it may be soon—
With Christ, we'll fly away.
'Twill be a wonderful event;
A great homecoming day!

Norman McPherson

THE AMERICAN FLAG

Weir E. Tritch

When you think of the flag—the American flag,
It should thrill you through and through.
For that grand old banner men fight and die—
To keep her up there in the blue.

It has lived through times both good and bad,
It has stood for truth and might.
Let us all be quick to respect it
Whenever that flag is in sight.

It was patterned, we all know, by Betsy,
She made herself famous that way,
But she'd done just as much had she known
She'd never get credit nor pay.

'Twas the love that she had for her country,
That gave her desire for the task.
And the strength and the wisdom she needed
God gave her the instant she asked.

So the banner we have floating o'er us
Is one which was sent from above.
The blue signifies it's from heaven,
The white symbolizes God's love.

And down through the years that are history,
We see He knew what needs be
For much blood has been shed in preserving
This land of the brave and the free.

So He showed in designing Old Glory,
As a nation, we must mourn our dead,
To keep us all faithful and humble
Symbolized by the valleys of red.

When we see, then, unfurling before us,
The red and the white and the blue,
Let's remember it stands for a nation
Of people both staunch and true.

Where the purpose of living is serving
The Master who gave us this land
And the stars and the stripes of Old Glory
By His loving, omnipotent hand.

news ... from the Brethren

Memorials

NAFF

Rev. Paul M. Naff, 74, of Rt. 1, McGaheysville, Va., died Thursday, December 28 at Rockingham Memorial Hospital.

He was a graduate of the Bible Institute of Pennsylvania in Philadelphia and was ordained by the Baptist Church in 1927. After becoming a member and being ordained by the Brethren Church, he served pastorates at Harrisonburg (Mountain Grove Chapel), Roann, Ind., Cumberland, Md., and Brush Valley and Vandergrift, Pa.

Upon retirement in 1956 he returned to McGaheysville, Va. and was employed at the Virginia Craftsman as a skilled artist with the carving chisel.

Although retired for approximately 16 years from active Brethren ministry, he gave signal service to the Brethren Church for about 20 years.

He is survived by his wife, Edith Lucille, and two sons: David A. a supervising technician at Sudan Interior Missions radio station ELWA in Liberia, and James I. who is presently the pastor of the St. James Brethren Church.

Sons David and James shared with other ministers in the memorial service at the Lindsey Funeral Home in Harrisonburg. Interment was in East Lawn Memorial Gardens, Harrisonburg.

* * *

EASTERLY

Susie Easterly, Edgerton, Ohio, died December 23, 1972 at the age of 85. She was a member of the Bryan First Brethren Church, Bryan, Ohio, since 1924. Memorial services were conducted by Rev. M. W. Dodds with interment at Shiffler Cemetery.

Weddings

JOHNSON-BARNHART

Miss Teresa Johnson became the bride of Mr. David Barnhart on Tuesday evening, December 12, 1972, at the First Brethren Church of Gratis, Ohio. The double ring ceremony was performed by Rev. William Walk.

Mrs. Barnhart is the daughter of Mr. and Mrs. Nelson Johnson and Mr. Barnhart is the son of Mr. and Mrs. Virgil Barnhart (National Laymen's Organization President). All are members of the Gratis Church.

Mr. Barnhart is serving in the U.S. Army and will be leaving for Germany shortly.

Goldenaires

Rev. and Mrs. Fred Vanator celebrated their 65th wedding anniversary November 28, 1972. They are members of The First Brethren Church of Sarasota, Florida.

Mr. and Mrs. Elmer Frank celebrated their 62nd wedding anniversary on December 1, 1972. They are members of The First Brethren Church of Sarasota, Florida.

Mr. and Mrs. William Bixler celebrated their 56th wedding anniversary on December 2, 1972. They are members of The First Brethren Church of Sarasota, Florida.

Mr. and Mrs. Mervin Hinsch celebrated their 50th wedding anniversary on January 14. They are members of The First Brethren Church of South Bend, Indiana.

Mr. and Mrs. Virgil DeMike celebrated their 50th wedding anniversary on January 16. They are members of The First Brethren Church of South Bend, Indiana.

MEMBERSHIP GROWTH

Sarasota, Fla.—9 by Baptism
1 by letter

CHURCH NEWS

DEDICATION DAY AT GRATIS

NOVEMBER 5, 1972, was a joyous day for the family of the First Brethren Church of Gratis, Ohio. It was on that day the members and friends gathered for the dedication of the new Christian Education facility.

The days activities included the regular Sunday School and Morning Worship services, then at noon the church provided a wonderful meal to all attending, followed by a song fest, the dedicatory service and an open house.

On Dec. 6, 1966, under the leadership of Rev. Thomas A. Schultz, a plan was undertaken to build much needed facilities for Christian Education. After several years of planning, praying and giving, Rev. William Walk and the congregation held a groundbreaking service on Sunday, October 17, 1971, with construction beginning November 1, 1971. After several delays caused by weather and slow arrival of materials, the new classrooms were put into use in July 1972, with dedication set for Nov. 5, 1972.

At the dedicatory service greetings of congratulations were read from: Rev. John Brownsberger and the Hillcrest Brethren Church; Rev. Thomas Schultz, former pastor now stationed with the U.S. Navy in California; Rev. Virgil Myer, former pastor; Dr. Charles Munson, Ohio District moderator; and Rev. Smith Rose, Executive Secretary of Central Council. Those in attendance who gave special greetings were: Rev. J. Edgar Berkshire, former pastor; Rev. Percy Miller, former pastor now serving the Gratis Church of the Brethren; Rev. Fred S. Hixson, pastor of the Gratis United Methodist Church; Rev. Bernie Lovely, pastor of the Gratis First Church of God; Rev. Gene Eckerley, pastor of the Pleasant Hill Brethren Church; and Mr. John Johnson, president of the Gratis town council. The dedicatory speaker was the moderator of General Conference and pastor of neighboring New Lebanon Brethren Church, Rev. Don Rowser.

The new annex provides us with ten new classrooms, a new nursery, new restrooms, and a new Pastor's Study. In addition there was a new heating system for the entire building and carpet in the new building and in the sanctuary.

1973 INDIANA DISTRICT BRETHREN CAMPING AT LAKE SHIPSHEWANA

Youth Camping

High School - June 24-30
Junior High - July 1-7
6th Grade - July 8-14
4th and 5th Grade - July 15-21

Cost is $27.00

Desired: Adults and mature college age youth from Indiana District to volunteer a week's service. Interested persons should contact:

Mr. Gary Taska
683 W. Lexington Avenue
Elkhart, Indiana 46514

The Brethren Layman

LAYMEN NEWS

1972 N.L.O. (PROJECT COMPLETED)

The nation's capitol is the scene of the signing and exchange of many notable documents and the photograph above is no exception. The National Laymen's Organization, as one of its goals, accepted the challenge of the Mission Board to underwrite the restoration of storage facilities for missionaries serving on foreign assignments. The total cost of this project was $2,000.00 and shown in photograph is Harold Babcock, left, retiring assistant treasurer of the National Laymen's Organization, presenting the check for final payment to Robert Trout, right, a member of the Missionary Board of the Brethren Church. Needless to say, Brothers Babcock and Trout are residents of the Washington, D.C. area and both are officers of Washington Brethren Church.

by Rodger Geaslen

WAYNE HEIGHTS, PENNSYLVANIA

Our Laymen's Organization is not large as far as numbers go, but the men have a good program of activities, projects etc. In January on their meeting night a visit to the Hagerstown Rescue Mission was planned and taking charge of nightly services at the missions for several months is projected.

Another project in the offing is the planning of having the church basement insulated and paneled.

SARASOTA, FLORIDA

Newly elected officers of the local laymen's organization are: President, Paul Yoder; Vice President, Eugene Robbins; Secretary, Herb Hofer; Treasurer, Sam Sansing.

News has come to the editor's desk that James Payne, Treasurer of The National Layman Organization was hospitalized on December 12, 1972 for a ruptured disc received while harvesting.

Surgery was performed after six days in traction and after a period of convalescence in the hospital, was released on January 5th. Word has it that Jim is up and around.

The usual source, that little bird, reveals that Jim spent the biggest part of the time in the hospital taking advantage of the opportunity to witness to fellow patients and to members of the hospital staff. This sounds like a thing Jim would do.

Jim lives at Route 2, Russiaville, Indiana 46979.

HISTORY OF THE FIRST BRETHREN CHURCH LANARK, ILLINOIS

The history of the church dates back to the early ghties when the progressive movement in the Mother urch was sweeping the land. The first organized oup of this new branch was formed in the Dutchtown urch near Milledgeville and the Lanark Church is out-growth of that church. Henry Holsinger organed the church on July 14, 1884 and Z. T. Livengood as called as it's first pastor. The first members were r. and Mrs. William Herrington, Mr. and Mrs. D. S. chty, Sam Swigert, Miss Rettie Swigert and Carrie ompson. The Ed Dubbels were the first members ded to this list.

There was much opposition to the new movement and e early leaders worked under very difficult conditions. e first services were held in the old Bethel Church lower Main Street and in the fall of 1885 the Rev. shor, a young Evangelist, conducted the first revival rvices in the Baptist Church. The church now had members. The first Deacons were: William Herring-n, Cal Puterbaugh and Ed Dubbel. William Herring-n was the first S. S. Superintendent, but his main ntribution was his ability as a song leader.

By 1890 the place of worship was changed to the ngregational Church building which stood on this esent site. The church knew no bounds and with the ue spirit of Christian worship grew very rapidly. uring the first nineteen years of his ministry Rev. vengood received 343 new members. This present ilding was built and dedicated in December of 1895. e Rev. J. O. Tally preached the dedicatory sermon.

The church was not a modern building but was lighted with kerosene lights and had no modern conveniences. By 1919 this building was out grown and Sunday School rooms were added. Rev. B. T. Burnworth was pastor during rebuilding and Rev. Beachler preached the dedicatory sermon on Feb. 23, 1919. Basement improvements were made in 1935 during the pastorate of G. T. Ronk. Rest rooms were added in 1944. The ventilating system and kitchen were completed in 1949 as a project of the Builders Class. In 1952 the

Congregational Church—1864

This engraving is made from a drawing done 1864 by a wife of one of the first pastors. The rawing also shows Dr. J. B. Porter's house, hich later became the Speer's Funeral Home.

The church building was erected in 1862, hough not completed until 1864. The cost of he structure was $1535. It was used by the mem-ers until 1890, when the congregation was no nger able to support it for services.

The Progressive Brethren congregation leased for one year and then purchased it, using it ntil 1895.

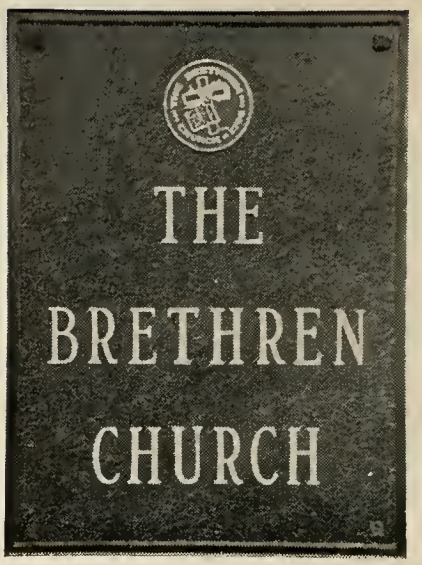
The structure pictured above was moved to a lot back of the Auto Inn and remained at this location until it was consumed by fire in October, 1936.

The original rare picture from which this reproduction was made was owned by Emma G. White, octogenarian who was a member of this church. (This Church history was able to include the story and photograph of this early church building through the courtesy of Earl Wilkins. Photographs of the present church with bell tower before being remodeled and of the original sanctuary were provided through the courtesy of the Ella Giddings estate. Editor's note)

ceiling of the sanctuary was lowered. The bell and tower were removed from the church and in memory of the church founders, the bell was mounted on a platform near the church. New pews, new worship center and complete carpeting were part of a remodeling project in 1968. In 1971 the church purchased property on the north which was made into a much needed parking lot. In the fall of 1970 work was begun on the new narthex. It's completion was accomplished in the spring of 1972 with the installation of carpeting. A beautiful stained glass window was given in memory of Ruth Diffenderfer and is located in the new narthex. Our church is still in the act of physical growth as a new pastors study is being added and the old study is readied for use as the church library.

Sanctuary before remodeling

Sanctuary as it looks today



Memorial plaque presented by Harry Miller in memory of Mrs. June Miller. The plaque is 18 inches by 24 inches and is located near the entrance to signify our denominational bond. There are only two of these plaques, the other being located at Cedar Falls Brethren Church.

Our present parsonage

Our church is one of six located in an agricultur community of approximately 3000. A new recreation home site development, "Lake Carroll," is affecting th growth of our community and church outreach. Farm ing and several small industries provide most of th occupations for our 207 church members.

Some of the children of our Sunday School

Our Sunday School teachers and officers

LIST OF PASTORS

Rev. Z. T. Livengood	19 years	1884
Rev. J. W. Beer	6 mos.	1887
Rev. D. W. Furry	2 mos.	1900
Rev. H. Welty	10 mos.	1900-1901
Rev. Z. T. Livengood	9 years	1901-1909
Rev. J. H. Knepper	1 year	1909-1910
Rev. L. G. Smith	2 years	1910-1912
Rev. D. F. Eikenberry	3 mos.	
Rev. B. T. Burnworth	9 years	1914-1923
Rev. C Beekley	1 year	1923-1924
Rev. C. Mays	3 years	1924-1927
Rev. H. D. Fry	2 years	1927-1929
Rev. C. C. Grisso	5 years	1929-1934
Rev. G. T. Ronk	5 years	1934-1939
Rev. C. Zimmerman	2 years	1939-1941
Rev. E. D. Burnworth	2 years	1941-1943
Rev. W. D. Benshoff	2 years	1944-1946
Rev. L. O. McCartneysmith	2 years	1946-1950
Rev. D. C. White	5 mos.	1950-1951
Rev. J. D. Hamel	2½ years	1951-1953
Rev. F. Berkshire	5 years	1953-1958
Rev. M. Hawbecker	10 mos. Interim	1959
Rev. R. Aspinall	3 years	1959-1962
Rev. C. Stogsdill	Interim	1962
Rev. C. Y. Gilmer	4 years	1962-1966
Rev. P. D. Steiner	Present Pastor	1966-

We have had two ministers come from this church. John Knepper ordained by Rev. Livengood in 1910 and Rev. Jerry Witt, who was ordained in 1966 and has served in Udell, Iowa, Mount City and Warrensburg, Missouri.

Pastor and Mrs. Steiner, David and Jonathan

Our communion table in October, 1972

Organizations in the church include, Laymen, two W.M.S. groups, Signal Lights, Sisterhood, Junior and Senior Choirs and Senior B.Y.C. An addition to our regular Sunday morning service for the past year has been a Laity with Life program, (Lay persons giving their personal testimony or devotions).

Our District Project has been the Cedar Falls Mission Church. We continue to support this worthwhile project. As the Lord continues to bless us both spiritually and materially, it is our prayer that we shall rise to the task of doing His work here on earth.

The Lanark Church extends an invitation to any brethren traveling through the Midwest, to visit us.

History compiled by
Mrs. Gerald Martin
Corresponding Secretary

Our Church officers

Rev. Paul Steiner present Pastor

A PROGRAM OF THE NATIONAL ASSOCIATION OF EVANGELICALS

AN EXCELLENT OPPORTUNITY TO ENCOURAGE SYSTEMATIC BIBLE READING BY THE MEMBERS OF YOUR CHURCH.

JOIN WITH THOUSANDS OF OTHER EVANGELICAL CHRISTIANS IN THIS NATION-WIDE PROGRAM.

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CHURCH _____

NAE

YES, we wish to share in NAE's Bible reading program for 1973. Please send the following:

☐ BIBLE READING GUIDE

Handy two-color Bible reading guide for each day in the year. Readings are arranged on a topic-per-week-basis. Space is provided to mark off selections as read.

25/$1.50; 50/$2.50; 100 or more/$4.50 per 100

☐ POSTER

This 8½" x 11" poster will draw attention to your Bible reading program for 1973. Attractively done in two colors. Order one for each bulletin board and Sunday school classroom.

12/75¢; 25/$1.25; 50 or more/$2.00 per 50

☐ PRAYER GUIDE

A specially prepared prayer guide for those interested in praying for the NAE ministries. Designed as a convenient Bible book-marker, weekly requests are listed. Provided free of charge.

WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the SEVENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

A Visit to: A School for Deaf

SONG DONG WON—SCHOOL FOR THE DEAF

The second stop on this first afternoon in Korea was at a special school for the deaf. Classroom furniture was primitive, as were their sleeping quarters. But the 160 students are receiving the special training that they need.

One room was equipped with ear phones and special equipment to test and determine the hearing level of each pupil. Then personalized therapy can be designed. One girl from this school, started with only a 5% hearing capacity, is now graduated from the University of Michigan where most of her grades were "A."

Again, refreshments were served in the superintendent's office before we left. The hospitality was great. And, from the office window, we could observe the children playing on swings and teeter-totters below. There were some scraps too. Have you ever seen two kids argue in sign language? Very human, indeed.

Deaf children in the small play yard crowd the limited recreation equipment.

A Visit to: A School for Blind

KWANG MYONG WON—SCHOOL FOR THE BLIND

As the superintendent of the school greeted the 12 of us on the front steps, her assistants pinned an artificial flower on each lapel. We learned later of the significance of these simple flowers. They were made by a blind girl, who started two months prior to our visit to complete the task in time. Need I say it? We still have the flowers in safe keeping at home.

Touring the classrooms was an education in itself. Blind students were

taking dictation with a punch card,
learning addition with an abacus,
writing via typewriters,
"feeling" geography with relief maps,
reading stories to us in Braile,
and handling the world by means of a relief-map globe in the hallway.

Following these samples of their education, we climbed the steps and crowded into a small, second-floor chapel for the biggest spiritual treat of the day—singing by select groups of blind children.

Older students sang
"The Old Rugged Cross,"
"Low In the Grave," and
a Mozart "Alleluia."

Instrumental musicians (guitars, accordians, harmonicas) played
"Battle Hymn of the Republic,"
A Polka, and
"Turkey in the Straw."

The youngest kids amused us with
"Tie Me Kangeroo Down," and
"Oh, Suzanna."

And the blind Girls' Trio beautifully presented
"Jesus, I My Cross Have Taken," and
"Steal Away."

Groups of blind children await their turn to sing in the Chapel

The brief program was highlighted with the presen-ation of a plaque to Dr. Everett Graffam, our tour-irector and Executive Vice President of W.R.C. A laque which read,

"You have been very much concerned for the orphan children under my care and have shared your good love with them who are not able to see physically, the same as Jesus loves His Church and people. **I would especially like to express my deep appreciation for the gift which allowed us to install electricity for the cattle farm which belongs to this institution."**

Signed: (The Director)

Dr. Graffam accepted the citation on behalf of all those American Christians who are a part of W.R.C.—38,000 evangelical churches. **That includes our 120 Brethren churches. And I was thankful again that we had helped do something valuable for some needy and appreciative people.**

Before we left, Dr. Paul Fryling presented a check to the superintendent as another expression of our love and concern for their spiritual and physical well-being.

Then into the bus heading back to the hotel in Seoul, for a quick cleanup before a banquet in the evening. Talk about a full day. Remember, this one began in Tokyo—and it's not over yet. WOW!

(Next—Supper at the Korea House)

St. Petersburg, Florida

THE VOICE OF FRIENDSHIP

Far East Broadcasting Company's shortwave radio tation KGEI with studios and transmitters in Redwood ity, California, has initiated an international campaign f mercy dedicated to determining the health and wel-are of the survivors of the Nicaraguan earthquake on ecember 23. With special permission from the F.C.C. n Washington, KGEI has dropped it's regular pro-ramming to carry on this international communication "bridge" sending messages from concerned friends and relatives in the United States, Canada, Central and South America to victims of the Nicaraguan disaster. Calls have come from Miami, Massachusetts, Panama and Mexico in Central America and many other loca-tions in America. The Organization of American States, the Inter American Development Bank, the Nicaraguan Embassy, and the House of the Americas in Washing-ton, D.C., faced with an almost total communication black-out to the Central American country, have sent hundreds of names via telecopier to KGEI for transmission.

Local authorities in the San Francisco Bay area have donated time and services to KGEI to assure that the effort is successful. KGEI is offering it's services of health and welfare to anyone in the Western Hemi-sphere desiring communication with Nicaragua. Re-sponses to KGEI's special broadcasts from Nicaragua are received from amateur radio operators in Managua and then are relayed by telephone to the interested persons in the United States, Canada and Latin America.

KGEI, The Voice of Friendship, is a non-profit, non-commercial radio station owned and operated by the Far East Broadcasting Company, Whittier, Calif. Broadcasts include educational, cultural, and religious programs to all of Central and South America.

THE ECONOMICS OF ENDEMIC MONOLINGUALITIS

by Donald N. Larson

Dr. Larson is Professor of Linguistics and Anthropology and Chairman of the Social Science Department at Bethel College, St. Paul, Minn.

FOR all his scientific understanding and technological know-how, the average American—if he should overhear a couple speaking in a foreign language in his favorite supermarket—is likely to chatter about it for a week. He has learned to harness new sources of energy, put men on the moon and control all manners of pests and diseases, yet he remains amazingly ignorant of language, his most distinguishing attribute. Indeed, "monolingualitis" is endemic in the United States like in no other country of the world.

The average American can scarcely believe it when he learns that nine out of ten humans do **not** speak English and sees little or no significance to the fact, once he accepts it. Yet Christians must take these facts seriously lest our ignorance cripple efforts to proclaim the gospel in every tribe, tongue and nation.

Too many of us, naively concluding that these nine out of ten will—must—ultimately learn English, fail to realize that 5,000 Buhids in the mountains of the Philippines can keep secrets from 400 million of us, and so resist at least some of the pressures which English-speaking people create for them in today's world.

Symptoms

Evidence of monolingualitis is abundant. Just ask your friends a few simple questions: How many languages can you name? How many languages are there in the world? How many languages are spoken by a million people or more? Perhaps their answers will lead you to conclusions similar to mine.

How many languages can the average person identify? The number varies widely, although certain patterns are evident. First, people name the language taught during school days: Spanish, French, German, and so on. When they run out of names in this category, they shift to the languages spoken by their ancestors in the Old World. When this tack fails, they turn to countries currently in the news: Vietnamese, Arabic, Japanese, etc., or even wild guesses like "Congolese," which refers to the people of Congo (Zaire), who actually speak scores of different languages. Then there are always a few sharpies who recall their geography and toss out guesses like Chinese, Dutch, Assamese, Estonian, Australian, Indian, South American, the last three of which are not names of languages at all!

How many languages are there in the world? As yet nobody knows precisely, for pockets of people in isolated corners of the world are still being found who speak one language only. Some of these have dwindled down to a few hundred members and are found today only in remote corners of Latin America, Africa and Southeast Asia. New Guinea alone, for example, may have as many as 750 such groups, each with its own language. But Americans usually fail to approach even reasonable estimates, which today place the figure somewhere between 3500 and 4000, excluding differences in dialect.

How many languages are spoken by a million people or more? One would think that a million people speak

ng the same language would deserve at least a mention n school textbooks, yet it is amazing to find educated people guessing as low as "twenty-five or thirty" and as high as "five hundred or more." Americans seem to be unaware of the sheer numbers and sizes of the speech communities of the world, one analysis of which is given in Figure 1. In fact, almost none of those interrogated were even able to name the five languages with a million or more speakers indigenous to our hemisphere: Aymara in Bolivia; Guarani in Paraguay; Nahuatl (Aztec) in Mexico; Quechua in Ecuador, Colombia, Peru and Bolivia; Haitian Creole in Haiti. Some were shocked to discover that there were more than twenty such languages in India and Pakistan alone and fourteen in Russia, excluding Russian! Americans are indeed ignorant of these basic facts about the world's languages.

Causes

The causes of monolingualitis run deep and are far too complex to treat in a few paragraphs. One explanation, however, is to be found in the narrowness of public education, where a cursory examination of materials reveals a totally inadequate treatment of even basic and easily accessible facts about the speech communities of the world. The American press, radio and TV do little to expose the public to the linguistic dimensions of our international involvements. The average citizen has almost no understanding of how languages are involved in international trade, summit conferences or peace talks. Without such exposure, he cannot hope to understand the manifold problems running the gamut of human affairs that are generated by linguistic diversity in our world.

Another explanation is to be found in the overpowering presence and prestige of Americans in the underdeveloped areas where linguistic diversity is at its peak. At home our melting pot philosophy tends to wash out the traces of ethnic diversity in the second or third generation of immigrants to our shores, so that today it is impossible in most States for a person to secure a driver's license if he does not know English, no matter how well he can operate an automobile. At the same time, the overseas American expects people to talk English to him and virtually ignores those who do not.

Effects

For the average American the consequences of monolingualitis are perhaps not too serious, but when we contemplate the fact that nine out of ten Christians speak English, the problem takes on serious proportions: our Christian resources seem to be locked up in the English-speaking world! It would seem that the language of Christian worship, service and education should be that of the home and the heart, not simply the one which happens to be prestigious in a given area. With countless numbers who can be reached only via their mother tonque, can the church rest on its oars when it has planted itself only in the prestige language? Perhaps it **can,** but perhaps it **must not!**

Consider what has happened. Our economic strength has made it possible for us to assume most of the responsibility for the international missionary effort in modern times, yet most of the resources are selfishly focused on the communication of the gospel in English. In so doing we have unwittingly served the cause of Americanization or Westernization by forcing upon others the burden to learn English. In many countries, for example, a national Christian cannot aspire to the high offices of his church unless he knows English.

Gallons of ink are committed annually to the development and distribution of Christian literature in English, while only a few drops are committed to the translation of materials into other languages or for the support of those who can develop and distribute similar literature in their own mother tongues.

In no way should this be construed as a denial of the importance of English in the modern world, but it should serve to point out the serious economic effects of monolingualitis on our Christian mission. While we enjoy the luxury of reading any passage of Scripture in any one of a half dozen good translations, our Christian brothers in far-off lands may have only a book or two of the New Testament in a language which is not even their mother tongue. While we browse through new titles every week at our favorite Christian bookstore, our Christian brothers read and re-read the same few volumes until they are threadbare.

Above and beyond the costs of translation, production and distribution of the Scripture and Christian literature, is the expense of literacy campaigns to enable people to utilize the materials which are available. Countless numbers of people live in areas where socio-economic conditions make it virtually impossible for them to obtain materials, even if they could read them. Even more expensive is the provision of technical help in the solution of tricky problems involving language structure, writing systems and translation testing.

Each is an obstacle to progress and an expensive one to overcome. Yet if we believe that the church is not really planted until it is using the vernacular of its community, it is an expense which must not be overlooked.

Remedy

To treat our monolingualitis, we must not only be aware of it, but recognize its debilitating effects on our mission. Such treatment must be carried out along several fronts simultaneously. Religious periodicals must expose their readers to the issues stemming from the linguistic dimensions of missions. Schools and colleges must expose more of their students to the fundamental facts of linguistic diversity. Local congregations must give more attention to these kinds of problems in missionary programs and conferences. People must be awakened through every available medium to the sheer bulkiness of the problem of communicating the gospel to 3.6 billion people who say "Jesus loves you" in 3,500 different ways. Until the masses of Christians are cognizant of the problem, the present patterns of allocating resources are not likely to be altered. Only when they begin to see how Christians and non-Christians alike in the non-English-speaking world are neglected, will they review their present priorities and budgetary principles, find new alternatives and give new support to Christian brothers engaged in ministries involving other languages.

In fact, to continue on our present course is indeed risky, for more persons are born into the non-English-speaking world every day than into our own. At some point the tide will have to turn. Or better, we will have to turn it—and it will require all hands to do the job.

World Religious News in Review

1,750,000 AMERICANS APPLAUD ASTRONAUTS' PRAYER IN SPACE

Houston (EP) — Officials of the National Aeronautics and Space Administration here said they have received 1,750,000 letters supporting the reading of the Bible in space by astronauts. Bible reading from space became an issue in 1969 when Madalyn Murray O'Hair, a professed Atheist, filed a suit in Austin, protesting the involvement of U.S. astronauts in religion—on the Earth, in space or "around and about the Moon."

RELIGION COURSES GROWING IN SCHOOL SYSTEMS

New York (EP)—More than 50 school systems in 28 states offer religion courses in public education, according to the National Council on Religion on Public Education.

Pennsylvania law requires each school district in its Commonwealth to offer the option of such a study. Florida's inclusion of religion in the approved social studies curriculum is a national model, according to the Council.

The Supreme Court, many observe, went out of its way following the landmark school prayer decision rejecting all forms of worship in public schools, to encourage the study of religion in those schools. It is variously described as "objective study," "teaching about religion," and "academic teaching of religion."

Educators are becoming convinced that an approach that strives to ignore religion's influence on mankind is inadequate and distorted.

IRWIN ACCEPTS REPRIMAND FOR STAMPS-TO-MOON ERROR

Dallas (EP) — Colonel James Irwin has acknowledged his guilt in carrying unauthorized stamped souvenir envelopes to the moon. "We thought we were doing the best thing for our families—but we were wrong," he told Baptist Press about himself and astronauts Al Worden and David Scott.

The men decided not to accept their share of a reported $150,000 in proceeds from the sale of the envelopes in West Germany.

The money would have gone into a trust fund for the astronauts' eight children, Irwin said. The Southern Baptist layman was reached by phone in Cali, Colombia, where he spoke to the Pan American Union of Baptist Men.

"We acted in haste and under the terrific pressures of the pre—and post-flight schedule—but that does not excuse it," Irwin said.

The 42-year-old command pilot for the Apollo 15 lunar module for the National Aeronautics and Space Administration said a "spiritual encounter with God on the moon played a major role in his individual decision to refuse his share of the proceeds."

THE AMERICAN WAY

Hurry the baby as fast as you can;
    Hurry him, worry him, make him a man.
Off with his baby clothes, get him into pants;
    Feed him brain foods and make him advance.
Hustle him as soon as he's able to walk
    Into grammer school; cram him with talk.
Fill his poor head with figures, facts,
    Keep on a-jamming them until it cracks.
Once boys grew up at a rational rate;
    Now we develop a man while you wait.
Rush him through college, compel him to grab
    Of every known subject a dip and a dab.
Get him in business and after the cash
    All by the time he can grow a mustache.
Let him forget he was ever a boy.
    Make gold his god and its jingle his joy.
Keep him hustling and clear out of breath
    Until he wins—nervous prostration
        And death!

—anon

CHEEP ADVICE

A winner goes through a problem; a loser goes around it, and never really gets past it.

You don't have to be very old to remember when you could buy a fairly decent box of candy for what a fancy valentine costs today.

Prayer can change afflictions into affirmatives, adversities into opportunities, and burdens into blessings.

"Growing old is no more than a bad habit which a busy person has no time to form."

The whisper of temptation is heard farther than the loudest call to duty.

About the only thing that can't be improved by taking some special vitamin is common sense.

You can always recognize a wise man by the smart things he does not say.

LAFF-A-LITTLE

A proud father phoned the newspaper and reported the birth of his twins. The girl at the news desk didn't quite catch the message. "Will you repeat that?" she asked. "Not if I can help it," replied pop.

Barber: "Your hair is getting very gray, sir?"
Customer: "I'm not surprised. Hurry up!"

A young man who was about to enter medical college told his father that he decided he would major in obstetrics. "What do you want to do that for?" inquired his father. "By the time you graduate, like as not some other doctor will have found a cure for it."

The little girl was moving with her family from a small town in Illinois to Boston. Saying her prayers the last night in her old house, she solemnly ended with, "God bless Mommy, Daddy, Freddie and Susy . . . and this is good-bye, God, we're moving to Boston."

First actress: "I wonder if my public will still appreciate me when I'm old and feeble."
Second actress: "Why, of course they do!"

Chief of Detectives: "Can you give a description of your missing cashier?"
Banker: "He is about five feet five inches tall and ten thousand dollars short."

They tell the story of an elderly gentleman, wealthy and very deaf, who came into a store and bought a very fine improved hearing aid. Two weeks later he came back to the same clerk and reported hearing fine—could even hear the conversations in an adjoining room.
"Well," said the delighted clerk, "your friends and relatives must be very happy that you can hear better."
"Oh, I haven't told them," said the man. "I've been sitting around listening—and do you know what? I've changed my will twice already."

AUDIO-VISUAL DEPARTMENT

WORLD MISSIONS

March is World Missions Emphasis month. The Resource Library of the Audio-Visual Dept. contains several items, both from a general missions viewpoint and from a specifically Brethren viewpoint. Since we have only one copy of many of these items, it is important that you order early and list several choices. See the AUDIO-VISUAL GUIDE for ordering procedure and for other items of interest.

Brethren World Mission Work (order from either Missionary Board or from A-V Dept., Board of Christian Education)

FS-P301 COME LIVE WITH US—13 minutes (record); rental—free. This strip, though not directed specifically to Brethren work, shows the work of Wycliffe Translators in New Guinea, which is similar to that of the Grieves in Nigeria. Recommended for junior high through adults.

FS-P302 12 WEEKS TO SURVIVAL—17 minutes (record); rental—free. Another general description of the work of Wycliffe Translators, dealing with jungle training of workers. Recommended for junior high through adults.

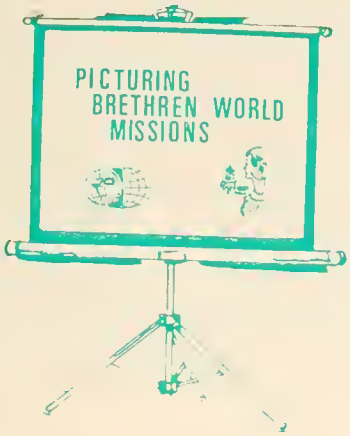
FS-P304 NIGERIA: PARTNERS IN WITNESS—20 minutes (record); rental—free. Produced by the Church of the Brethren, this strip describes the mission work in Nigeria. Recommended for junior high through adults.

SL-P305 BRETHREN MISSIONS IN NIGERIA—46 Color slides, manual (no recorded narration); rental—free. Produced by the Missionary Board of the Brethren Church in 1971 and updated. Recommended for juniors through adults.

SL-P306 ARGENTINA—37 color slides, manual (no recorded narration); rental—free; Produced by the Missionary Board of the Brethren Church in 1971 and updated. Recommended for juniors through adults.

SL-P307 BRETHREN MISSIONS IN INDIA—38 color slides, maual (no recorded narration); rental—free. Produced by the Missionary Board of the Brethren Church in 1971 and updated. Recommended for juniors through adults.

SL-P311 RELIEF ASSISTANCE AND BRETHREN MISSIONS—71 color slides, manual (no recorded narration); rental—free. Shows how our Brethren Missions are involved in relief work overseas. Produced by the Missionary Board of the Brethren Church in 1972. Recommended for juniors through adults.



World Mission Stories and Motivation (order from the A-V Dept., BCE)

FS-V108 I MET A GUY—10 minutes (tape or cassette); rental—$1.00. Tells the story of Don Robertson, a flyer for Missionary Aviation Fellowship who was killed in a plane crash. It presents the work of mission pilots and makes a strong appeal to youth—this is one type of Christian service available to those who want the get away from "everything being the same." Rated excellent for youth and adults. (donated by Missionary Board)

FS-M201 BANTU (TALES OF JUNGLE CHILDREN)—10 minutes (record); rental—$1.00. Bantu is a little African boy who disobeys his mother. His disobedience results in his almost being eaten by a crocodile. A missionary shows Bantu his need of Jesus Christ to renew his disobedient heart. Recommended for primaries and juniors.

FS-M202 PEDRO AND THE BRIGHT CITY—10 minutes (record); rental—$1.00. Pedro is a boy of Peru who hears about heaven and has a big problem. The aim of this filmstrip is to bring the child to the knowledge of heaven and a consciousness of sin, so that he will see his need of a Savior and receive Jesus Christ into his heart. Recommended for primaries and juniors.

CHRISTIAN FRIENDS IN OTHER LANDS Series (4); rental—$1.00 each or $3.00 for entire series. Four delightfully warm and humorous stories about boys and girls who live in other parts of the world, and how Christian missions have touched their lives. Recommended for primaries and juniors.

FS-M203 I. JUANITO FINDS A FRIEND (MEXICO)—10 minutes, (record).

FS-M204 II. KALU, THE SINGING SWEEPER (INDIA)—10 minutes, (record).

FS-M205 III. KUMBI MAKES A PRAYER (CONGO)—11 minutes, (record).

FS-M206 IV. SOO-CHIN AND THE RED CRAYON (KOREA)—11 minutes, (record).

CHRISTIAN FRIENDS AROUND THE WORLD Series (4); rental—$1.00 or $3.00 for entire series. Four absorbing stories that take the viewers to exciting far-off places and show how Christian faith is helping boys and girls live more abundant lives. Recommended for primaries and juniors.

FS-M207 I. APPOINTMENT WITH HONOR (JAPAN)—12 minutes, (record).

FS-M208 II. STRANGER ON RUE SAINT ANNE (CANADA)—10 minutes, (record).

FS-M209 III. ALI, OF THE CAROB TREE (JERUSALEM)—13 minutes, (record).

FS-M210 IV. MY NEW FRIEND HAS NO SHOES (BRAZIL)—10 minutes, (record).

WHAT'S HAPPENING IN THE CHURCHES?

Sparks Deliberation of Trends in Christian Education at 10th Annual Denominational Services Conference

What's happening in the churches? was the provocative discussion of sixty executives representing twelve million church members of twenty denominations as they met this week in the 10th annual Denominational Services Conference sponsored by Gospel Light Publications of Glendale, California.

One of the keynote speakers posing this question at the conference opening was Rev. David Noreen, Executive Secretary of Christian Education of the Evangelical Church of America.

"In discussion workshops conferees addressed themselves with intense interest to the place of Christian Education in the church, future trends, and the importance of effective curriculum," according to Dean A. Dalton, G/L's Vice President of Denominational Services. "Workshop discussions also centered around new curriculum developments, teacher/leader education, family life education and community outreach from a Biblical perspective—all tied to the conference theme "Jesus Christ, the Same, Yesterday, Today and Forever."

Gospel Light is one of several independent publishers of Christian Education materials in the United States, supplying many of the participating denominations with their Sunday School curriculum materials.

The conference was also significant because 1973 marks Gospel Light's 40th anniversary year. Its beginning came about in 1933 after Dr. Henrietta C. Mears determined to have planned Bible study materials for the First Presbyterian Church of Hollywood where she was Christian Educator Director. The growth of the Sunday School was so phenomenal that other churches asked to share the materials. Today Gospel Light supplies more than 40,000 churches in 60 denominations with its more than 1700 products.

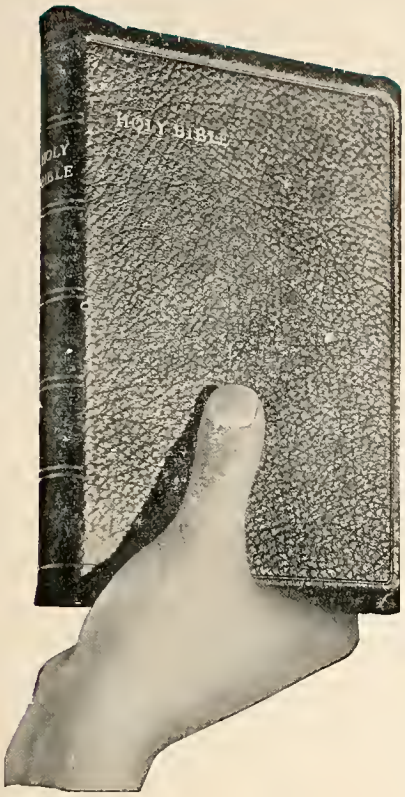
Other keynote speakers during the conference were Dr. Vernon Grounds, President of the Conservative Baptist Theological Seminary in Denver; Dr. Raymond C. Ortland, Senior Minister of Lake Avenue Congregational Church, Pasadena; Mr. Norman Wright, Assistant Professor of Christian Education, Talbot Theological Seminary in Los Angeles; Dr. Lloyd Ogilvie, Senior Minister of the First Presbyterian Church of Hollywood; Dr. William Bright, President of Campus Crusade for Christ International whose life was greatly influenced by G/L's founder, Dr. Mears, in whose home Campus Crusade was begun; Dr. Wilbur Smith, world-renowned Bible teacher and scholar; and Mrs. Ethel Barrett, nationally known story teller and author of a number of books.

Presentations of various facets of G/L's Christian Education curriculum program were directed by Dr. Milford S. Sholund, G/L's Vice President of Publications. G/L's International Center for Learning made a special presentation of its program for helping churches develop strong Christian Education leadership.

Representatives from the following denominations participated: Baptist General Conference, Brethren Church, Conservative Baptist Association, Christian and Missionary Alliance, Conservative Congregational Christian Churches, Church of God Seventh Day, Evangelical Free Church, Evangelical Methodist Church, Evangelical Mennonite Brethren, Evangelical Covenant Churches, Church of Lutheran Brethren, International Foursquare Church, Friends United Meeting, Free Will Baptists, Fellowship of Brethren Churches, Mennonite Brethren Churches, Missionary Church, North American Baptist General Conference, United Methodist Church.

—A Gospel Light Publications News Release, 1/5/7

SHARPENED WORDS



THE Bible has been many things to many people. Some are content to use it as a history book, as a terary anthology, or as a book or proverbs of pithy ayings.

But for Key 73 and its effort to reach the entire North merican Continent for Christ, the Bible is far more. n its own words, "The word of God is quick, and power-ıl, and sharper than any two-edged sword, piercing ven to the dividing asunder of soul and spirit" (Hebrews 4:12). Unless these "sharpened words" are the utting edge of Key 73 witness, the results will be egligible.

FAMINE IN THE LAND

In view of the millions of copies of the Word which re readily available to the population of North merica, one would be tempted to ridicule the idea hat there is a famine for the Word of God. But while he granaries are full, there are millions still who do not at. A huge portion of our continent has flagrantly reudiated the Word of God, choosing rather to feed on he impoverished ideas of humanism and relativism.

Others, even amid the plenty, do not know how to pen the storehouse of God's Word. But no matter what ıay be the reason, multitudes are dying for lack of he living Bread. They need concerned Christians who now how to dispense the Food to starving souls. Some ıust be persuaded, with sharpened words, that God's Vord is the food they so desperately need. Others stand ith outstretched hands, waiting. . . .

While millions of unchurched North Americans starve for lack of spiritual sustenance, altogether too many Christians suffer from spiritual malnutrition. They are undernourished simply because they fail to find time to spend in the Word of God. The Bible has little opportunity to become sharpened words in their own lives. Therefore, after an initial emphasis on repentance and prayer, Key 73 moves to Phase Two in which a major focus is placed on the Word of God, both as the motivation and the means of evangelism.

Without a revival of Bible reading by Christians, spiritual life will wither further (Psalm 1). Daily delight in the Word of God denotes daily delight in God Himself (Psalm 1:2). Neglect of the Word of God is neglect of the God of the Word. Preference for other things over God's Word reveals our misplaced confidence in man's ways (Isaiah 53:6).

THE AUTHORITY OF THE WORD

Success in evangelism depends ultimately upon faith in a completely trustworthy and authoritative Bible. The spirit of the day is to question, to doubt, to depreciate. Man has superimposed the authority of human interpretation over the authority of the Word of God.

The act, However, does not invalidate revelation. It simply devastates the spiritual power of the Christian whose faith in the trustworthiness of the Bible wavers. Not only is he uncertain about his own relation to his Savior, but he is unable to confront sinners with their need of a Savior.

Words that should be sharp become dulled. The bold assertion, "Thus says the Lord," lacks the power of conviction and authority.

The "authority of the Word" is more than a mere theological label. The Bible is not just another book. By the authority vested in it, the Bible assures man that God loves him, points the way to peace among men, offers power for inner peace and satisfaction, and charts the way to another man-made program. With it, Key 73 is a tool through which God can accomplish His purposes on earth.

PLACE OF THE WORD IN KEY 73

Phase Two, "Calling Our Continent to the Word of God," suggests two Bible study emphases for participation groups early in 1973. First comes the preparatory Bible study: groups of Christians gathering around the Word of God for personal challenge to repentance and a quickened enthusiasm for evangelistic outreach. These groups may be specially formed for the occasion, or they may be existing church groups who accept the challege of the Key 73 program.

The second Bible study emphasis is evangelistic: through morning coffee hours, home Bible study groups, coffee house study groups, and "back yard" study classes for children. The unchurched are invited to join the already formed study groups to investigate together the relevance of God's Word to each of man's needs. The 40 million children in America without any formal church instruction, and the growing number of pagan adults, are all subjects who need to be called to the Word of God.

An important part of this last emphasis is Scripture distribution—not just to hand out a great tonnage of literature, but to give special invitations, along with the literature, to join a particular Bible study group. Personal concern for individuals and the conservation of spiritual gains is an important part of Key 73. A special

Lenten Bible study, "Meet the Master," is suggested in the **Key 73 Congregational Resource Book.**

It is in Scripture distribution and Bible study that cooperative, community-wide efforts will bear the greatest fruit. Assistance in planning major metropolitan distribution programs may be secured from the leading Bible distribution organizations. The **Resource Book** also provides valuable suggestions.

THE BIBLE IS THE BOOK

Alexander Duff, the great missionary to India, was on his way to his field of ministry. Clothes, personal possessions, and an 800-volume library were all part of the "equipment" being taken to the field. But just a few miles from the Indian destination port, the ship was wrecked. Passengers escaped with their lives, but with nothing else.

A discouraged Duff sat on the shore. His anxious eyes spotted something floating from the disaster site. Wading into the water, he retrieved the object. Of al his possessions, his Bible had survived.

But that was all Duff needed for the work to which he had been called. The very next day, reading from the Bible, he began his first class for five boys. A week later he had over 300 listeners! And years later, a beautiful building and 1,000 students of the Bible stood as monuments to the importance of the Word.

Key 73 has had much planning and preparation. There are many aids to assist the local congregation in evangelistic outreach. But when the ship has finished its journey at the end of 1973, it will not be the baggage but the sharpened Word, through the quickening of the Spirit, which calls our continent to Christ.

More complete details and suggestions on local involvement in Phase Two of Key 73 may be found in the Congregational Resource Book, available from Key 73, 418 Olive Street, St. Louis, Missouri 63102; price $3.00

Key 73, the much talked-about evangelistic thrust, was launched in January by both a Noon Prayer Call and a nationally syndicated TV special.

In executive session Key 73 leadership recently announced a series of Key 73 Strategy Seminars to build momentum for the Key 73 movement as it progresses and develop greater grassroots awareness of its program objectives.

The 36 regional all-day seminars, which are scheduled nationally during March, are billed as a "festival of action resources," with an input by area Key 73 committees and evangelistic agencies with resource displays. Pastors and Key 73 committees from churches and communities are expected.

The leadership teams will be led by Mr. Robert L. Hart, chairman of Key 73's Phase Five and Rev. De Vries, Phase Two chairman, in addition to Dr. Ted Raedeke, the executive director and other selected specialists.

STRATEGY CONFERENCES PLANNED FOR CHURCH KEY 73

The Key 73 state-wide seminar is designed to create greater grassroots awareness of Key 73 and to provide program resources and guidelines for lay witness, Bible study, Bible distribution, fair ministries, youth outreach and impact weeks. Strategy from all phases of Key 73 will be shared. It will include Key 73 mass media information and promotion ideas.

Brethren, check the schedule on the next page and plan to attend the seminar which is convenient to your area. Take lay leaders with you. Preregistration is expected. This is your opportunity to have first-hand contact with the people who help make Key 73 go. Don't miss out on this once-in-a-lifetime experience. Use registration blank on next page or write to: Key 73, 418 Olive Street, St. Louis, Mo. 63102.

STRATEGY SEMINARS

Sponsored by Key 73 Continental Central Committee
and Hosted by Cooperating Area 73 Committees

"A FESTIVAL OF ACTION" RESOURCES

For Pastors and Church
or Community Key 73 Committees

KEY 73 STRATEGY SEMINARS

Code	Site	Date
	ALTA, IDA, MONT, SASK—Great Falls, Mont.	Mar. 15(Th)
	ALA—Birmingham, No. 5 (Civic Center)	Mar. 14(W)
	ALAS, BC, ORE, WASH—Everett, Wash., No. 2 (N)	Mar. 16(F)
	ARIZ—Tempe, No. 4	Mar. 30(F)
	ARK—North Little Rock, No. 2 (N)	Mar. 21(W)
	CAL (South), HAW—Anaheim, No.4 (Disneyland)	Mar. 31(Sa)
	CAL (North), NEV—Fairfield, Cal.	Mar. 17(Sa)
	COL, UT, WY—Denver, No. 7 (SE)	Mar. 28(W)
	DEL, DC, MD, VA—Alexandria, No. 15 (Telegraph Road)	Mar. 29(Th)
	FLA, PR, VI—Daytona Beach, Marco Polo Inn, 935 S. Atlantic Avenue	Mar. 7(W)
	GA—Atlanta, No. 7 (Six Flags) (W)	Mar. 10(Sa)
	ILL—Glen Ellyn, No. 17	Mar. 1(Th)
	IND—Indianapolis, No. 6 (Airport)	Mar. 28(W)
	IA—Des Moines No. 2 (N)	Mar. 10(Sa)
O	KAN—Kansas City, No. 7 (Downtown Gardens)	Mar. 23(F)
P	KY—Louisville, No. 2 (NE)	Mar. 1(Th)
Q	LA—Baton Rouge, No. 1 (N)	Mar. 16(F)
R	MICH—Ann Arbor, No. 1 (W)	Mar. 21(W)
S	MINN, MAN, W ONT—Brooklyn Center, Minn., No. 7 (N)	Mar. 3(Sa)
T	MISS—Jackson Hotel Heidelberg (Downtown)	Mar. 15(Th)
U	MO—Bridgeton, No. 8 (W I-270)	Mar. 24(Sa)
V	NEB—Lincoln, No. 2 (Airport)	Mar. 9(F)
W	N ENG, MARITIMES, QUEBEC—Boston, No. 9 (Peabody)	Mar. 23(F)
X	NJ—Paramus (NYC), No. 15 (Parkway Exit 165)	Mar. (31Sa)
Y	N MEX—Albuquerque, No. 2 (Midtown)	Mar. 29(Th)
Z	NY—Syracuse, No. 4 (Exit 39)	Mar. 24(Sa)
AA	N CAR—Raleigh, No. 2 (Downtown)	Mar. 8(Th)
BB	ND, SD—Aberdeen	Mar. 8(Th)
CC	OH—Columbus, No. 3 (Downtown)	Mar. 3(Sa)
DD	OKL—Oklahoma City, No. 5 (S)	Mar. 22(Th)
EE	PA (West), W VA— Pittsburgh, No. 9 (Alleg. Valley)	Mar. 22(Th)
FF	PA (East)—Philadelphia, No. 5 (City Line)	Mar. 30(F)
GG	S CAR—Columbia, Riverland Hills Baptist Church (I-26 and I-20)	Mar. 9(F)
HH	TENN—Nashville, Sheraton South Inn (I-65S and Harding Road)	Mar. 2(F)
II	TEX—Dallas, No. 1 (Central)	Mar. 17(Sa)
JJ	WIS—Madison, No. 2 (SW)	Mar. 2(F)

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Seminar Schedule: Registration, coffee, displays at 9:00 a.m.
Seminar and luncheon 10:00 a.m. to 3:00 p.m.
Optional planning groups 3:00 p.m. to 5:00 p.m.

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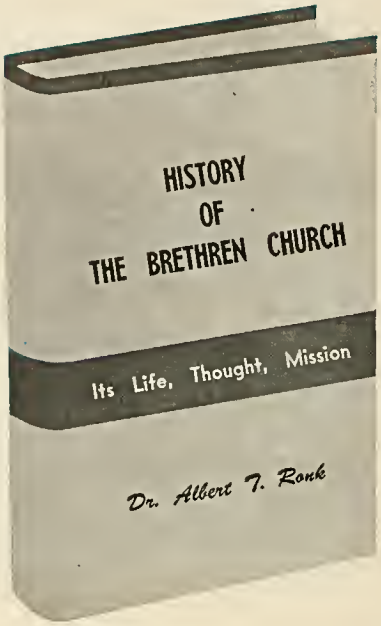

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NOTES and COMMENTS

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NOW IS THE HOUR

There is still a bit of time left to take advantage of the opportunity to subscribe to THE BRETHREN EVANGELIST at the introductory rate of $3.00 for a new subscription. This offer will be withdrawn April 1, 1973.

A NOTE OF APPRECIATION

There have been quite a number of churches t have adopted the recommendation made at Gene Conference to have THE BRETHREN EVANGEL placed in every home by including our church pa on their budget. This has increased our circulat considerably and this sorely needed support is grea appreciated. In behalf of the Publishing Company n we express our deepest gratitude.

By the Way

IT'S OUR BUSINESS

by DR. JOHN F. LOCKE

HE GREAT COMMISSION is still unfinished business. It is still our business if we call ourselves sciples. Of course there are churches that might well ke the words of the man in the parable as their motto. Ly children are in bed with me; don't trouble me." **ıt a church that is Christian cannot disregard the reat Commission.** To begin with we are all the results missionary activity. Our homes, our churches, ourlves owe much to missions. Somebody taught our athen ancestors about Him who came from Heaven's ory to our world. God's only Son was a Missionary. There is a story that He told about a man who reived his education too late. The Man's name was ves and he received his education in Hell, a very unsirable institution of learning! One of the things ves learned in that region of eternal torment was that **ere comes a time when it is too late to do anything r other people.**

The philosophy of a decadent church is summed up the attitude of the Jewish leaders to Jesus as He was ffering on the cross. They taunted Him with a jibe out saving Himself since He had saved others. Like nah, these leaders were content to see all destroyed. ristianity was exactly the opposite of Judaism. From beginning it was Missionary. It went out to tell the ws. They declared, "Jesus is Lord," though fire and ord and lions were their lot. They kept on. Then the urch grew. **Those were the days when the church rgot all about saving itself and went out to save the rld by giving it the gospel of Him who died and se again.**

When protection came the way of the church under nstantine, who reversed the tide of persecution and ade it honorable and official to be a Christian, then e church declined. While it built great towering thedrals and Michelangelo carved and sculptured ints galore and painted murals of great magnitude . while kings came to kiss the papal foot and fortyurse dinners were served in the Vatican, the church rgot its real business. Outside the rich culture of pal Rome the world reeked in squalor, dirt, ignorance d misery.

Sacrifice is the law of life. It wasn't selfishness that ilt our churches, hospitals and colleges. He who sufred to save us calls us, if we are His friends, to sacrice. Selfishness and Christianity are opposites. The mantic story of missions is a story of sacrifice.

Now there are great Missionary opportunities before as Brethren. In South America there are enormous untouched territories. There are areas needing missions larger than the whole U.S. We ought to work in South America for our own protection, but there is a bigger and better reason than that: Because we are Christians.

Here is the U.S. we have more than fifty million upon which to work. There are churchless towns. Large foreign-born groups are neglected. In the big cities and in the rural districts missionary opportunities are staring us in the face. **It is our business.**

China has areas larger than Iowa without a single doctor or missionary. Schools and hospitals which have been destroyed by war must be built again.

In Japan the Emperor has abdicated as a god. But the question rightly arises, "Abdicated to what?" **Christian missions would be welcomed in Japan right now.** For the future they hold the key.

In Africa there are areas unoccupied by missions aggregating more than the whole U.S. India is one great welter of superstition, unrest, idolatry and suffering.

What do we have to offer the world? We should have **apostolic enthusiasm.** We claim to have the whole Bible, the doctrine and teaching of the New Testament—a church where a real fellowship exists around **the only reasonable faith.** We can through our cooperation with the Church of the Brethren send missionaries to all of these lands.

Therefore, we ought to pray for workers to be thrust forth into these ripe harvest fields. We all need to pray that some may go. We all need to give that some may give their lives in service representing us.

The opportunity carries a warning. The church that is satisfied just to enjoy itself and not to sacrifice will dry up and be blown away by some wind of doctrine or other catastrophe. The church that is missionary lives and grows. The one that is not, shrivels and dies.

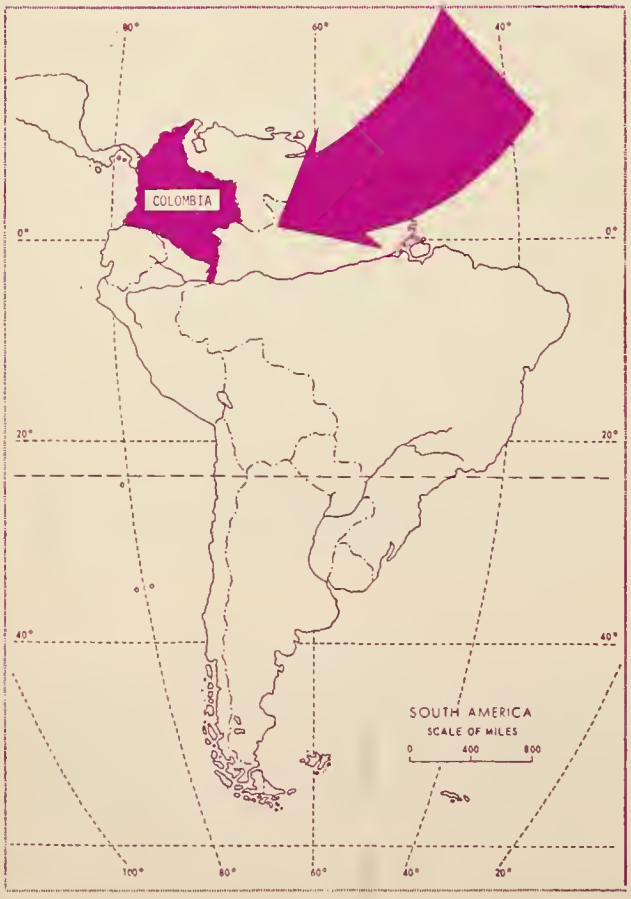
This is our business. We dare not neglect it or we will be out of business!

This article was first published in THE BRETHREN EVANGELIST on February 16, 1946. Although some of the statistics, locations and circumstances may have been altered somewhat these past 27 years, the emphasis contained in this article is still very appropriate. We express our gratitude to Dr. Locke for permission to reprint this article as a guest editorial in the World Mission issue.

MISSIONARY NEWS

A NEW VENTURE OF FAITH—COLOMBIA, SOUTH AMERICA—THE COFFEE COUNTRY

by Rev. Kenneth Solomon



In responsive obedience to the command of Jesus to "LIFT UP YOUR EYES, AND LOOK ON THE FIELDS; FOR THEY ARE WHITE ALREADY TO HARVEST" the Missionary Board of the Brethren Church has once again followed by faith the leading of the Holy Spirit to yet another needy field of service. From the minutes of the Board meeting of April, 1972 we quote—"VOTED UNANIMOUSLY TO ENTER COLOMBIA TO ESTABLISH A NEW MISSION FIELD, AND THAT WE CONSIDER EITHER CALI OR MEDELLIN AS THE CENTER OF THIS NEW WORK . . ." and "THAT WE EXTEND BY UNANIMOUS VOTE A CALL TO REV. AND MRS. KENNETH SOLOMON TO BECOME THE PIONEER MISSIONARIES TO ESTABLISH THIS NEW FIELD."

This decision is the product of many months of prayer, research, long hours of conversation and consideration, and a personal visit to various Latin American countries by Associate Secretary, John Rowsey. But, above all, it is the result of the direct leading of the Holy Spirit of the Living God in the lives of all those involved.

THE "NEW" FIELD

Colombia, South America will become a "new" field of missionary endeavour for the Brethren Church in September of 1973, but it is not really a "new" field of Protestant missionary activity. Information at our disposal reveals that God has been at work in this country at least from the early nineteen hundreds and that there

has been a great increase in the harvest of souls following the great persecution experienced between the years of 1948 and 1958. But **now** the Lord is inviting the Brethren Church to enter into this "Harvesting," to "reap where we have not sown," to cooperate and participate with Him and those of the many other denominations who are already actively involved in ministering to this needy country on the north-western tip of the Latin American Continent. Though, many are the years some have been there and many are the various denominations actively engaged in this missionary outreach, yet there is a great need for MORE denominations and MORE missionaries to become concerned for this the fourth largest Latin American Republic with over 21,000,000 inhabitants. There are cities of over a million population with only 35 or 40 small congregations witnessing to them of the Living Christ—too few to evangelize adequately so great a number of people.

Unlike Argentina, the majority of the population lives in cities other than Bogota, the capital, which boasts of only 2,600,000 of the country's inhabitants. The most recent statistics available to us indicate that there are at least sixteen cities of 100,000 or more population and then we have some, like Medellin the second largest city, with over 1,000,000 inhabitants. (The city of Cali also.) These cities are being evangelized but not to the extent that they should and could be, so help is greatly needed. Thus the reason for the Lord sending in The Brethren Church.

THE "NEW" MISSIONARIES

They are new but not new. They are new to the Colombian field of missionary endeavor but are not "new" missionaries, having already served the Lord and the Brethren Church in Argentina since 1958.

It was most difficult for the Solomon six to be persuaded by the Lord that their "Orders" had been changed, or at least that their understanding of their original call had to be changed; that it was **not** a "Lifetime" call to missionary activity in Argentina. **Now**, after fourteen years of a most challenging and rewarding relationship with the Argentine Brethren in the Brethren witness there, this family was being re-called to the States to be assigned to a "new" field to begin a "new" work for God and the Brethren Church.

All this came without being anticipated and so received at first a negative response. But, as time went by and many prayed, God convinced all concerned that, though contrary to the personal desires of all six members of the Solomon family and contrary to the expressed wishes of the Argentine Brethren, it was **His** will and according to **His** plans.

These "new" missionaries are at the present actively engaged in deputation work among the Brethren churches and in specific preparation for going to Colombia in September, the Lord willing. They terminated their ministry in Argentina and arrived in the USA December 30, 1972.

NEW INTEREST IN A NEW FIELD

Prior to this call of God to the Brethren Church, to its Mission Board, and to its missionaries, very little was ever written in our church periodicals on Colombia. NOW, however, this should change as we all become more interested and better informed concerning this part of the Lord's vineyard. This new and awakening interest in this "new" field of missionary activity has produced the following interesting information.

HISTORY—In 1549 the area now known as Colombia was established as a Spanish colony, with the capital at Bogota. Total independence was achieved and the Republic of Greater Colombia was formed by 1819. In 1822 the United States became one of the first countries to recognize the new Republic and to establish a resident diplomatic mission. In 1830 Ecuador and Venezuela withdrew from the Republic and became independent nations. Panama remained part of Colombia until 1903.

POLITICS—Colombia, unlike many Latin American countries, early established a solid tradition of civilian government and regular free elections to decide between competing parties called the "Liberals" and the "Conservatives." The Conservatives succeeded in establishing a highly centralized government. The Liberals eventually won universal suffrage and a large measure of separation of church and state, although the Catholic Church retains some important powers, e.g., the right to give religious instruction in all public schools. The military has seized power only three times in Colombian history—in 1830, 1854, and 1953. But their rule was of short duration and soon civilian rule was restored.

There was a ten-year period of great civil unrest that brought about much violence and death of between 100,000 and 200,000 people, among them many protestant Christians who were killed because they were considered traitors to the national State religion and would not renounce their allegiance to Christ.

Fortunately the country has enjoyed some 12 or more years of relative peace, prosperity, and progress. During this period the Protestant churches have experienced their greatest numerical growth in all her past history. For example, the total number of communicants reported for 1967 was over 70,000—seven times the total for 1950. This was due, in great part, to the missionary endeavours of an awakened laity that, having lost many of their pastors and leaders during the persecution, in Apostolic church tradition and fervor, went everywhere preaching the Gospel, even in the face of danger and death.

In this respect a quote from David M. Howard's book "Hammered as Gold" will enlighten us and confirm that already reported. He says: "Since 1948 some 120 evangelical Christians in Colombia were martyred because of their faith and witness. They died by shootings, by machetes, by beatings, and in other ways. In order to understand the church of Christ in Colombia today, it is necessary to understand something of these men whose blood has become the seed of a thriving church." (Page 72) But, he quotes, Dr. Goff as saying: "Statistics cannot measure the anguish and suffering caused by the Protestant deaths . . . The blood of the martyrs may be the seed of the Church; it also has consequences which blight and twist human lives." (Page 93)

NEW ATTITUDES

However, since the Ecumenical council of 1959 the Protestants have been treated less and less like "heritics" and more and more as a people worthy of great respect seeing as how they were willing to suffer and die for their faith. As a result there is a greater interest among most of those in Colombia in the Book of the Evangelical Christians and in this living, dynamic faith that it inspires.

David Howard lists four new attitudes that he as a missionary in Colombia was able to observe. They are: 1)—"A desire to know more about these strange Protestants who could stand up to persecutions and even die as martyrs if necessary." 2) "A sense of deep curiosity about this Book upon which these people stated their faith and which had previously been forbidden to the Catholics. If the Pope himself was advocating study of the Scriptures, and dialogue with non-Catholics, what could hinder the laity from complying?" 3) "A feeling of shame and remorse over the suffering of Protestants during the violence and a desire to atone for this treatment." and 4) "A sense of spiritual hunger and a desire to meet God personally." (Page 99)

NEW REQUESTS FOR YOUR SUPPORT

WHICH WILL IT BE? IN WHICH OF THE TWO CITIES SO FAR UNDER CONSIDERATION DOES THE LORD DESIRE THE BRETHREN CHURCH TO BEGIN ITS NEW WORK—in the city of Cali or in Medellin????? YOUR prayers are needed so that Brother Ingraham and the Solomons may be Divinely directed in their trip of June, 1973 to make the right selection to recommend to the Mission Board. Will YOU convenant with US TO SUPPORT THIS NEW AND CHALLENGING OPPORTUNITY for missionary outreach that God is giving to the Brethren Church?????

FAREWELL TO THE SOLOMONS

Our pioneer missionaries to Colombia—
The Ken Solomon family

Translated from the January, 1973 TESTIGO FIEL, the official publication of the Brethren Church in Argentina and written by the editor, Pastor Ricardo Rivero.

On December 29 the Solomon family left for the United States. As we all know, after a few months, the Solomon family will be going to Colombia to open a new Brethren Church.

The truth is that we didn't really realize, until we saw the airplane disappear, that we were losing a very valuable family and a wonderful companion. The years which Pastor Solomon has given us have truly been a blessing. He has been a true laborer, always identified with the planning of all types of activities. It would be impossible to write the history of the Brethren Church in Argentina without including his name.

Though we know, by his own testimony, that God has called him to work in Colombia, we still regret his leaving us. Colombia has gained a real man and we have been the losers.

Our prayer is that God will use him in such a way that soon we will hear wonderful reports of the work being done. Let us continually remember this family in our prayers so that we might feel a part of their labor. May God richly bless them.

CRITICAL QUESTIONS — WHY? HOW?

by Larry Bolinger

As we who are working Nigeria have found, these vo words can be trouble indeed. They represent such asic needs, that we find that answers to them become most inaccessible.

The new structure in the Church of Lardin Gabas ffers great possibilities for self-expression by the igerian Leaders as they wrestle to build a meaningful rogram for their church. They are finding that some rograms are being changed or dropped because they o not effectively relate to present needs in the church. he missionary also finds himself in a position, perhaps ore than ever before, where he must realistically face e question of how he relates to current needs of the urch. It is now time for the missionary to step-aside o that a national may carry on the work that the issionary has given himself to in the past? Should e missionary begin to look for a task to take up within e church of his own culture? Are the complexities nd confusion of a growing national pride going to egate any effort on the expatriate's part to contribute o the life and growth of the local church here in igeria? Is the sense of permanence needed for a really atisfying work experience? Is the presence of the issionary today a contributing factor or a hinderance o church growth and trained local leaders?

These are disturbing questions which must be faced y both the missionary and the supporting churches. It imperative that this be done with an eye to the future osition of the Nigerian Church. The times are past hen we consider things only in terms of what is best or us. How can we do those things which may help o build a strong, virile, and witnessing church in this nd of Nigeria?

Rose and I feel that in the light of present conditions among the Higi churches it is best that we move to a new area for work in Lardin Gabas. This does not mean that we feel everything has been done that needs to be done in Lit-Lit work here, nor does it mean that the Lit-Lit work is to be set aside. It means that after much soul-searching and prayerful consideration, we are convinced that the Lit-Lit work is now at such a stage when it can best be placed completely in the hands of Higi church leaders. It has proven to have gained the support of local church members and is still in a relatively uncomplicated stage of development. We are confident that there are competant and qualified men in the Higi area that can pick up where we leave off and continue the Lit-Lit effort successfully. Because of these factors, we feel that our greatest job left is to encourage men to work with confidence in their potential ability and a deep dependence on the Holy Spirit for guidance. In the light of this, the time is right for us to step aside to give others opportunity to test their ideas and newly learned skills. Thus the work may become an example of Higi ingenuity and cooperation. While we say "step-aside," it is really a step forward towards a strong local church.

During the next few months till furlough in June '73, we will be using all available time as training emphasis. Workshops are planned, supervision of test literacy classes will be carried on, special training opportunities will be sought. Two Higi men recently attended a week seminar held by Wycliffe Bible Translators and two others journeyed to Togo to participate in an AfroLit seminar on current trends in Literacy.

1973 WORLD MISSION GOAL $225,000

THE BRETHREN HEALTH CENTER IN INDIA

by Rev. K. Prasantha Kumar

To preach that God is the sovereign of all creation, that He is the Lord of our minds and bodies as well as our souls, and that His rule is among all people; individually constitutes the areas to which the Gospel refers to and to which it draws attention. Jesus Christ never overlooked the many needs of man as He focused on spiritual needs. Our Lord's concern was for the total man, namely his health, hunger, fear and ignorance. Even today he works in all areas of man's life as He answers our prayers and helps the needy through His faithful children. ". . . Christ also suffered for us leaving us an example, that ye should follow his steps." (I Pet. 1:21)

In the Old Testament no distinction is made between soul and body. All aspects of man's life are considered important and are classified as "sacred." The Old Testament prophets were actively engaged in social and political affairs as advisers and leaders (I Sam. 22:5, II Kings 3). They battled with social injustice with all their capacity (Amos 2:6-8; Isa. 1:15; I Kings 21, II Kings 9).

Knowing and experiencing the love and grace of Jesus Christ, no Christian in India can be concerned purely with the salvation of souls and not be sensitive to all other needs of man. He cannot say that he will do the preaching and let the government or some other social agency do the works of compassion. If this is true, he is deviating from the Gospel of Jesus Christ. Good works do not come out of the pity in a Christian but they spring like a fountain from the pool of God's love, in which he dwell. It is the responsibility of every Christian to care for the other person, particularly a brother in need.

A believer who has accepted Jesus Christ as his Lord and Saviour should find good works an expression of the love of God in him. Faith and good works cannot be separated, for the latter blooms and confirms the former. In India a Christian is expected to be a "Good Samaritan," filled with the love of Christ, and showing forth his compassion for the needy and suffering.

If the Gospel is to be heard in India it should be expressed in a meaningful way, with an approach that communicates to the thought of the Indian mind. The pioneer missionaries understood this idea and expressed the love of Christ through action. They started Schools, Hospitals, Orphanges, Homes for Widows, Home for the Poor and many other institutions to help the Indian people. Today there are the following Christian institutions in India:

Colleges	150
High Schools	2180
Hospitals	620
Clinics	670
Leprosy relief centers	90
Orphanages	710

Inspite of this there is a great need for many more institutions to serve the 500 million people of India.

In the year 1969 the Brethren Church steped into India with a mission to "Bring men to Christ." The

At clinic inauguration, Dr. Devananda Rao, minister (right) is talking with Dr. Ramakrishna, Medical officer (left).

socio-economic condition of India is poor and has tl added problems of population, unemployment ai scarcity of food. Rev. and Mrs. K. Prasantha Kum started this Christ centered mission with great ze Seeing the condition of the country, they wanted include social service and relief work in their minist as a means to help the people and to open doors for tl saving knowledge of Jesus Christ.

The Brethren Mission is registered in India as service organization. Instead of being classified just preach Christianity and convert people, it is register under the Societies Registration Act as a non-pro service organization to help the physical and spiritu needs of humanity.

The Indian philosophy "Service to humanity is servi to God" is fully acknowledged by the Indian people ai the government. The Brethren Mission, being involv in serving humanity, is well received by uneducat villagers as well as educated urban public, and is giv freedom by the government.

The Brethren Mission is expressing the Love of G through an orphanage, mobile clinic, giving of fr clothing, financial aid to students, free feeding in tim of calamities, adult literacy schools and recently throug the Health Center in Rajahmundry. All these servic are used as a means to bring men to Christ. They cea to operate when they become an end in themselves ai begin to deviate from this purpose of proclaiming tl Gospel.

The Health Center was started in Rajahmundry aft hearing the requests of many people. It is located the Weaver's Colony where the Brethren Mission h a prayer house and orphanage. In that locality there no hospital, either of government or of a private natur There is not even a qualified doctor in this area. Tl health center was inaugurated on September 16, 197 Two ministers of the Government of Andhra Prade

attended the inaugural function along with the mayor and other elite of the town. Everyone praised the Brethren Church of the United States for starting service centered institutions in India through the Brethren Mission. The two ministers promised to give their assistance to the Brethren Mission for opening health centers in Andhra Pradesh in the future.

The Health Center has a good start in Rajahmundry. It was temporarily located in the orphanage building as no building was available for lease at that time. But it soon moved into another building on the main road. The "Brethren Health Center" is not a hospital. It was started as a clinic to give free consultation and free medicines. There is no provision for inpatients. It works only three hours in a day from 8:00 to 10:00 in the morning and 5:00 to 6:00 in the evening.

The Brethren Mission tried its best to obtain a Christian doctor, but none of the qualified Christian doctors were prepared to work part time. They managed to get a God fearing young Hindu doctor who is working full time in another hospital. He has great concern for the poor and sick. He accepted the work part-time for a low salary. We also approached a wealthy couple who are leading medical practitioners in town, to give their assistance to render a humanitarian service to the sick among the poor. They agreed to give their cooperation and assistance free of charge. They have a hospital of their own and they have offered their laboratory X-ray unit and operating room for minimal rates to whomever comes through the Brethren Health Center. The husband agreed to be the honorary Medical Superintendent of the Health Center. As soon as he agreed to associate with the Health Center many other doctors in town offered to give their cooperation and assistance.

The Brethren Health Center is functioning for a minimum expenditure. The rented building is a small house with three rooms, just enough for the clinic. The doctor is a part-time employee receiving a low salary but having the zeal to help the suffering people. There is no nurse or pharmacist employed but the house father of the Brethren Orphanage is doing both the jobs without asking for extra money. The registration and other clerical work is taken care of by the orphan-

Approximately 500 attended the inauguration of the Brethren Health Center.

At the dedication of the Health Center in Rajahmundry, rice and bottles of a nutrious drink were distributed to the poor children.

age teacher and by the orphanage boys. Free examination, medicines and injections are given for common ailments but for major illnesses medicines are prescribed and the patients are asked to buy from local drug stores. We are trying our best to keep the expenditure at a minimum of $1500.00 per year.

The Health Center is used as a means to witness to the Lord Jesus Christ as healer of physical illness and redeemer of human sin and suffering, and provider of salvation to everyone that believes in Him. When a patient comes to the Health Center his name and address are noted on a registration card and a Gospel tract is given to him which he is asked to read at home. Then he goes to the doctor who examines him and directs his assistant to supply the medicine. The doctor's assistant, who is a born again Christian and the house father of the orphanage gives the medicine to the patient and advises him to pray to the great healer Jesus Christ. After the Health Center is closed the addresses of the patients are passed to the local pastor of the Brethren Mission. The pastor and the missionary visit the homes of the sick people praying for them and inviting them to come to the church on Sunday. This type of personal evangelism has proven to be very effective and the non-Christian people in the community have slowly started coming to the church.

Sometimes we take medical aid to the villages. Sundays the doctor goes and takes some medicines with him, giving free treatment to the sick people in the villages thus providing a mobile clinic. The villagers eagerly look forward to the arrival of the missionaries. They are not only given free medical assistance but also hear the preaching of the Gospel and the teaching of how to pray to Jesus Christ. The aim of the mobile clinic is not just social service but to use free medical aid as an expression of God's love and attract people to hear the Gospel. The people in the villages, including the leaders of the village eagerly look forward to the arrival of the clinic and consider those who come as ambassadors of God's love and grace.

In every operation of the Brethren Mission we are trying to demonstrate God's love and express the concern of the Brethren People of the United States to help the people of India. As a result of it all, the people who are receiving help are praising God and are thanking the Brethren.

MY LIFE IN THE BRETHREN ORPHANAGE

by Satyam Mandapalli

Satyam Mandapalli is one of the boys presently living in the Brethren Home for Children. He has been sponsored by Miss Connie Jamison of the St. James Brethren Church since his arrival in the Home.

I came from a poor family in a village called Padamati Kandrika which belongs to East Godavari district of Andhra Pradesh. After I completed sixth grade in a school three miles from my home, to which I walked, we were subjected to the pangs of poverty due to the death of my father. Being poor and uneducated my mother started as an unskilled labourer and I became the caretaker of the cattle (cow boy) in a land owner's household. As I had to spend my time with the cattle all the time under the hot sun in rain, and cold I became sick. I very much longed to study but due to poverty I could not go to school. Being sick I lost my job. After leaving the job I slowly became healthy. I started looking for another job and also looked for someone who would help me out of the difficulties so that I could continue my studies.

Through my teacher I came to know about Brethren Mission, and Rev. Prasantha Kumar. I requested my teacher to introduce me to him. One day I went to Rajahmundry along with my teacher and met Rev. Kumar and requested him to help me to continue my studies. He took pity on me and told me "God will take care of you."

In the month of May 1970 I joined the orphanage the "Brethren Home For Children." A tutor was appointed to give private instruction to me and to all the other boys in the orphanage. I started learning my lessons and felt happy to play with the other boys. When the schools started in June, Rev. Prasantha Kumar took me to a school located in the Municipal colony and I was admitted to the 7th class. Mrs. Prasantha Kumar gave me all the books, clothing, soaps, comb, bedsheets, blankets, towels and the other things that I needed. I am happy to have the things I need which I have never had before.

After a few days of my entering the orphanage, I suffered stomach upset due to the rich food which I wa not used to eating. Rev. and Mrs. Kumar looked afte me with great care. But next day when Rev. Kuma had gone on a trip I become very sick and collapsed Mrs. Kumar immediately took me and I was admitte in a hospital and she sent a telegram to Rev. Kumar By the time Rev. Kumar arrived I was back to norma health. I thank God for saving my life. I was afrai that I would die. Mrs. Kumar looked after me like he own son and prayed for me.

In the orphanage we have morning prayers and eve ning prayers every day. On Sundays we have Sunda School before the worship service and I regularl attend both. I go regularly to the school and learn m lessons. By God's abundant grace I passed with hig marks in my 7th and 8th grades, and now I am in th 9th. I am now 16 years and I am studying hard da and night. Rev. and Mrs. Kumar as well as my teacher are happy about me as I get good grades.

I am so grateful to God for giving me the oppo tunity to study. I do not want to waste any time as know the value of education. God has given me th opportunity which many poor boys do not have. I than the doners who give money for the support of th orphan children, like me, in the Brethren Home fo Children and I pray God to bless them abundantly.

PRAYER REQUEST

The last letter from our missionaries in India maile January 11th and arriving on the 26th stated, "Th life in Rajahmundry is totally paralyzed due to th strike in Andhra Pradesh as they struggle for a separat state. For five days there has been no electricity, ga water, gasoline, newspapers, telephones, nor telegram All offices are closed except banks and post office but there are daily thefts and looting and strike group are setting fire to anything that is open.

"Please pray for us and especially for the conventio which will start the 19th of this month. We are prayin and hoping that the Lord will move the hearts of man people to accept Jesus Christ as their personal Savior.

FROM DARKNESS TO LIGHT

Following is a testimony of Pastor Polavarapu liah, one of the Evangelists of the Brethren Mission in India. Pastor Eliah is supported by Mr. and Mrs. James Brown of the Masontown rethren Church. There are still Evangelists aiting for a sponsor. If you are interested write o: The Missionary Board of the Brethren hurch, 530 College Avenue, Ashland, Ohio 44805 or more information.

Pastor Polavarapu Eliah

Dear Brethren:

It was my daily habit to worship Rama after my morning bath before starting any of the duties. Thus I ed my life for 20 years. Though I lived on tailoring, I tudied Ramayana, Bharatam, Bhagavathgeetha and Bhagavatham thoroughly. During the rainy season, the armers of my village used to hear these books from me n different months in different streets and they payed ice as remuneration. I belonged to the dhobi caste and cted as their president for 36 villages. I was a member f the Panchayati board also.

I acted as an enemy to Christ and Christians .On the 1st of December 1967, I abused the Christian Preachers y taking away their holy book, the Bible and beating ome of them. The very next day my wife Ratnamma ost her mind and my troubles started. I took her to Annavaram and Tirupathi, the sacred places. I took her to a witch Doctor at Rajahmundry but it was of no use. All of my money was spent for her injections at Ethakota but there was no hope of her healing and had to face many difficulties.

On the 10th of November, 1969, I planned to end my ife, so I put a small bottle of "endrine" near the fence of my house. At ten that night I prostrated myself before Rama and sang some songs and read some poems and at last said, "Rama, Rama, I worshipped you all the past 20 years, don't you have any sympathy for me? Can't you redeem me from this calamity? From this moment I have nothing to do with you." As I was thus speaking I fell unconscious. At this stage I saw a bright figure in white clothing telling me "Oh my son, you are preparing to die, but you cannot, I love you. I am the true God. Believe me. I will rescue you from all your troubles." Then I came to my senses and confessed all of my sins with repentance and tears before God and from that moment I had internal peace. I ran to the fence to get the "endrine" bottle but to my surprise it was not there. My wife gradually was healed without any medicine.

We experienced the joy of salvation on December 25th, 1969. We both were baptized at Athrayapuram by Pastor Vaddiyya. My name Verriah was changed to Eliah after embracing Christianity and we both became God's servants.

I have had to face many temptations and trials but I have been able to conquer them by the help of the Holy Spirit. God is using me as His servant at Venkatarayapuram on behalf of the Brethren Mission. Praise the Lord!

This is the witness given, with many thanks to the Lord Jesus, by Polavarapu Eliah, Podagatlapalli Village, Kothapeta Taluq.

MIRANDAS NOW LIVING AT EDEN

Pastor Ricardo Rivero (right) talks to Pastor Oscar Vena and Pastor Juan Carlos Miranda (left) about the Eden Bible Institute

When the Juan Carlos Mirandas arrived in Argentina, they moved temporarily into the Aspinall home and used their things while there. Now that the Solomons have returned to the United States the Miranda family have moved into the mission residence on the Eden Bible Institute grounds and finally have been able to unpack their barrels and crates.

Even though there was the time of temporary location, Juan Carlos has already become very much involved in the work of the Argentine church, not only in the Bible Institute but also as Pastor of the Soldini church and by participating in the various conferences and congresses.

THE ARGENTINE BRETHREN YOUTH

The youth in Argentina have had a national organization for several years and usually have their own Youth Congress, apart from the Annual Spiritual Conference of the church.

Last year they met during the long week-end when Argentina celebrates her Independence Day. More than sixty young people gathered at the Eden Bible Institute for a time of Bible Study, workshops, and physical activities.

Juan Carlos Miranda reports on an excellent group this year with all anticipating an exciting time with their new advisor, Rev. Tomas Mulder and their new officers, each one capable of a very fine job.

Our prayers join with those of our Argentine Brethren for these fine Brethren Youth and their activities in Argentina.

A discussion group at the Argentine Youth Congress

UPDATE ON ARGENTINE MOBILE CHAPEL

The BRETHREN EVANGELIST for June 3, 1972, ontained a report on the first trips of the Mobile Chapel n Argentina. The chapel is a large truck owned by he Evangelical Foundation of Argentina (which also perates the Audio-Visual Center in the Brethren Headuarters in Buenos Aires.) Our technical missionaries, ill Curtis, Mark Logan, and Bill Winter; maintain the ruck as a part of their ministry with the Audio-Visual enter.

Mr. and Mrs. Jorge Cramer, an Argentine Evangelist nd his wife, travel with the truck, actually making it heir home for most of the year. They have regularly isited the Summer resort area in Mar del Plata where 3 million gather each vacation season. They spend everal months in this modern city, co-operating with he 18 Evangelical churches of the city. They have made trip to the southern extremes of Argentina, passing hrough Bariloche which is known as the Switzerland f Argentina. Here Mr. Cramer stopped at the Autohobile Club to call a local pastor and after calling, an mployee asked what he was selling. When the man iscovered that the chapel sold Bibles he purchased vo right on the spot.

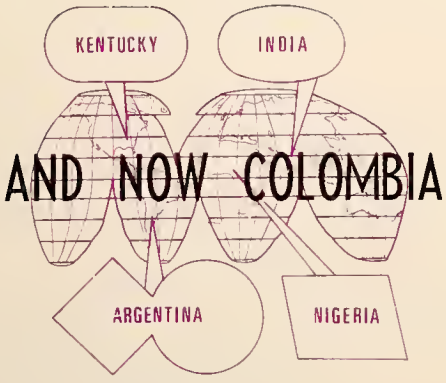
As they traveled through Comodora Rivadavia, undred mile per hour gusts of wind made the big ruck rock till at night the Cramers thought they were eeping in a hammock. During this southern trip lasting bout two months they sold about 400 Bibles and disributed around 7,600 tracts and Gospels.

Bill Curtis reports that the equipment has held up ell and even though the Mobile Chapel often travels ver very poor roads there has been relatively little epair work to be done.

Bill Curtis stands at the control panel inside the Mobile Chapel.

The trips made by the truck, during these first years of its existence have been sponsored by the Argentine Bible Society. That is, they pay the Evangelical Foundation for the use of the equipment and then ask the churches visited to contribute towards the expenses. Some of the churches have accepted the responsibility on faith and have received up to twice the recommended contribution in their offerings as God has touched the hearts of the members.

Those who travel with the unit thank God for His blessings as they experience each day His power and goodness.



SISTERHOOD

DEVOTIONAL PROGRAM FOR MARCH

Call to Worship

Song Service

Circle of Prayer

Bible Studies

Senior: THE CHRISTIAN LIFE
Junior: SHARING CHRIST THROUGH LOVE

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

THE CHRISTIAN LIFE

Introduction

When you ask Jesus to come into your life, you become a completely new person. Somehow, though, it seems impossible to stop sinning. The first seventeen verses of Colossians 3 deal with the whole subject of living the Christian life.

Have everyone read this passage silently first. Then have someone read each section aloud before you discuss it.

Verses 1-4

1. When you accepted Christ, the old you died, and you were raised up again. How is this illustrated in baptism?
2. According to verse 4, what will happen to us in the future?
3. In verse 2 Paul tells us, "Set your mind on the things above . . ." How can we do that in our daily lives?

Verses 5-9

4. Since we died with Christ, we are dead to sin. We have the power we need to live for Christ. What sins are we to avoid?

Verses 10-11

We have a new self now, which is being changed to be like Jesus.

5. Rewrite verse 11 in your own words, thinking about the kinds of things that divide people today.

Verses 12-16

6. What kinds of things should we do now that we are Christians?
7. How can you "let the peace of Christ rule in your hearts?" (Take a look at Philippians 4:6-7.)
8. How helpful has music been in your lives as Christians?

Verse 17

This verse is a kind of summary of the passage.

Miss Joan Hamel is the daughter of Dr. an Mrs. J. D. Hamel of Sarasota, Florida. Re Hamel is the pastor of The Sarasota Brethre Church. Miss Hamel is a Junior at Ashlan College and is majoring in Psychology an Religion.

Some of Miss Hamel's other activities includ holding the position of Assistant Literature Se retary of the Sisterhood Organization of Th Brethren Church. She is also a Collegiate Cr sader and her prime interest as a hobby i reading.

Conclusion

We, all true Christians, are the body of Christ. Do w really live entirely for Him? All of us know that w can't do it by ourselves. (I know I can't.) We have t remember that we have God's power to keep fro sinning and just keep our minds on Him.

Close with conversational prayer.

JUNIOR BIBLE STUDY

SHARING CHRIST THROUGH LOVE

by Mrs. Gary Taska

At this time of year we talk a lot about love. Not oo long ago we celebrated Christmas. Christmastime nanages to bring love out of almost everyone. We give ifts to one another showing them that we love them. Ve talk much about God's love for us, a love so great t caused Him to send Jesus to earth to tell us about it.

Soon after Christmas all of the greeting card racks re filled with Valentines and all the merchants have eart-shaped things for sale hoping everyone will buy omething for people they love. All of this is fun and 's nice to show our love in giving cards and presents ut love isn't something you talk about once or twice a ear and spend money to show it—love is something ou **do**!

In Proverbs 17:17a it says, "A friend loveth at all imes." Notice it doesn't say **sometimes**, it says **"at all imes."** Jesus Christ is that kind of Friend. He loves s **all** of the time. He doesn't love everything we do nd say, but He loves **us**.

Just what is LOVE? Let's read I Corinthians 13 and ee. (Use Living Bible) Read verses 4 through 7 again lowly and think carefully about what they say.

How can you share Christ through love? Be patient nd kind even when things don't go just the way you vant them to. Be interested in helping others. If anyne asks why you are helping tell them God loves them and you love them too. Use every chance you get to tell others that God loved them so much He sent Jesus to die for their sins and they can understand His love when they ask Him to come into their heart.

It may be that **you** have not asked God for His forgiveness and love. If so, ask Him to come into your heart and help you love others too.

There is a chorus that has three verses and they go like this: (1) "It's love that makes the world go 'round; (2) It's you that makes the love go 'round; (3) So pass it on, God's love is free to everyone."

Share God's love by passing it on to everyone you meet.

MAY GOD'S LOVE SHINE THROUGH

In its hustle and its bustle,
Life is like a billiard game
As the balls bump one another.
We make contacts much the same.

But, with people, there's diff'rence;
When one shoots a billiard ball,
And a billiard strikes another,
It will leave no mark at all.

In the course of daily living,
On the job or on the street,
We are sure to make impressions
On the people that we meet.

These impressions may be ugly
If we're ruthless and unkind,
Or they may be an enrichment
If we're thoughtful, just, and kind.

We should be so very careful
Lest we cause someone to fall.
May our contacts be uplifting
To our brothers one and all.

Norman McPherson

NORTHERN CALIFORNIA

BRETHREN CONFERENCE

MARCH 8-11, 1973

MANTECA FIRST BRETHREN CHURCH
650 NORTHGATE DRIVE
MANTECA, CALIFORNIA

Theme: "Calling Our Continent To Christ"

Text: Hebrews 13:8

Conference Board of Directors:

Moderator ..... Rev. Buck Garrett
Vice Moderator ..... Don Mullins
Secretary ..... Rev. Alvin Shifflett
Treasurer ..... Bill Hubble
Trustee Board Representative ..... Don Huse
Mission Board Representative ..... Ralph Kullman
Christian Education Board Representative
Ruth Creson
Members at Large ..... Rev. William Anderson
James Walters

THURSDAY, MARCH 8, 1973

7:00 P.M. Opening Conference
Devotions ..... Manteca
Response of Delegates
7:15 P.M. Business Session
Report of Credentials Committee
Substitute of Alternates
Appointment of Committees:
Tellers, Rules & Organization, Auditing
Election of Conference Officers
Election to District Mission Board
Election to Berean Trustee Board
Election to Board of Christian Education
Election of Ministerial Examining Board
Election of member to Annual
Conference Executive Committee
8:05 P.M. Song Service and Special Music . Stockton
8:15 P.M. Keynote Address ..... Don Mullins
Vice Moderator
8:45 P.M. Fellowship Hour ..... Manteca
Reorganization of District Boards

FRIDAY, MARCH 9, 1973

7:00 P.M. Song Service
7:10 P.M. Simultaneous Sessions
W.M.S., Ministers, Laymen, Youth
7:45 P.M. Song Service & Special Music .. Manteca
8:00 P.M. Moderator's Address .. Rev. Buck Garrett
Lathrop Brethren Church
8:45 P.M. Fellowship Hour ..... Manteca
Board of Director's Meeting

SATURDAY, MARCH 10, 1973

0:00 A.M. Song Service & Special Music .. Lathrop
Devotions ..... Stockton
0:15 A.M. Lawrence Sanders, M.D. - Speaker
1:00 A.M. Business Session:
Report of Credentials Committee
Substitution of Alternates
Reading of Conference Minutes
Report of Conference Treasurer and
presentation of budget
Report of District Mission Board
Report of Berean Trustee Board
Report of Board of Christian Education
Brotherhood Reports
12:15 P.M. Lunch ..... Manteca Church
1:30 P.M. Song Service & Devotions
Rev. Milton Robinson
1:45 P.M. Business Session:
Report of Credentials Committee
Substitution of Alternates
Reading of Conference Minutes
Statistician's Report by Secretary
Brotherhood Reports:
Board of Christian Education
General Missionary Board
Central Council
Publication Board
Ashland College and Seminary
Benevolent Board
Invitation for 1974 District Conference
Unfinished Business
Final Reading of minutes
Adjournment of Business Session
5:00 P.M. Dinner ..... Manteca Church
Youth Banquet
6:30 P.M. Singspiration
7:00 P.M. Message ..... Rev. Clayton Berkshire
Papago Park Brethren Church
Tempe, Arizona

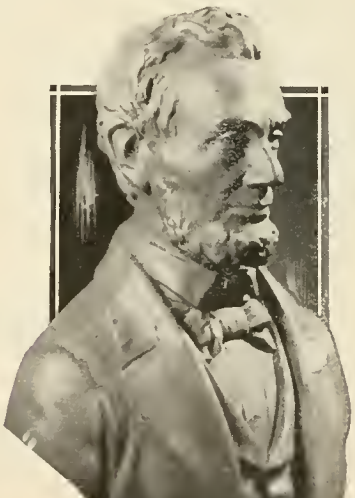
SUNDAY, MARCH 11, 1973

Worship Service in local Churches
9:30 A.M. Sunday School (Manteca)
10:30 A.M. Worship (Manteca)
9:45 A.M. Sunday School (Lathrop)
11:00 A.M. Worship (Lathrop)
10:00 A.M. Sunday School (Stockton)
11:00 A.M. Worship (Stockton)
3:00 P.M. Inspirational Hour
"The King's Conquerers"
4:30 P.M. Dinner (Pot Luck)
6:00 P.M. District Board of Christian Education
7:00 P.M. Song Service
Installation of New Board of Directors
7:30 P.M. Special Music ..... Manteca Church
Missionary Service ..... John Rowsey

IF WE DON'T WIN, IT'S A SHAME

by Dr. D. Bruce Lockerbi

MY wife and I were returning home from Washington, D.C. As our taxi sped toward the Arlington Bridge and National Airport, the glow of spotlights suffusing the Lincoln Memorial suddenly attracted me. I asked our driver, a black man, to take us once around the circle to the front of the Memorial.



As we sat looking up at the wonder of living stone, I mumbled something about the sanctity of the shrine. Our driver nodded, then turning to face us he said, "I don't know if you feel like me, but there's times when I just look at him and the tears come. We understand what he meant, but most white people who would help us are being scared off by black militants. Bigots seem to be gaining, and it don't look good for the home team."

We drove on, the flame on the hillside in the darkness ahead reminding us of another President cut down by hatred. The metaphor of the cab driver seared my mind —"the home team," a phrase from the baseball song,

Let me root, root, root for the home team,
If they don't win, it's a shame.

The **home team,** I thought, is the team that represent me, my homeland, the America in which I've chose to live and raise my family.

But why should the single remark of a black strange prod me so? On the plane coming home and since, I'v wrestled with my conscience over my pretended tole ance and tacit racism.

Oh, I'd never been a conscious bigot. In college an after, I competed in track with blacks, some of whor —pardon the expression!—were among my best friend I've been teaching for 16 years in a Christian school an always felt that I understood the two-dozen-or-so blac students and their needs.

For a long time — I've come to realize — I wasn with the home team because I hadn't made up my min which side was which. My background had a lot to d with my indecisiveness. I'm what careless journalist call as WASP, but that's no description, only a cliche My background, more accurately, is lower-middle clas and Middle-American; Canadian by birth, I'm now naturalized American citizen. My Canadian relative still live in the Stephen Foster era: they call black "darkies."

My Christian upbringing was fundamentalist, Bapti by denomination. I've heard the teaching that use Scripture to condemn black men as descendants Ham, Noah's prurient son. I know the concern to eva gelize Africa, "the Dark Continent," that all but oblite ates any social concern at home. I remember raci jokes I heard told from pulpits to white-on-white co gregations. I recall listening to the Eureka Jubil Singers and wondering why they didn't sing the hym as written—I'd never heard of "soul."

To someone with this background, the drama of t civil rights struggle, the Black Revolution, had its iron counter-balances. Yes, there was the governor in t school doorway, but there was also the senseless se slaughter of guerrilla fighting in Watts, Hough, a Newark. There were both the restauranteur with h ax handles and the terrifying hatred in Leroi Jone plays. There was the Dream of Martin Luther King, J there was also the screech of Rap Brown.

Rather than decide between these alternatives, found it easier to dismiss much of the movement just one more instance of the white man's favori

aricature of black dignity—the spats and bowler hats f Amos 'n Andy and the Kingfish on their way to he weekly meeting of the Mystic Knights of the Milky Vay.

I grew cynical about power struggles and feuds that uptured unity among black leaders and led eventually o the assassination of Malcolm X. I pondered rumors inking one black man with the Chinese Communists, nother with the National Liberation Front. I listened vhile a Baptist pastor told his congregation that Dr. King masterminded a stolen car ring in Atlanta. I could ransfer some of my fears into outbursts of mixed rage nd amusement at the attempts of James Forman to btain reparations from American churches. Over all hese incidents lurked the shadowy possibility of a race var, led perhaps by Eldridge Cleaver, that would blow s all into eternity.

Still, my conscience was troubled by those acts of vhite insanity that kept the bomb fused. The murders f Medgar Evers, Dr. King, and others; the senseless, bvious injustice that stripped Muhammad Ali of his oxing championship title; the curious singling out for ebuke of Adam Clayton Powell by his Congressional olleagues; the unwarranted harassment of black olitical organizations by federal or municipal authori- es. For me the most obscene gesture of white re- ression had been the gagging of a manacled Bobby eale in an American courtroom. Yet I did nothing.

I can't blame my inaction on my Christian faith, even nough much of evangelical Christianity in America naintains a retrenched social position. It's trite to say nat the most segregated time and place in American fe is eleven o'clock Sunday mornings in church. The ypical Protestant church goes through its acts of wor- hip in 1972 as though it were 1932. Choirs still sing Negro spirituals" with no apparent sense of irony in ne metaphors of deliverance in "Swing Low, Sweet 'hariot" or "Go Down, Moses." Sin is conventionally escribed in degrees of blackness, righteousness is 'hite and pure. Missionary endeavor is still reported, s in my childhood, in the rhetoric of colonialism. "The 'hite man's burden" is the obligation to convert the eathen, not only to Christ but also to Western culture.

I attend a suburban church in an old Long Island own, a university center. Within a mile or so of our hurch is a settlement of blacks whose ancestors date ack to long before the Revolutionary War. A mile in ne opposite direction stands a migrant workers' dorm- ory. Black men in our community have some difficulty etting a haircut in local barbershops. Our township has ejected an open-housing covenant. But my church isn't fficially aware of any of these developments. We have lmost no dealings with our black neighbors; we carcely know they exist.

When the subject is raised, one hears pious evasions nd rationalizations. "In Jesus' time, the Roman Empire ad slavery far worse than anything we've ever had n America. Yet Jesus never said a word about abolish- ng slavery for equal rights. Are you saying you're nore concerned about someone's condition than Jesus vas?" Or this: "The only thing the Negro needs is 'hat every man needs, whatever his color. They all eed Christ to save them from their sins. Then we can et on with talk about improving life in the ghetto."

It's this digging in the heels that the press characterizes as "a white backlash in the Bible Belt." But Christian racism is far more serious than that. It's an outright assault, in the name of Christian orthodoxy, on the doctrine of God's universal love.

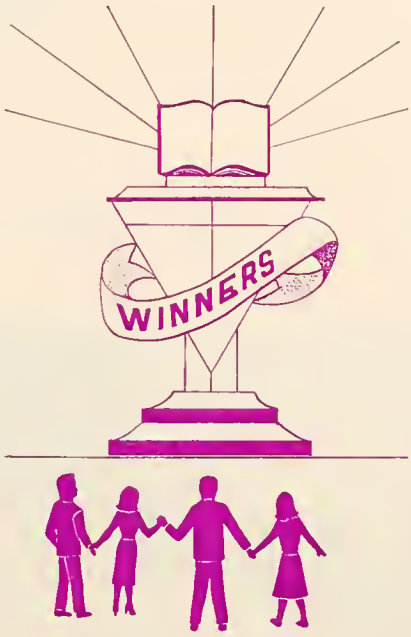
The central teaching of Jesus is "good news"—the gospel that sets men free. Free from an enshackling intolerance toward some, free from a feeble tolerance of others. The Christian gospel should liberate from the narrowness of sectarianism; it should turn loose a man's spirit to find its loftiest opportunities in service for others, regardless of race because God is no respecter of persons.

My racial attitudes resulted from a refusal to involve myself personally in the legitimate grievances of black people because of my scruples over certain extremist methods. Seeing offence on both sides, I tried to retreat to a supposed neutrality, a benign tolerance. I wouldn't offer my hand to help those who, because they are black and for no other reason, feel oppression as I do not. By being neutral, I've been giving support to the wrong team.

But now it's time to change, and though it's late to begin I must declare my love and support for the home team—for persons of any race, just as the old Sunday school song says,

> Red and yellow, black and white,
> They are precious in His sight.

This is the home team, but if we don't win, it will be the shame of us all.



Dr. Lockerbie is chairman of the English Department, The Stony Brook School, Stony Brook, N.Y. He is the author of a dozen books, including THE WAY THEY SHOULD GO *(Oxford University Press, 1972).*

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the EIGHTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

DINNER AT THE KOREA HOUSE

As you would expect in Seoul, Korea, everything about the "Korea House" Restaurant was typically Oriental. The architecture, furnishings and food reminded us continually that we were in Korea. Especially when we checked our shoes at the entrance to the dining room, as you might check your hat and coat at a concert, and then sat on cushions on the floor for an elaborate meal.

The menu included seaweed soup, "kim chi" (pickled cabbage and red hot peppers), short ribs, boiled chicken, beef cuts, fish, rice, salad of white radishes and pears, angel food (nuts and hamburger balls), Korean spinich, apples, barley tea and Coke. Delicious! Glass spoons were provided for the soup, but otherwise the only utensils were silver chopsticks. "When in Korea, do as the . . ."

Our tour group was privileged to eat this meal with missionaries to Korea, Korean pastors and wives, and World Relief Commission personnel in Korea. Not only was it a time to honor faithful WRC workers, but the significant announcement was made that WRC wa phasing out its work in Korea in June, 1972.

WRC officials at the speakers' table for the Korea House Dinner. All guests are seated on cushions on the floor for the meal.

In one sense it brought sadness to end 16 years o such excellent cooperation for relief work. But it wa also a time of pride to have accomplished a significan job so well. Few nations have recovered as quickly fron war as has South Korea.

WRC certainly isn't reducing it's operation one degree just changing from one strategic area of need to som others. As Dr. Graffam explained, there are just to many other areas whose need for aid is more crucia than that in Korea right now.

During the evening, these facts emerged about th work of WRC in Korea in the past 16 years:

—WRC has channeled over 35 million dollars of re lief supplies to Korea.

—For over 10 years, WRC has been feeding as hig as 76,000 people every day in South Korea.

—They have been heavily involved in community development, especially the Honam Land Reclama tion Project—the largest in Korea.

—The care and feeding of orphans and widows ha continued since the war. Even now at the end of 5-year phase down program, WRC was feedin 12,000 orphans daily.

—A significant pilot project now is the Day Nurser Program. The Korean government is establishin 600 Day Nurseries, for 25,000 children now involved

—None of these things could have been possible with out the support of the United States, the Worl Relief Commission, and a dedicated Korean staff

—The WRC slogan has always been, "Food for th Body and Food for the Soul."

Entertainment for the program was provided by th Orphan Girls' Choir, the same one which met us a the airport earlier on this same day. After those en joyable moments, it was time to return to the hotel— for much needed rest after our first full day in Korea Oops! don't forget to retrieve your shoes in the hallwa on the way out.

(Next time—Panmunjom, Nam Sung Keun, Etc.)

St. Petersburg, Florida

The Brethren Layman

The Laymen's Meeting

MARCH INSPIRATIONAL

Rodger H. Geaslen

TYPES AND SYSTEMS OF BLOOD

[N the Michael Resse Hospital, Chicago, is the American Association of Blood Banks' rare blood :enter. Here is a medical technician, whose job it is to 'ind rare blood. He has saved countless lives around he world.

We are told that there are 26 ways of grouping blood ypes and also 25 other blood systems! Truly, as Psalm 139:14 says, we are "fearfully and wonderfully made." Iow marvelous it is that because of this Center and he ceaseless diligence of the workers, the precious ypes of blood can so often be found and lives saved hrough their efforts.

The most valuable blood of all is that which "cleans-eth us from all sin" (I John 1:7). It is "the precious blood of Christ" (I Peter 1:19).

Divine justice decreed that "without shedding of blood is no remission" (Hebrews 9:22). The Lord said: 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

Annual sacrifices prevailed in the Old Testament times, but now the question is asked: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:13, 14).

The song of the redeemed to the Lord is: "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood . . ." (Revelation 5:9).

A believer in the sacrificial death of Christ requires no other plea than the precious blood of Christ for the saving of his soul, and he can sing:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!"

CHURCH NEWS

"SPIRITUALLY AGLOW"

The Lanark First Brethren Church is using **Laity With Life** each Sunday morning during the worship hour. A lay person is selected by the Pastor to be the first one to bring an (approx. 5 minute) devotion, meditation, testimony, song or etc. of his or her own choosing. We try to give each person at least two weeks to prepare. Each person in turn then asks someone else and we have been going since the first Sunday in September. We use it for 9 months, then give it a summer break. (**Note:** I selected and asked the first one but from that point on the laity keep it going. I keep check so that I can give encouragement and place their name in the bulletin and etc.)

This has been a tremendous stimulus to our worship. Many have given far beyond their personal ability, simply because they have trusted God. This is what we desire as well as the Lord! Some have said "No" to one person and then "Yes" to someone else a month later, not because of the person who asked them, but because they felt God had now prepared them for **Laity With Life.** The name suggests what we are desiring. Lay people with LIFE—the life of Jesus to share.

We have not excluded anyone from the opportunity. Old or young—we have had persons nearly 80 and some in Jr. High giving forth life as they have bee lead. In all God has been glorified and laity are grow ing in Christ and his riches. Read Romans 12:9-13 an note verse 11, which says in the Berkeley Versio ". . . never slacking in interest; as the Lord's servant keeping spiritually aglow;". We anticipate by th power of the Holy Spirit that **Laity With Life** is help ing our laity to be "spiritually aglow." May the name o Jesus be praised by the positive glow of Christians i the pew who will stand and speak the testimony o their Lord!

Paul D. Steiner

To illustrate how this program can blend in nicely i any worship service a portion of an order of servic is exemplified:

Ritual of Friendship
The Lord's Work
Laity With Life (Lay person)
Moments for meditation
Pastoral Prayer
Choral Response
Hymn No. _____

HAMEL BEGINS 14th YEAR IN SARASOTA, FLORIDA

The Rev. J. D. Hamel, D.D., will begin his fourteenth ear in Sarasota in February as the pastor of the First ethren Church. The Sarasota church began as a ten llar club mission church with its original ten people ho met in the home of Pastor Emeritus Rev. and Mrs. ed Vanator and Mr. and Mrs. Carl Mohler in 1954.

Since Pastor Hamel began his ministry with 70 mem- rs in February of 1960 the church has grown to a esent membership of 576. During the past year First ethren received into membership 68 new members baptism and letter. The last three months have own an exciting gain in attendance over the last three onths of 1971. In Morning worship attendance our erage has increased from 349 to 424; in Sunday hool from 184 to 233; in Evening Worship from 120 168; and in the Wednesday night service, "the sweetest service of the week," from 107 to 110. This is an average weekly gain for the quarter of 49 in Sunday school; 75 in Morning Worship; 48 in Evening Worship; and 3 in Wednesday attendance.

Our last three Sunday morning worship attendances have been 627, 604 and 649 compared with 411, 430 and 467 the last three Sunday mornings in 1971.

During the past year Sarasota First Brethren hired its first associate pastor, Rev. Bill Ross; aired its first weekly television broadcast for eight months; inaugurated its first bus ministry; organized its first Junior Church and began its special emphasis on a "bus orientated" visitation program in the community. This coming month the pastor also begins his seventh year on Radio Station W.S.A.F., on "The Brethren Hour."

Submitted by Moderator Ray Mason

THE POWER OF HIS RESURRECTION

One who reads the Book of Acts with any degree of sensitivity cannot help but be impressed with the centrality of the resurrection of Jesus Christ. At the heart of each public message, at the core of all personal testimony, at the center of Christian hope and joy was the reality of a resurrection.

If the twentieth century church lacks the power which the Christians in the Early Church manifested—and the evidence seems conclusive—it might be that we do not to the same degree live in and witness to the resurrection of Jesus Christ.

In this single great event reside the basic foundations for our Christian faith: proof of Christ's Deity, confirmation of His many promises, assurance of our justification, and guarantee of our own resurrection. A rebirth of the full meaning of Easter will rekindle the personal life and witness of the Church. Hence, Key 73, in its third phase of evangelistic outreach, is "Calling Our Continent to the Resurrection."

Remember the Resurrection

Easter is at the heart and core of Key 73 and of the entire Christian faith. Without it there would be no reason for witnessing. With it the witness has a message as well as an indwelling power.

Christ claimed to be the Son of God. This bold assetion had to be substantiated by some direct intervention of divine proportions. So Christ was "declared to be the Son of God with power—by the resurrection for the Dead" (Romans 1:3).

The resurrection of Jesus Christ not only confirmed His person, but it also confirmed His word. If Christ foretold with precision that He would die and rise again on the third day, and the event came true in every detail, then everything He said must be accepted as true: the words He spoke were given to Him by the Father, His blood had to be shed for the remission of sins, those who accepted that Word would have lasting life, and those who rejected it would be eternally condemned.

Although man may temporarily alter his time of death, he cannot remove its certainty. Death, that last enemy to be destroyed, is summarily dealt with by an event of resurrection. Resurrection demands a previous death; for the Christian the restoration is as certain as the decease.

Faith in a resurrected Christ brings hope for personal resurrection. It answers Job's perplexed plea, "If a man die, shall he live again?" (Job 14:14). Because of Easter and the event it celebrates, there comes a resounding "Yes."

But the efficacy of the Resurrection is not all future. Christians live day by day in the power manifested in Christ's resurrection. A risen High Priest lives to make intercession for us now.

Paul knew the power of the Resurrection in his human existence. "The life which I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20). And the resurrected Jesus, after He ascended into Heaven, sent the Holy Spirit to be His omnipresent deputy.

Paul passed the truth on to the church at Rome. "If the Spirit of him that raised up Jesus from the dead dwell in you, he—shall also quicken your mortal bodies" (Romans 8:11).

Resurrection Power in Key 73

Christianity gives witness to a Person and an Event (the Resurrection). Man-made religions usually have a person, a founder, who symbolizes the spirit of the systems; but no man-made religion has a resurrection event. So Key 73 must give witness to both.

It is in the third phase of the Key 73 program that the true spirit of cooperative effort through independent methodology becomes most evident. Although there is never any attempt in Key 73 to achieve an ecumenical unity in which individual groups lose their identity, the earlier phases give more specific suggestions for cooperative outreach so that the feeling of magnitude—the great host of Christians who are motivated by a similar love for Christ—will both encourage and inspire greater involvement in evangelism. Phase Three offers three dozen suggestions for effective witness programs, both formal and informal, for reaching the unchurched of the North American continent.

The evangelistic outreach of the Church falls into three categories of action: direct, indirect, and directed. Direct witness is personal confrontation—one witness presents the claims of Christ to one sinner; Christ used direct witness in leading the Samaritan woman to a new life. Indirect witness uses other forms of ministry, such as healing, teaching, and bringing comfort, to arrive at the greater need of a personal Saviour. Directed witnessing is sharing the gospel through a structured program; Christ sent out the Twelve and the Seventy with a special commission and detailed instructions for evangelizing their world.

The 36 suggestions given in the Phase Three section of the **Key 73 Congregational Resource Book** are examples of directed witnessing. They range from effective denominational programs to such well-known interdenominational ministries as Campus Crusade for Christ, Child Evangelism Fellowship, Inter-Varsity Christian Fellowship, The Navigators, and Youth for Christ International. There should be no excuse for lack of evangelistic involvement. Among these and other existing programs is the one which will satisfy individual or local preferences.

Key 73 seeks to revive in the twentieth century the first century emphasis on Resurrection witness. Easter, the high day of the Christian calendar, is the logical time to recall Christians to the heart of their experience and to put a renewed power into their witness.

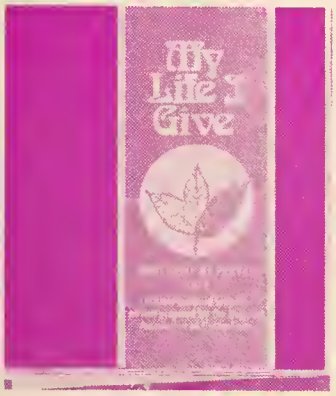
The power of His resurrection! May it be released anew in our world today!

More complete details and suggestions on local involvement in Phase Three of Key 73 may be found in the Congregational Resource Book, available from Key 73, 418 Olive Street, St. Louis, Missouri 63102; price $3.00.

world day of prayer

MARCH 2, 1973

A TIME WHEN CHRISTIANS EVERYWHERE GATHER TO PRAY FOR SPIRITUAL RENEWAL.



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MAYBE YOU SHOULDN'T BE TEACHING

by David Stoo

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MAYBE you shouldn't be teaching! Maybe yo shouldn't!

That's right—maybe you should say "no" when aske to teach a Sunday school class.

If you are a frustrated Sunday school teacher, tl above words might be all that is necessary for you write out your resignation.

If you are a pressured Sunday school superintende you may be crying out, "HERESY!"

But before letters of resignation are written or here trials are convened, consider a very important questio How do I know that I am called of God to be a Sunda school teacher? With all the demands on my time, ho can I be certain that the most effective place of servi for me will be teaching a Sunday school class? How I decide?

The apostle Paul gives us guidelines for decision ma ing when he describes the church as "the Body Christ." (See I Corinthians 12, Ephesians 4 a Romans 12:3-8). When we understand how the differe members of the Body relate to and support one anoth we can understand and discover our unique area personal ministry.

There is a variety of spiritual gifts in the Body Christ. And just as there are various organs within t physical body, each performing different functions, there is a diversity of gifts or ministries within t Church.

Paul lists about eighteen spiritual gifts, dependi on how you categorize them. These gifts are not diff

nt talents, like playing the piano or singing, but arieties of ministries.

In the Body of Christ, **every Christian has a spiritual ift.** If you have received Jesus Christ into your life as ord and Saviour, then you have been given a spiritual ift for service. This gift of service is your ministry! 'hese service gifts include such ministries as pastor, vangelist, administration, giving, showing mercy, giv- ng help, and TEACHING.

But the questions still remain—"How do I find **my** alling or spiritual gift or ministry?"

Look first at Romans 12:3-8. Paul begins his intro- uction of the subject of spiritual gifts by directing us) "have a sane estimate of (our) capabilities" (Romans 2:3, **Phillips**).

So the first step in discovering your spiritual gift and inistry is to look carefully at yourself and what you re capable of doing.

Say, for example, you have several opportunities for ervice open to you. Besides being a Sunday school eacher you have been asked to participate in visitation vangelism, work in the church nursery, or be a mem- er of the deacon board.

But Paul says that the first step is **not** to look at the ptions, but to look at yourself and your abilities. How as God put you together? What would you really enjoy oing? Be honest in your answer. Not "What **ought** I) do?" but "What would I **enjoy** doing?" "Delight ourself in the Lord; and He will give you the desires f your heart" (Psalm 37:4, NASB).

Your work within the Body of Christ should be an ffering of joy, an act of celebration, not some drudgery iat pushes you to the edge of nervous collapse. "I elight to do Thy will, O my God" (Psalm 40:8a, NASB) hould be the experience of every Christian worker.

Don't worry about the jobs you turn down, If you an honestly say "no" because you believe the areas of ervice offered to you are not related to your spiritual ift, then you can be sure that God will provide some- ne else for those ministries; He will provide other eople with the necessary spiritual gifts.

Note that nothing has been said about being qualified. hat is not the question in point. We begin by evaluating ur feelings and abilities to find out where we would njoy serving. But to "find out," we must be familiar ith what is involved in each of the options. Spend me investigating and observing the opportunities. Ask od to guide you in your choice.

The second step in discovering your spiritual gift in verse 6 of Romans 12: "And since we have gifts iat differ according to the grace given to us, let each xercise them accordingly" (Romans 12:6, NASB).

If in the process of evaluation, observation and prayer ou feel that you would enjoy teaching a Sunday school ass, then the next step is to start teaching. But just as exercising your physical muscles, "warm up" slowly. o not go all out the first time.

You need training. So you get into a teacher-training orkshop. Perhaps you start out as a substitute or an ssistant. You may even get some "in-service training" y teaching a class of your own. But the important oint is that you start to exercise your spiritual gift.

Once you have moved out by faith to exercise what ou believe to be your spiritual gift, the next step is to et "fedback": the confirming of your gift by its results. hese "results" may take several forms. It might be the response of the class to your teaching—the spontaneous encouraging comment from individuals in the class. The results could be the numerical growth of the class. The results may simply be a sense of satisfaction that comes after the class session—the satisfaction that it was a good session, lots of involvement by the students and good discussion. These are indications that you are "coming through" to your students.

But. . .

What if there is no confirmation? What if you find total frustration? Be sure your frustration does not come from lack of training, or failure on the part of the Sunday school leaders to clearly define your task. If, however, your training is adequate and job description clear and you still do not find this confirmation of your spiritual gift, go back to the first step and re-evaluate.

Stepping out in faith may include making "mistakes." Do not hesitate to correct these mistakes and move on! Sometimes finding God's will is a process of elimination. Christ has set us free to explore the possibilities.

In long-range perspective, your spiritual gift will be confirmed when it accomplishes the purpose of spiritual gifts: "to equip God's people for work in his service, to the building up of the body of Christ" (Ephesians 4:12, New English Bible).

Spiritual gifts are given to all of God's people so they can minister. These gifts are given to believers so they may equip other believers to better serve the Lord Jesus Christ.

The teaching ministry is a cycle. We teach others so that they mature and teach others to find their place of ministry in the Body of Christ.

We help each other to attain "to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be children, tossed here and there . . ." (Ephesians 4:13, 14 NASB). This is the goal of the teacher.

What are the results in your own life as you find your spiritual gift of service? There is a sense of adequacy. You will be aware that God has equipped you for the job to which He has called you. Because it is a "spiritual" gift, the Holy Spirit is the One at work in and through you.

As you depend upon the Holy Spirit you will experience a new feeling of adequacy and freedom. You can become more open and non-defensive. You can begin to be a "real" person, honestly growing and learning with your students.

Your attitude of openness frees you to abandon that "air of authority" which so often surrounds teachers. The Word of God is our ruling authority; your responsibility is to direct students into the Word of God to find that true authority for their lives.

If God has called you to be a teacher, then exercise your gift in the boldness of faith and with confidence that God has equipped you for the task.

If God has not called you to be a teacher—if He has not given you the spiritual gift of teaching—then say "NO!" when asked to teach.

Then find what your gift is and exercise it in the appropriate place in Christ's Body.

Maybe you shouldn't be teaching—but you should be serving Christ!

World Religious News in Review

NAZARENE GIVING TOPS $100,000

Kansas City, Mo. (EP) — The 517,274-member Church of the Nazarene, eyeing continued gains in membership and missionary enterprise, topped all previous giving records in personal giving last year with a $254.41-per-member tally which produced $106,369,614 compared to $95,788,676 in 1971.

The holiness denomination has traditionally ranked first in the nation in per capita giving among denominations with 200,00 or more members. By the end of the decade the half-million-member denomination hopes to double its present membership.

KOREA'S HLKX BACK ON THE AIR AFTER TOWER LOSS

Seoul (EP)—Twenty-four hours after a violent storm destroyed the twin directional radio towers of Radio HLKX, in South Korea, the station was back on the air with a temporary long-wire antenna.

Operated by the Evangelical Alliance Mission, the station has been broadcasting the Gospel for 16 years in Korean, Chinese, Russian and English.

PAPYRUS DISPLAY AT YALE SETS JESUS' BIRTH AT DEC. 25

..New Haven, Conn. (EP) — A papyrus document from Egypt on display at Yale University here is believed to be the earliest surviving written record establishing the birth date of Jesus as Dec. 25.

The papyrus, which bears Greek-Coptic script, was used as a magical charm against snakebite, according to officials of the Beinecke Rare Book and Manuscript Library here which is presenting the document.

On it are words that are translated, "Christ was born on Dec. 29th of Choiakh." Because of calendar changes, officials say that the date now corresponds to Dec. 25.

'PROBE' AIMING AT TV CABLE MARKET

Dallas, Tex. (EP)—A series of 26 thirty-minute telecasts in full color titled "Probe" are being produced by Dr. Harlin J. Roper through Evangelical Projects, Inc.

Ten of the largest cable TV companies in America have requested a pilot tape of the program for consideration. These companies have more than two million paid subscribers in 700 cities, Dr. Roper said.

The format includes interviews with prominent people in many fields for a probing of Scripture for answers to problems and issues of today.

Dr. Roper is the retired former minister of Scofield Memorial Church here.

REX HUMBARD ASSOCIATES STOPPED FROM SECURITIES SALES IN 4 STATES

Akron, O. (EP) — Cease and desist orders have been served against Evangelist Rex Humbard's Cathedral of Tomorrow enterprises by four states who forbid sales or offerings of securities.

The orders were "technically ordered because of the corporation's failure to register to sell the securities in the states. A spokesman for the Missouri Secretary of State pointed out, however, that the Cathedral of Tomorrow is operating at a substantial deficit. It has mortgages of more than $6 million that were incurred in building and acquiring various religious, educational and broadcasting facilities.

One major creditor is the Teamsters Union Pension Fund, which holds a $5.5 million note. A 1963 loan of $1.2 million from the Teamsters reportedly saved the Humbard enterprises from bankruptcy.

As of April 1972, the total Humbard enterprises, including a girdle company, an electronics firm and an advertising agency, were estimated to be worth $45 million.

CADETS WILL STILL WORSHIP SAYS WEST POINT CHAPLAIN

West Point, N.Y. (EP)—Religiou life at the U.S. Military Academy here will not be greatly affected by the Supreme Court's refusal to re view a lower court ruling which held that compulsory chapel attend ance at service academies is un constitutional.

That was the opinion of the Rev James D. Ford, a Lutheran pasto who is senior chaplain at Wes Point. Chaplain Ford said that th worship life at the academy woul go on "with a great enthusiasm."

Much of the religious program ming at West Point has anticipate the changes on the American relig ious scene, Chaplain Ford stated. H noted that in the last few year cadets had the option of attendin worship in the cadet chapel, denom inational worship services, or a re ligion class.

Presumably all required religiou activities at the academy will nov cease. In mid-December the hig court unanimously refused to hea arguments appealing the decision o the U.S. Court of Appeals hande down last year. That decision (Lair v. Anderson, No. 72-653) prohibite the service academies from requi ing students to attend religiou services.

Chaplain Ford declared, "I don' want to say the court decision wa good or bad. I'm saying that m job is to provide worship."

There are many other religiou activities at West Point, the chap lain noted. He said that the pos Sunday School has more teacher than it can use, and that the chap lains sponsor "five or six retreat a year and daily morning devotions.

BIBLE TEACHING SUPPORTED IN MICHIGAN LEGISLATURE

Lansing (EP)—A bill that woul require the teaching of the biblic view of creation alongside evolutio ary theories in public schools wo its first round in the Michiga House.

Opponents tried unsuccessfully t scuttle the bill which would requi public schools to devote "a reaso able amount of time" to the biblic and other religious stories of cre tion in classes where evolution also presented.

EX-MORMON TOURS ORIENT, SOUTH PACIFIC DENOUNCING THE SECT

Glendale, Calif. (EP)—The Rev. Einar Anderson, for 25 years a devout Mormon but today a firebrand evangelist for the Gospel of Jesus Christ, leaves in late winter for a trip throughout the Philippines, Korea, Japan, Taiwan and Australia, to warn audiences of the error of the Mormon Church. It is the second trip to the Orient for the evangelist and his wife.

"Mormonism and the Bible" is the theme of the missionary who serves with Grace Mission, Inc., of Grand Rapids.

The Rev. Mr. Anderson is the author of **I Was a Mormon,** published by Zondervan, and many small booklets and articles on the outrages of the "mistaken church" which, he says, is growing fast in all parts of the world.

CE PLANS KEY 73 YOUTH WITNESS

Columbus, Ohio (EP)—In cooperation with Key 73, the International Society of Christian Endeavor is planning a special Christian Youth Witness Program throughout the year.

CE is joining more than 130 Christian groups in a continent-wide evangelism program. Christian Endeavor will feature dramatizations of the first CE society, organized Feb. 2, 1881, in Portland, Maine, by Francis E. Clark, a Congregational minister.

"Young People—Come to Church" will be the theme of colorful poster panels to be displayed in January and February in cooperation with member companies of the Outdoor Advertising Association of America, Inc.

Dr. LaVerne H. Boss of Grandville, Mich., president of the Society, said the theme for the 1973 Christian Endeavor Week, "Today and Always—CHRIST," highlights the society's "desire to share the Christian faith with others."

Individuals are invited to enter articles, editorials, talks, posters, black and white photographs, or cartoons used for Christian witness in the community in the annual Albert H. Diebold Awards program. Winners will receive some $1,300 in cash awards.

6,000 YOUTH AT OKLA. BAPTIST EVANGELISM CONFERENCE

Oklahoma City (EP) — Nearly 6,000 high school and college young people from all parts of the state poured into Oklahoma City for the second annual Youth Evangelism Conference during the last week of 1972.

The two-day event, sponsored by the Baptist General Convention, brought the young people together to hear a wide range of speakers for some soul-searching Bible study.

Spurred on by the national trend toward increasing youthful interest in God, many said they were glad to see that since the beginning of the "Jesus movement" on many campuses students no longer had to be self-conscious about openly confessing Christ.

The meeting was concluded at the State Fair Arena with Peter McLeod of Scotland speaking. The Rev. Mr. McLeod is currently pastor of the First Baptist Church in Waco, Tex.

Featured also were Vernar Johnson, a jazz artist; Ken Sumida, a former Buddhist; John Westbrook, the first black athlete to play varsity football in the Southwest Conference; Jim Beard, former national Future Farmers of America president, and Pam Vennerberg, Miss Oklahoma in the Miss U.S.A. pageant.

GOSPEL LIGHT PUBLICATIONS HOSTS 60 EXECS AT 10th ANNUAL DENOMINATIONAL MEETING

Glendale, Calif. (EP)—The 10th annual Denominational Services Conference sponsored by Gospel Light Publications drew 60 executives representing 12 million church members in 20 denominations.

The four-day conference Jan. 2-5 opened Gospel Light's 40th year as one of several independent publishers of Christian Education materials in the United States, supplying many of the participating denominations with their Sunday school curriculum materials.

GL supplies more than 40,000 churches in 60 denominations with its more than 1,700 products, according to Dean A. Dalton, vice president of Denominational Services for the company.

NIXON, BILLY GRAHAM, TRUMAN—MOST ADMIRED BY AMERICANS

Princeton, N.J. (EP)—President Nixon, for the fourth consecutive year, heads the list of men the American people most admire in the world, according to the Gallup Poll.

In second place for the fourth year was Evangelist Billy Graham. Dr. Graham has regularly been among the top 10 since he rose to fame in the early 1950s.

Third on the list this time was Harry S. Truman who died Dec. 26. Mr. Truman consistently placed among the top five. He headed the list in 1948 and 1949.

In fourth place this year—a newcomer—was Presidential Advisor Henry A. Kissinger.

Senator Edward M. Kennedy (D-Mass.) is fifth on the list. The next five positions were filled by Alabama Gov. George C. Wallace, Vice President Spiro Agnew, Pope Paul VI, Sen. George McGovern, and West German Chancellor Willy Brandt.

CHARLOTTE CENTER TO BE DEDICATED TO BILLY GRAHAM CRUSADES

Charlotte, N.C. (EP) — In this hometown of Billy Graham an evangelical research and historical center will be constructed dedicated to the world-wide crusades of the evangelist.

The Billy Graham Evangelistic Association has purchased a 161-acre site near the University of North Carolina at Charlotte and has named a committee to determine the structure and function of the center.

CHURCHGOING DECLINE LEVELS OFF

Princeton, N.J. (EP) — After a fairly steady decline in attendance for half a decade, churchgoing in the U.S. leveled off in 1973, according to the Gallup Poll.

In a typical week last year 40 per cent of adults attended church or synagogue. The year's figure matches the previous year's but is slightly lower than the figure of 42 per cent recorded in 1970.

Since 1955, a high point in church attendance, churchgoing has shown a steady decline, Gallup says. That year, 49 per cent of adults attended in a typical week.

The sharpest drop since that time has come among Catholics.

CHEEP ADVICE

The church should not be made up of many people who are better than the rest, but of people who want to become better than they are.

Isn't it frightening how soon later comes, after you buy now?

Earl Wilson

IMMENSITY!

"Two things fill me with unutterable awe," said the great philosopher Immanuel Kant, "the stars above me and the moral law within me."

Difficulties need not be disastrous; defeats need not be fatal; failures need not be final.

Your religion is of no value to you unless it makes you worth something to someone else.

When you get to heaven you will likely see many people there you did not expect to see. Many will be surprised to see you there, too.

LAFF-A-LITTLE

A lady barged up to the grocer and demanded, "Give me a pound of cat food."

Turning to another customer she said, "I hope you don't mind my getting waited on ahead of you?"

"Oh, no," said the other lady, "not if you're that hungry."

"Why is a vegetable garden better than a sad book?" "If you have a vegetable garden, you can weed it and reap!"

The salesman was taking an evening off to sell tickets for a church benefit. At one house the prospect said, "I'm sorry I have a very important engagement that evening so I won't be able to attend. But I will be there with you in spirit."

"That's fine," said the quick-thinking salesman. "Would your spirit like to sit in the $3 or the $5 section?"

When a very throaty tenor finished his song, there was only a smattering of applause, but one man in the audience kept repeating to himself, "Extraordinary, Wonderful, Unbelievable!"

"Pardon me, sir," said a puzzled woman sitting next to him. "I know a little something about music and take my word for it, that fellow can't sing. I don't see how you can say his voice was extraordinary and wonderful."

"Not his voice," said the man, "but his nerve—his colossal nerve."

Employer, interviewing prospective secretary: How's your spelling? Let me hear you spell Mississippi.

Secretary: The river or the state?

Six-year-old Johnny awoke about two o'clock in the morning.

Johnny: Mommy, tell me a fairy tale.

Mother: Hush, darling. Daddy will be home soon and tell us both one.

31st ANNUAL CONVENTION NATIONAL ASSOCIATION OF EVANGELICALS

MAY 1-3—THE PORTLAND HILTON, PORTLAND OREGON

Representing more than 3,600 evangelical churches in North America that are committed to God's Word

FEATURES

NAE's 31st Annual Convention will be a unique gathering of evangelical leaders from across the country. National leaders will address public meetings and workshops. Commission and affiliate sessions will offer something for everyone. These will cover Evangelism, Higher Education, Sunday School's, Christian Day Schools, Missions, Church Extension, Laymen's Work, Social Concern, Radio and Television, Chaplaincy, World Relief, Youth and Stewardship. Eighty-two exhibits of a broad spectrum of Christian ministries will also be featured.

CONVENTION THEME

SPEAKERS

LLOYD T. ANDERSON
Pastor, Bethany Baptist Church
West Covina, California

MYRON F. BOYD
President, NAE and Bishop, Free Methodist Church, Winona Lake, Ind.

DAVE BREESE
President, Christian Destiny, Inc.
Wheaton, Illinois

STUART BRISCOE
Pastor, Elmbrook Church
Brookfield, Wisconsin

BOB HARRISON
Evangelist, Bob Harrison Ministries; San Francisco, California

CLYDE W. TAYLOR
General Director, NAE
Washington, D.C.

For registration information write:

NATIONAL ASSOCIATION OF EVANGELICALS, BOX 28, WHEATON, ILL. 60187

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

WORLD MISSION GOAL FOR 1973

$225,000

Ashland Theological Library
Ashland, Ohio

The Brethren
EVANGELIST

APRIL IS WORLD RELIEF MONTH

"Hi!" . . .

"I feel better now!"

How different this little one's life would have been if there were no children's hospital at Hoa Khanh, South Vietnam! This appealing child is only one of a hundred in-patients (many orphans) cared for each month, without charge. Out-patients number about 1,400 per month.

Physical problems are compounded by the terrors of war. Dr. Robert G. Long, Medical Director, has found that stress diseases are common among Vietnamese children. He says he has 'done more resuscitative procedures in one month than in two years at a previous pediatric hospital. When they are brought in, many children are minutes from death because of shock and some have bleeding stress ulcers."

Pastor Phil Lersch and John visited this hospital one year ago. See pages 16-23 for more Brethren World Relief information.

Vol. XCV March 10, 1973 No. 6

The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Woman's Missionary Society .... Mrs. Judith Steiner

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

Announcing:

The memorial publication of the autobiography of Dr. A. T. Ronk by his family in cooperation with the Book and Pamphlet Commission and the Brethren Publishing Company. This will be a limited edition, so plan to place your orders early. Watch the Brethren Evangelist for details and ordering information.

A Question From The
Brethren World Relief Committee:

DO YOU AGREE
WITH THE THOUGHTS OF THIS HYMN?

(1) Because I have been given much, I, too, must give
Because of Thy great bounty, Lord, Each day I liv
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

(2) Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

(3) Because love has been lavished so Upon me, Lor
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
Shall show that love by word and deed,
Thus shall my thanks be thanks indeed. Amen.

by Grace Noll Crowell

Page 340—"The Brethren Hymnal"

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POETRY CORNER

"10 little Christians came to church all the time;
One fell out with the preacher, then there were 9.
9 little Christians stayed up late;
One overslept on Sunday, then there were 8.
8 little Christians on their way to heaven;
One took the low road and then there were 7.
7 little Christians, chirping like chicks;
One didn't like the music, and then there were 6.
6 little Christians seemed very much alive;
One got travel-itis, and then there were 5.
5 little Christians pulling for heaven's shore;
One stopped to rest awhile and then there were 4.
4 little Christians, each busy as a bee;
One got his feelings hurt, and then there were 3.
3 little Christians, couldn't decide what to do;
One couldn't have his way, and then there were 2.
2 little Christians—the story almost done;
For one of them grew weary, and then there was 1.
1 little Christian can't do much, 'tis true;
But I brought a friend last Sunday,
and then there were 2.
2 little Christians, each won one more,
now don't you see,
You add them up, 2 plus 2 makes 4.
4 little Christians worked early and late;
Each of them brought 1, now there were 8.
8 little Christians, if they double as before—
In just seven Sundays,
we'd have one thousand, twenty-four.
In this little jingle there is a lesson true—
You belong either to the Building or the Wrecking Crew!

From Gratis Newsletter

"A GUIDE TO HEAVEN"

Deeds done for the love of the doing
With Jesus, His Son, by your side.
Not just a prize you are wooing
And hoping with God to abide.
Plans made for the welfare of others
The thing in your mind uppermost.
Plans with all men as your brothers
Remembering never to boast.
Labors with sacrifice given,
Done with no thought of reward.
To make the world better to live in
Without use of battle or sword.
A gift given freely to someone
With no thought of self involved.
The love of your Father to be won
So some day your name will be called.
Now, these are the things you must do
To dwell in that heavenly place.
The first words will be, "I love you,
And all of your sins erased."

from collection "Thou Art My God"
by Helen Barnhart copyright 1972

HOME

"This is where we live," said she,
"Where we live and where we die;
This is where at rest are we,
While the world goes rushing by;
This is where in idle hours,
We meet birds and bees and flowers.

Here we put the shams aside,
Here the day begins and ends;
Here our gifts are all untied;
Here we entertain our friends;
Here it is we spend the years,
Here it is we shed our tears.

Here is where our journeys start;
Here is where our books are read;
Here's the haven of the heart;
Here is where our prayers are said.
This is home, where all may see
Just what we have dared to be."

—anon

The Ronk Memorial Center

Ashland Theological Seminary, Ashland, Ohio

FOR BRETHREN HISTORICAL STUDIES
FOR BIBLICAL-ARCHAEOLOGICAL RESEARCH
FOR CONTINUING EDUCATION
FOR BRETHREN MINISTRY

The proposed building will be situated on the campus of Ashland Theological Seminary. It would contain the following major areas: Brethren Historical Research and Study, Biblical Archaeology and Antiquities, and a Continuing Education Program for Christian Ministry.

ALBERT T. RONK

ALBERT T. RONK, and Elder in the Brethren Church, was an outstanding and persuasive minister of the Gospel, a capable civic leader, and industrialist, and a devoted student of Church History.

As a young man, he served with the founders of the Brethren Church, knew and worked with Elder H. R. Holsinger, and experienced the epic struggles of the Church, the College, and the Denominational Boards. He was a recipient of an honorary Doctor of Divinity degree from Ashland College Seminary.

The concluding ministry of his life was as Church Archivist and Historian. During this time, he wrote "Our Faith," "Our Church Guidebook," "History of The Brethren Church, Its Life, Thought and Mission," and "History of Brethren Missionary Movements."

Dr. Ronk served his God, his Church, his College and Seminary, and his community with distinction.

GEORGE T. RONK

GEORGE T. RONK, an Elder of the Brethr Church, served as a successful pastor, ou standing evangelist, vigorous leader denominational affairs, an outstandi trustee of Ashland College for thirty-fo years, and a recipient of an honorary Doct of Divinity degree from Ashland Colle Seminary.

George T. Ronk was also and industrialis inventor, holder of patents, and President Barnard and Lees Machinery Compan Cedar Rapids, Iowa. He was a natu engineer with a genius for designi machines and equipment.

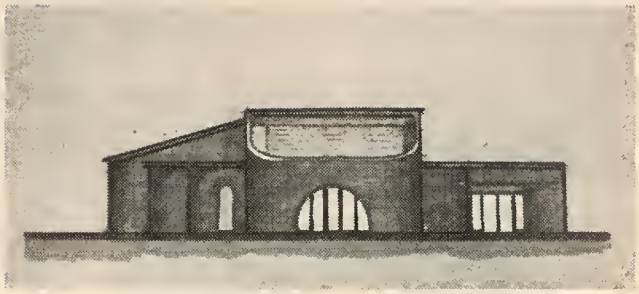
While he was a vigilante advocate of t historic trusts of the Church, he was al a man of vision for the future.

WILLIS E. RONK

WILLIS E. RONK, an Elder in the Brethren hurch, served as a beloved teacher, pastor, nd outstanding denominational leader. For en years, he served as pastor of the Park treet Brethren Church and dean of Ashland heological Seminary. In addition to many ther successful pastorates, he was recalled o serve on the Ashland Theological Semnary faculty.

Willis E. Ronk was president of the Brethren Publishing Company, during which ime the present Publication Building was onceived and erected. He also served as President of the Missionary Board of the Brethren Church and was a member of the Central Coordinating Planning Committee of General Conference.

Dean Ronk, in his life, his work, his nterest, were all so intertwined with the fe of the Brethren Church, that the two re practically synonymous.



CENTRAL LECTURE ROOM — The Center would contain a large lecture room with modern media facilities. Seminary enrollment has grown from twenty to one hundred fifteen students which necessitates this facility.

BRETHREN ARCHIVES CENTER — Dr. Albert Ronk, in cooperation with the Seminary, began the first official Brethren Archives, including General and District Conference minutes. Church documents, and many personal items. The Collection has grown significantly needs a "home" with complete security and weather control for proper preservation.

BIBLICAL-ARCHAEOLOGICAL ROOM — The Seminary and College have aquired invaluable collections of Biblical archaeology and artifacts, including one of the best collections of New Testament lamps in the country. This collection, now stored in boxes, needs to be made available for Biblical teaching and theological education, and also needs to be properly displayed for the general benefit of laymen and community.

LABORATORY AND RESEARCH ROOM — Special collections and research require a laboratory research room with special working conditions, controlled light and humidity, and special tools for this delicate work.

CLASSROOMS AND OFFICES — The Ronk Memorial Center would contain additional classrooms and offices for not only historical studies but also theological education.

CONTINUING EDUCATION — A social center will be provided for the Continuing Educational Program for the Christian ministry of the Church.

THE FINANCIAL PLAN

$ 50,000	-	Memorial gift
$ 50,000	-	Alumni, Friends, Church and Family
$100,000	-	Foundation Matching Gift
$200,000	-	Total

George, Willis, and Albert Ronk were born of David and Susan Teller Ronk of Turlock, California. The family also included Mary Ronk, deceased wife of Mr. Guss Schmiedt, Manteca, California.

**Not what we gain
but what we give,
Measures the worth
of the life we live.**

SISTERHOOD

SNOW! SNOW! SNOW! WOW! ! Close your eyes and picture in your mind a totally white world. White trees, white cars, white buildings . . . everything a soft and clean whiteness. It's beautiful, isn't it? I love to stand at my window and just watch the snow flakes fall making big mounds of crispy cold softness. Then suddenly, the wind blows and just like magic the mound becomes a ripply little drift. I know all these things can be explained quite scientifically but I don't care if they can be or not. I just see the beauty and grace of each object as it receives it's new coat. Everything looks so pure and new. An old car looks like new, the hole in the road is filled, and the entire countryside is bright and sparkling.

I guess I can really see the snow applying to my own life. It's such a beautiful disguise on the outside. Yet, underneath the cold, white surface everything is the same. A beautiful pure white blanket of snow can cover a filthy mud puddle but each of us knows that sooner or later a spot of mud will show through. In our lives, we can cover our hangups and guilt by putting on the pure white blanket of self-righteousness and it will cover for awhile. We can wear a false face and probably deceive even our best friend. Our clothes can be spotless and right in style, our hair clean and make-up perfect and we could be considered "in." This isn't really enough somehow.

Jesus Christ came and died on the cross for you and me so that we don't have to try to cover our faults and guilt with a pure white blanket. He covers them so much better than snow can because snow just covers the outside and then as soon as it gets warmer it melts away again. Christ not only covers the outside with purity and newness but also He covers the inside. We are clean and new all the way through and it lasts forever not just temporarily.

by Sherry Barnhart

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psalms 51:7 KJV)

I praise God for snow but I praise Him more for the never-ending love which falls and covers me inside and outside with purity and brightness forever.

May His love "snow" on you forever,
Sherry

SISTERHOOD SCHOLARSHIP INFORMATION

GIRLS: All of you who will be freshman at Ashland College in the fall of 1973 are elegible for a $150.00 Scholarship given by the National Sisterhood Society. The only thing we want you to do is fill out a simple application form which I will send to you if you will *complete* and *return* this small form to me by May 1, 1973.

NAME _____

ADDRESS _____

CHURCH _____ BRETHREN CHURCH

MINISTER'S NAME _____

HIS ADDRESS _____

HIGH SCHOOL PRINCIPAL'S NAME _____

HIS ADDRESS _____

THANK-YOU! *RETURN BY MAY 1, 1973:*

Sherry Barnhart, 123 Paula Drive, Germantown, Ohio 45327

MISSIONARY NEWS

TWO-WAY VISIT FOR ANNIVERSARY CELEBRATION

As a part of the 50th anniversary celebration of Brethren Mission work in Nigeria, a delegation of leaders from the Eastern District (Lardin Gabas), Church of Christ in the Sudan will be visiting the United States during April, May, and June, 1973. In pairs and singly they will be visiting congregations of the Church of the Brethren and of the Brethren Church. Later we hope to publish a complete listing of their itinerary but watch for local publicity of their visit also.

The four men to visit the United States are: John Guli, Bible translator among the Higi (see article elsewhere in this issue); Mamadu Mshelbila, Chairman of the Lardin Gabas Church and Principal of Kulp Bible School; Jabani Mambuli, Principal of Waka Teachers College; and Nvwa Balami, Bible teacher at Waka Secondary School.

Rev. M. Virgil Ingraham, General Secretary of the Missionary Board, left for Nigeria on February 21, 1973 to participate in the special Anniversary Celebration there and to visit our missionaries in Nigeria. He will be returning to the United States on April 2, 1973.

Bradley and Liz Moore, Krypton, Kentucky

ANSWERED PRAYER

The last Pastor's Paragraphs asked for prayer f Bradley Moore from the Highland Brethren Chu who has been living in Krypton, teaching school, a helping Margaret Lowery evenings and week-en Bradley had been hospitalized with an apparent he attack and the Brethren were asked to remember h and the others at Krypton in Prayer. We are pleased share that we understand he returned to his work March 5th after about a week in the hospital. We tha God for his healing hand and ask for His contin blessing on the workers at Krypton.

MISSION CONCERNS FOR YOUTH

Mrs. K. Nirmala Prasanth is the wife of Rev. K. Prasantha Kumar, our Brethren Missionary o India. She writes about the needs of youth round the world as she tells us of the youth in he Brethren Mission in India.

by Mrs. K. Nirmala Prasanth

It is said "Our youth now love luxury. They have bad ıanners, contempt for authority, disrespect for older eople. Children nowadays are tyrants. They no longer ise when their elders enter the room. They contradict ıeir parents, chatter before company, gobble their food, nd tyrannize their teachers."

This sounds like a very good description of young eople today, even though Socrates writes these words ı the fifth century before Christ.

Statistics tell the truth about the teen segment of our ociety today. They are searching desperately for a hilosophy of life that will provide them with a hallenge. They want something worth living for and omething worth dying for. We know that only in esus Christ can a teenager find this way of life.

The years of the teen are very difficult today. The djustment of the physical, mental, social and spiritual reas of the teenager must be brought into balance to resent a well-rounded, mature, useful life with direc- on and purpose. This can be achieved only through esus Christ. The Church must provide the program ıat will achieve this result. Educators state each in- ividual has four basic needs:

The need for belonging.
The need for affection.
The need for accomplishment and achievement.
The need for recognition of accomplishment and achievement.

If these needs are not met, then teenagers will be st to the church. Therefore it is a necessity of the cal church to give them a place to exercise their bilities and give them deserved recognition.

The teenager must be challenged to definite respon- bilities within the framework of the church. Every enager wants to feel significant. With his immaturity nd with the mistakes he will make, he still must be anted within the framework of the Church.

If the young people are not interested in church anymore, most likely it is because the church is not being made interesting to the young people any more. What the church does in relation to its youth must be dictated directly by what they actually are, not by what we wish they were or think they should be.

The Church has tried to provide the answers to youths' many questions, and a faith that can be classified as reality. This is extremely helpful and the church is to be commended for her faithfulness. Nevertheless, there is one avenue that hasn't really been exploited by the church—one of great concern to our young people today. There is no place in which they can use their abilities within the framework of the church. An opportunity for service seems to be lacking in the churches.

The question may be raised "Why do young people need to serve?" Once we get our young people serving within our church, many of the basic needs of youth can be met. Some of these are: Youth need a sense of purpose, a sense of participation. Youth need practice, they need to produce and above all they need praise. Furthermore, many Christian young people welcome rather than reject opportunities to serve the Lord in tangible ways.

The Brethren Missions in India is much concerned about the youth and their participation in the Church activities. They are trying their best to cater to the needs of the young people. The youth are encouraged to participate in the following activities.

1. Special music and singing in the worship services.
2. Participate in the church service by reading the Scripture.
3. Conduct a youth Sunday in the churches once in a quarter.
4. Special functions like Christmas, Easter, New Years day with full youth participation and Christian and non-Christian participation.
5. Individual distribution of tracts.
6. Going in procession in the streets singing and distributing tracts.
7. Gospel invasion—Going on trips to witness, sing and distribute tracts.
8. Calling youth and encouraging them to bring their friends for a cup of tea and sharing testimonies.

There are rewards in service both to the participating individual and to the church. To the young person there is the reward of personal satisfaction and the opportunity of preparing for service in the future. The enjoyment of Christian fellowship, the learning of social graces, and the acquiring of leadership experience are possible by-products of service activities. While there may be some honor or public recognition, the greater commendation is our Lord's "Well done, thou good and faithful servant" for young people who have performed a task to the glory of God.

LARDIN GABAS: THE VIEW FROM WITHIN

by Alan Kieffaber

A former Brethren pastor, in Nigeria as a teacher and not a conventional missionary, sees things in a different fashion. Not objectively perhaps, but differently. He gets invited to church meetings since he is a reverend-in-residence, and he hears a lot of comments from pastors, students, laymen. What does he hear?

A sharp and surprising impression comes through when one sorts out the main distortions of culture shock and differences of custom and language. The impression is that of a Nigerian church facing the same problems as the church in the United States. In Nigeria the change may be more sudden and the preparation for it less, but when the differences between America and Nigeria are put in perspective, the similarity can only be described as shocking. The words come back over and over with a dawning sense of familiarity: We are not training leaders. Our leadership doesn't understand local problems. We've lost our evangelism. Our stewardship is weak. We have a generation gap. All our money goes into maintenance. At the base of it all, human frailties play too large a role in the Body of Christ.

When the shock wears off, the effect is heartening. I am no longer a missionary, a savior, and enlightener. I am a fellow human being in a sister church, our hopes and heartaches are the same, and we are brothers. I am convinced that this awareness is essential to understanding the Nigerian situation, and our own.

JOHN GULI

Midway between the mission stations of Lassa and Mbororo, on the main intersection of the gravel highways, is John Guli's house. Frequent radio messages say, "Leave the mail at John Guli's," or, "I'll pick you up at John Guli's" indicating the central position John occupies in his church and community.

John Guli

Since 1970 John Guli has been translating the New Testament for the Higi people. But the goal of "a chapter a day" is often upset by other demands on his time. Members of the community come to him for advice. As an ordained layman trained at Kulp Bible School and the Theological College of Northern Nigeria he performs many ministerial tasks for the dozen congregations within bicycling distance. He has a wife and six children.

Though scarcely 30, John is a formidable force radiating and generating optimism and enthusiasm wherever he goes. But his optimism does not preclude an acute awareness of the church's problems. John's list of concerns does not strike one as being at all unique to Nigeria.

Problem: evangelism. "How shall they hear without a preacher?" and how shall there be preachers without committed candidates and funds for their training?

Problem: stewardship. "The workman is worthy of his meat" (or at least his guinea corn!). How can a man serve cheerfully and well without receiving enough compensation to feed his family?

Problem: service motive. "Materialism is creeping in," says John Guli, "and it's hard to find men who are free from selfish motives and willing to venture out."

Problem: unity. "The problem of tribalism" and "the need for emphasis on brotherhood" sum up for John Guli the most serious obstacle facing the church in Nigeria. He is aware, as are many of his fellow churchmen, that this hurdle must be overcome before the other tasks can be seriously approached. For John, completing the Higi Bible will be a major step, enabling nearly one third of the church's members to read the scriptures in their own language.

The need of the Nigerian church, like the Corinthian church before it, is to unite its factions and submerge its differences beneath the call of a universal Lord. Beyond that are the tasks of finding capable and committed leaders, building a stewardship base to train and educate them, and, from there, deepening the discipleship of the existing church and expanding it "into all the world" of northeast Nigeria.

This article is reprinted from the MESSENGER for February, 1973 by permission. John Guli will be among the four Nigerian leaders to visit the United States this spring (see article under Anniversary Celebration.) The Brethren Church helped this young Higi pastor with a scholarship during his training at the Theological College of Northern Nigeria and he has been featured in the past issues of the BRETHREN EVANGELIST.

LETTERS FROM LISTENERS

The following letters, translated by Mission-ries Ken Solomon and Bill Curtis, were received n response to the radio programs "Platicas 'ristianas" and "Reflexiones" which are pro-uced by the Evangelical Recording Studio CAVEA) with which we cooperate in Buenos Aires, Argentina. Brethren Missionaries Bill 'urtis, Mark Logan, and Bill Winter serve with his inter-denominational recording studio.

'o the Director:

I wish to give you a short testimony of what the ord did in my life. From the age of fifteen on I was youth enslaved by many vices. I was a member of a azz orchestra and also of a group of Folk music singers. s a result of these relationships I became one of the 'orse, degenerated individuals that there could possibly e. I am married and the father of three children. When would return from my public appearances under the nfluence of strong drink I treated my children very adly and caused them much suffering. Things went rom bad to worse in my work and so my family be-an to suffer even more for lack of the necessities of fe. In conclusion my life became empty and useless ince all my efforts to reform and free myself from ny bad habits failed. I even took medical treatments, vent to some quacks and made promises to various aints, but to no avail.

However, I now can thank God that I came to know His ways and that my life experienced a radical change vith my conversion. My wife and my children were lso converted and so now we are happy even though re continue to suffer because I lost my job and have ot been able to find a new one. But God, in His great nercy, never abandons us and every week I am able o find sufficient odd jobs that provide us with a sub-stance income. Praise the Lord!

Now I am dedicating my talents for playing the uitar and singing to helping out in various churches, n evangelistic campaigns and open-air meetings, in rder to glorify His name. One of my sons also plays ne guitar and sings in the service of the Lord, and our ntire family has the desire to be used of the Lord and o remain faithful to Him, since we realize that our alvation and happiness come from Him.

Salta, Argentina

Dear Director of Platicas Cristianas:

I am writing to tell you that I have listened to the program two weeks now. I listen with attention to your program of evangelism, counsel, and spiritual themes. I am a young boy who writes down Bible information, texts, etc. as I listen. I cannot as yet ask real profound questions about Christianity, but I am learning little by little. I wish to know; What is sin? Who is the Holy Spirit? Perhaps you can answer this for me.

Also I wish to receive from you the book of 400 pages "The Word" which I understand is free. I would like to have it as soon as possible. Thank you very much for your program.

Barranquillo, Colombia

Sirs:

I wish to express to you my congratulations for such a wonderful program. In reality it has made a great impact on me. Reflexiones is considered one of the best programs on our station. I think it is what man needs, to find the way to God. I would be interested in receiving and reading the book, "The Word" which you offer. I am interested in knowing who is the author of such radio exposition.

Cordially,
Coa, Puerto Rico

1973 WORLD MISSIONS GOAL $225,000

HOW AM I TO GIVE

HOW WILL YOU VOTE FOR MISSIONS THIS YEAR

1. Vote NO for missions this year. Not give anything' Close up ALL of our mission stations and brin back ALL of our missionaries from the field?

2. Vote in favor of calling home SOME of our missior aries . . . close SOME of our mission stations? Giv less than last year?

3. Give the same as last year. I care about the lo souls of men . . . but I want to hold the line wher we are . . . hold what we have . . . I will vote th SAME as last year.

4. This year I AM GOING TO VOTE TO GIVE MOR for missions, home and foreign; I am for advan . . . I am for new mission stations and more mi sionaries to be sent to the fields which are "whi unto harvest!"

—selected

1973 WORLD MISSIONS GOAL

— $225,000

REVEREND JOHN WESLEY PLATT

Another choice servant of God has gone to be at home vith Him! The Reverend John Wesley Platt, veteran 3rethren minister, departed this life to be with the ord on January 11, 1973 at the age of 81 years. He vas preceded in death by his wife of more than sixty ears, Mrs. Harriett Mathews Platt, in 1970. Memorial ervices were held in Manteca, California on January 5, with Rev. Larry Smithwick and Rev. William H. nderson officiating.

True to his namesake, Brother Platt, as he was affeconately called, was a man committed to the Word and o the work of God. His early years at his native Berlin, 'ennsylvania did much to shape his future life in the inistry. After completion of his training at Ashland 'ollege and Seminary, he and his young bride began ieir ministry in the Brethren Church at Conemaugh, 'ennsylvania.

Three years later the Platts moved West, where Rev. 'latt became pastor of the Brethren Church at Lathrop, 'alifornia. His missionary spirit soon thrust him out nto the outlying districts as well, where he conducted vangelistic services and Bible studies in school houses, own halls and homes, with many people coming to now Jesus Christ as Savior.

There was a considerable number of Christians ocated in the small town of Manteca, holding promise of a future church. In time, the Platt family located there and began the establishment of another Brethren church. First meetings were held in their home, then in a town hall, and finally in 1922 the young congregation moved into their newly constructed church building.

In all, Brother Platt served for 41 years as pastor of the First Brethren Church, Manteca, California. During this long tenure he was the leader with faith and vision who was responsible for gathering together, organizing and establishing new Brethren churches in nearby Tracy and Stockton. His last pastorate was again at Lathrop, where he served for six years before ill health and advancing years made necessary his retirement.

In his lifetime he was many things to many people —postmaster, salesman, builder, bee keeper, etc.—but there was never any doubt that he was, more than anything else, a minister of the Gospel. This was ever the all-consuming calling of his life. Always a "tent-maker" in the tradition of the Apostle Paul, he moved among people as God's man, bearing God's message, and doing God's work.

For many years he served on the national Missionary Board of the Brethren Church. He was also a long-time member of the Board of Trustees of Ashland College. He had a keen interest in missions, and especially foreign missions, which was a characteristic part of his message and ministry. He gave strong leadership in the Northern California District of Brethren Churches throughout his long pastorate in Manteca, especially in home missions, camping and youth work.

Rev. Platt's deep, heart-felt concern for people in all walks of life and on every age level enabled him to reach out in the love of Christ with the message of salvation and eternal life with effectiveness. His home-church ministry imparted a strong Biblical foundation for new Christians and young people growing up in the church. He was progressive beyond his times in both his pastoral and leadership training methods. His zeal for missions resulted in several people giving their lives into this service. His love for the ministry is reflected in the "young sons" who are currently serving in the Gospel ministry.

Reflecting on the life of this man of God, he was a man who held tenaciously to his calling as a Christian and minister. He was his own man, willing for the sake of his heart-felt convictions to stand alone, if need should arise. His life had a profound influence on many young Christians, some new in years and others new in the faith. His ministry was productive under the Holy Spirit's power and leading, resulting in an untold number coming to know the Lord personally and meaningfully.

There are a number of people, this person included, who are in the ministry because this man cared enough to invest substantial time and energy to prayer, encouragement, teaching and counsel, for the sake of a continuation of his stewardship of the Good News. More than this, there are numbers presently unknown who shall be gathered with all the host of the redeemed because of the life and ministry of John Wesley Platt. Praise the Lord for his life-long consecration and faithfulness!

Virgil Ingraham
Ashland, Ohio

BRETHREN MINISTER IN LAOS

A HOUSE FOR SURVIVAL

"The Communists are coming!" During the last decade these fearful words have been heard by Meo hills tribespeople in the northern area, forcing them to move south, from place to place in Laos. Some units have lived in eight different places in the last few years, not staying long enough in one spot to harvest their crops. This little country is squeezed between communist and anti-communist nations.

Thirty-five thousand lost and bewildered Meo people moved last year. Because of the mountainous terrain the refugees cannot salvage anything and must start over each new place they settle. This is particularly hard on the elderly and the very young.

In response to an urgent plea, WRC cabled $2,000 for emergency feeding. This aid was processed through the Christian & Missionary Alliance Church, which has been in Laos 44 years.

Their Field Chairman reported: "We are buying canned sardines, canned dried fish, and noodles. These articles are healthful and are very light in weight and would be easy to carry if the people have to leave in a hurry. We are thankful for the help the U.S. Government gives in transporting these foods by plane, helicopter, and any other means they can.

"In giving relief, we do not discriminate as to whether they are Christians or not—anybody within reach. We do try to take care of those of the household of faith as much as possible." (These national Christians help with the local distribution of supplies.)

A HOUSE FOR WORSHIP

The Meo tribes people recognize that "Man needs meaning as well as meat" (David Augsburger). They asked Christian and Missionary Alliance missionary Rev. Charles E. Gustafson, who is WRC's representative, if he would help them build a church. WRC gave him funds for building materials and furnishings and for clothing for the pastor. The building will be used for a school during the week.

Home away from home! These resourceful women and children from the Meo tribe survey their latest homes made by draping any kind of materials they can find over a bamboo frame.

Pastor Yang You with some of his refugee parishioners. New Christian church built by refugees with aid of WRC funds.

BRETHREN OFFER RELIEF IN

Chile

Parts of Chile are still reeling from double disaster n past months. A crippling snowstorm was followed y a 7.2 major earthquake one month later. It was the vinter season in Chile and they suffered an especially evere winter.

Heavy snow damaged more than 60,000 houses leaving housands without shelter. Then a one-minute earthuake destroyed 13,000 other dwellings.

An estimated 30 percent of the truck farm crops in hree affected provinces were damaged by unusual reezing temperatures, cutting the food supply.

WRC distributed tons of food to victims of both the nowstorm and earthquake.

Funds were sent to purchase 25 stoves for clinics and ther buildings serving the people. Blankets, clothing, nd roofing materials were made available.

Relief supplies are distributed through WRC's ounterpart agency, Junta de Accion Evangelica Iacional. Churches in this council, not in the disaster one, collected about $1,500 to help those in need, reardless of their religious creed.

James Linhart, WRC coordinator for Chile, assisted n distribution of 23 bales of clothing to 1500 patients t Hospital El Peral, a psychiatric facility in Santiago. efore the distribution a hospital chaplain brought a ospel message. Assistance to children and adults in nstitutions is one segment of WRC's service.

"Food-for-work" women help sack and distribute USAID Foods-for-Peace to victims of the snowstorm. Commodities include vegetable oil, wheat, flour, milk, cereals.

WRC OFFICIAL SUCCUMBS

DR. PAUL P. FRYHLING, Vice President of the Executive Board of the World Relief Commission, died on February 3rd, following a heart attack one week before. He served as a WRC official for many years.

Dr. Fryhling was especially interested in the children at WRC's Hoa Khanh Children's Hospital in Vietnam. In his memory, a Paul P. Fryhling Memorial Fund has been established at the Hospital.

At the time of his death and for twelve years prior, he was Pastor of the First Covenant Church, Minneapolis.

Brethren may remember when Dr. Fryhling visited General Conference in 1971 and was one of the speakers on World Relief Night. He also traveled on the same tour of Southeast Asia with Phil and John Lersch in 1972.

THE MANAGUA STORY

How Your World Relief Dollars Minister in NICARAGUA

December 25, 1972

December 25, 1972

WORLD RELIEF COMMISSION AIDS EARTHQUAKE VICTIMS IN NICARAGUA:

Responding immediately to the news of the devastating earthquake which rocked Managua, Nicaragua, on December 23, the World Relief Commission dispatched funds to its in-country counterpart agency representatives to aid the victims.

WRC is also providing assistance for a mass distribution of Spanish Bibles, New Testaments and selected scripture portions. The scriptures are provided through funds secured by WRC and with the help of the American Bible Society. Under the direction of Rev. Ward Johnson, Central American Mission has planned to use youth teams from their churches in a program of evangelism and scripture distribution. This is in keeping with the World Relief Commission program of providing Physical and Spiritual assistance.

The U.S. State Department has suggested the quickest way to help the Nicaraguans is to make monetary contributions to voluntary relief agencies. It has been the disaster-relief policy of the Commission to forward funds to evangelicals in the area, so that needed supplies of food, blankets and medicine could be purchased locally, avoiding political complications and shipping delays.

December 26, 1972

FROM THE KING OF PRUSSIA, PENNSYLVANIA, NEWSPAPER WHERE DR. GRAFFAM LIVES:

An international relief organization based in Valley Forge is one of several volunteer services directing relief efforts in the earthquake-ravaged city of Managua, Nicaragua.

"We've already sent $7,000 in borrowed money so people can get some of the things they need immediately," said Dr. Everett Graffam, Executive Vice President of the World Relief Commission.

"But we still need much more, both for emergency needs and later, reconstruction of the city." he said. "We're aiming for about $50,000."

The massive earthquake early Saturday destroyed about 75% of the buildings in Managua, a city of 300,000. Thousands of residents were killed and hun dreds of others are still missing.

Graffam urged area residents to contribute funds tc the relief efforts rather than food, clothing or medicine "There is just no way of shipping the stuff in," he explained. "The government won't transport clothing or food unless there is extra space available. . . ." Graffam said missionary groups will buy needed goods from near-by cities and distribute them to the earth quake victims.

The World Relief Commission executive urged area residents to be as generous and prompt as possible in their contributions to the relief effort. "If people don' help through volunteer agencies, many of the victim simply won't get the care they need," he said. "Nicara gua is a small country, and it doesn't have many vol unteer services of its own."

"This is a critical situation—300,000 persons hav nothing. There is no water, no sewage facilities, hardly any food. We've got to do something now."

January 18, 1973

LETTER TO GEORGE KERLIN, TREASURER, BRETHREN WORLD RELIEF COMMITTEE:

Disaster, tragedy, and need recognize no Holidays We have learned this through years of experience as channel of Christian help and hope for millions of peopl in many countries.

Early December 23, by telephone and ham radio, th calls for help from earthquake-ravaged Managua cam to us. We spent the next several days making arrang ments through mission leaders and their recognize national church leaders in the country to join WRC a part of an emergency relief committee in the stricke country.

To get around political problems and shipping delay we borrowed funds and sent them at once into th country where sorely needed emergency food, medicin etc., could be purchased in unaffected areas and di tributed quickly to the needy victims in the name Christ. With the help of the American Bible Societ thousands of Spanish Bibles, Testaments, and Scriptu portions have been available to mission and nation

eaders for their planned program of evangelism and cripture distribution.

We also got word to our friends and again offered iem the opportunity of caring enough to share in our rogram of physical and spiritual help for people in istress. You (and the Brethren) are one of those most ppreciated team members. We are grateful for your elp more than words can say.

We continue to serve in many areas of Vietnam inuding the Children's Hospital, and throughout Bangdesh including a new venture of setting up "Underive" baby clinics to care for nutritional deficiencies. ouse building, agricultural aid, literacy programs, and ther wide-ranging ways of service are continued in hile, India, and Zaire helping refugees from Burundi. Ve continue to assist in Laos, Cambodia, Peru, and orea.

We are thankful to you and the members of your rethren churches for their gracious gifts which has iade it possible for us to respond in so many different, ractical ways. In all areas the "Food for the Body and ood for the Soul" policy assures the needy will reeive some kind of spiritual witness, either in Scripire portions, Bible classes, or person-to-person vangelism.

Yours in the JOY of His service,
Signed: Everett S. Graffam

January 25, 1973

OLLARS AND BIBLES
O NICARAGUA:

World Relief Commission, overseas relief arm of ational Association of Evangelicals, continues to send inds to aid victims of the December 23 earthquake in anagua. Within hours of the first report WRC sent ,000 by plane with a Baptist International Mission epresentative. **To date $22,000 has been forwarded.**

WRC's counterpart agency in Nicaragua during this nergency is composed of missionaries of Assemblies God, Baptist International Mission, Central American ission. Rev. Ward Johnson, Field Director for CAM, chairman.

In keeping with the Commission's policy of providing oth physical and spiritual assistance, WRC has seired special funds for 25,000 Spanish Bibles, New estaments and selected Scripture portions, using merican Bible Society materials. These will be presentd along with physical aid as well as at evening evanelistic services.

A coupon for a follow-up correspondence course will e offered with the Scripture distribution.

February, 1973

ETTER FROM K. R. HANNA,
NTERNATIONAL COORDINATOR
OR CENTRAL AMERICAN MISSION:

The tragedy of the Nicaraguan earthquake presents . . a unique opportunity for evangelism. It has proiced a definite, deep interest in the things of God in ie heart of the Nicaraguan people. The church has expressed a desire for a systematic, intensive program of evangelism, which would take advantage of this awakening. The young people of the Central American Churches are without work—many without immediate possibilities of continued education. They are seeking some way to serve their country and church, yet without being burdens to their families.

A plan has been formulated to hold ten consecutive six-day camps near Managua, beginning the first week of February. Groups of thirty young people of high school and college age will be fed, instructed and mobilized during each camp. The first two days of activities consist of basic spiritual training. The remaining four days will be given to literature distribution during the days and evangelistic crusades each evening. The group will be divided into three teams of ten with their respective instructors and captains. The teams will work in separate areas each week with programs of distribution and evangelism.

Evangelistic film ministry will be an essential, invaluable part of this effort. The attraction of Gospel films will be greatly increased because most recreational and entertainment centers have been destroyed. Each team needs a projector and four films. . . .

The Nicaraguan now has time to read. He is interested in reading things concerning God, the future, and the present problem that he faces. We believe that it is a must to reach these people with Bibles, New Testaments, tracts and evangelistic books.

[These are the Bibles, Testaments etc. provided by the World Relief Commission along with funds for the food distributions being made throughout Managua. The Brethren Church, through WRC, is a part of this whole story.]

STEWARDSHIP REPORT

Dear Brother Graffam:

I started out on May 4th, 1972, with the $2,000 you sent in the bank account in Bangkok. From this amount I have bought a Buffalo to help tribes people who moved from the mountains to the valley and had to make a rice field that needed plowing, but had no means to do it. So the Buffalo.

Then I bought blood for refugees who needed it in the hospital up country. I bought materials for housings and roofing for Meo tribes refugees along with helping to build a Church in the same area.

I bought fifteen sewing machines and helped start two sewing schools for the widows of Meo and Khamou tribes men who had been killed in the war. These schools are still going on. I also sent relief to the people of Keng Kok where the two Missionaries were killed in November. The village was about three quarters burned up. I also helped in a few small miscellaneous things when people had need.

Charles E. Gustafson, pastor
International Protestant Church
Vientiane, Laos

$1,700 MORE IN 1972

Brethren gave more money to World Relief in 1972 than any year to date. In fact, $1,700 more than in 1971 —the previous high.

This kind of growing interest and concern are not only good for the spirit of our church; it also means that additional hundreds of people in great need will receive some relief from their oppression.

Here's a good look at the yearly growth since World Relief became a denominational program in 1966.

Year	Churches	Individuals	Receipts
1966-67	26	5	$1,546
1967-68	49	5	$4,630
1968-69	65	18	$6,363
1969-70	74	15	$7,316
1971	81	17	$7,725
1972	82	14	$9,499
6½ Years' Total			$37,079
1973	??	??	??

The Bangladesh disaster hit during 1972 and Brethren responded with additional giving. Of the $9,499 received, $730.00 was designated for the Bangladesh emergency.

FOUR CHURCHES began giving to World Relief for the **first time** in 1972. The World Relief Committee wants to recognize this step of involvement and say "Welcome" to

Highland (Pennsylvania)
Cerro Gordo (Illinois)
Brighton (Indiana)
North Liberty (Indiana)

SPECIAL RECOGNITION also goes to these fou churches for their sizeable gifts during 1972:

Johnstown III (Pennsylvania) $510.00
West Alexandria (Ohio) $500.00
Ashland, Park Street (Ohio) $403.39
Smithville (Ohio) $349.76

THE FOLLOWING CHURCHES are mentioned her because the gifts of each totaled $200 or more durin 1972. May their number increase in 1973.

Dayton (Ohio)
Gretna (Ohio)
Louisville (Ohio)
Pleasant Hill (Ohio)
Masontown (Pennsylvania)
Nappanee (Indiana)
North Liberty (Indiana)
Roann (Indiana)
Sarasota (Florida)

As a denomination, we still face the fact that **one-thir of our churches (39) did not contribute** to World Reli at all through the World Relief Committee in 1972. Ar **16 of those churches have never given** to World Relie These are causes for concern, both for the church and the needy people that could be helped. Fortunatel these numbers of churches are reducing every year.

OF NOTEWORTHY ACHIEVEMENT are **the gif of 82 churches last year,** as the following tally indicate

Southeast District	
Bethlehem	
Chandon	
Cumberland	
Dunraven	
Gatewood	
Haddix	
Hagerstown	$168.50
Kimsey Run	
Krypton	
Liberty	16.00
Linwood	25.00
Lost Creek	
Mathias	26.00
Maurertown	55.61
Meadowbranch	
Mt. Olive	172.81
Oak Hill	117.63
Rowdy	
St. James	175.04
St. Luke	35.16
Washington	120.00
Pennsylvania District	
Berlin	$128.20
Brush Valley	40.25
Calvary	
Cameron	
Fairless Hills-Levittown	25.00
Highland	50.00
Johnstown II	160.00
Johnstown III	510.00
Masontown	215.00
Meyersdale	25.00
Mt. Olivet	54.55
Mt. Pleasant	
Pittsburgh	50.00
Quiet Dell	
Raystown	
Sergeantsville	30.00
Valley (Jones Mills)	30.00
Vandergrift	22.00
Vinco	168.21
Waynesboro	41.00
White Dale	
Ohio District	
Akron	$ 20.00
Ashland (Park Street)	403.39
Canton	165.16
Columbus	25.00
Dayton	235.00
Fremont	20.00
Garber (Ashland)	44.00
Glenford	
Gratis	100.00
Gretna	286.51
Louisville	278.51
Mansfield	
Massillon	
Newark	14.[illegible]
New Lebanon	100.[illegible]
North Georgetown	68.[illegible]
Pleasant Hill	239.[illegible]
Smithville	349.[illegible]
West Alexandria	500.[illegible]
Williamstown	
Indiana District	
Ardmore	$ 51.
Brighton	50.
Bryan	165.
Burlington	40.
Center Chapel	
College Corner	
Corinth	113.
County Line	44.
Denver	80.
Dutchtown	32.
Elkhart	155.
Flora	37
Fort Wayne	
Goshen	17
Huntington	10
Jefferson	190
Kokomo	67.[illegible]
Loree	

Marion	
Matteson	
Mexico	
Milford	83.00
Mishawaka	
Muncie	22.15
Nappanee	200.00
New Paris	123.35
North Liberty	208.00
North Manchester	106.50
Oakville	
Peru	
Roann	250.00
Roanoke	30.00
Shipshewana	
South Bend	141.72
Teegarden	5.00
Tiosa	100.25
Wabash	2.00
Warsaw	10.00
Winding Waters	
Central District	
Cedar Falls	$ 18.70
Cerro Gordo	53.21
Lanark	50.00
Milledgeville	83.36
Udell	
Waterloo	100.00
Midwest District	
Carleton	
Cheyenne	$30.00
Derby	43.84
Falls City	25.00
Fort Scott	86.82
Morrill	10.00
Mulvane	
California District	
Lathrop	
Manteca	$171.40
Stockton	
Southwest District	
Papago Park	$61.00
Tucson	
Florida Churches	
Sarasota	$200.00
St. Petersburg	59.01

Most Brethren churches realize how necessary their support is to the survival of people aided by the World Relief Commission. Their dedicated giving will continue year after year.

They sense how $1.00, or $100.00, or $500.00 are multiplied when surplus goods are purchased and shipped at government expense. And they are assured again that **92¢ out of every dollar given to the World Relief Commission goes overseas in goods or services rendered.**

What is a reasonable goal for 1973? $2,001 more than last year, when we increased $1,700? A $2,001 increase would bring the 1973 total to an even $11,500. Let's give it a try . . . do without some things . . . allow your heart to ache a little . . . we'll make it!!!

Brethren World Relief Committee
Pastor Phil Lersch, Chairman
Mr. George Kerlin, Treasurer

"Look Ahead to GENERAL CONFERENCE"

TWO WORLD RELIEF FEATURES:

(1) MONDAY NIGHT. *A World Relief Film* for those who arrive early and are not involved in Board or Committee meetings. Time and place to be announced. Watch for something different!

(2) FRIDAY NOON. *Eighth Annual Supper For World Relief* in Ashland College Cafeteria. We can gain another $200 for hungry and chilly and homeless people.

World Relief VISUAL AIDS Available . . .

For Use Throughout The Year

From Pastor Phil Lersch—
6301 56th Avenue, North
St. Petersburg, Florida 33709

"SLIDE PICTURES OF SOUTHEAST ASIA"—This set of 82 color-slides, with a 30 minute cassette tape-recorded narration, depicts what Phil and John Lersch experienced last year on their World Relief Tour of six SE. Asian countries—Japan, Korea, Taiwan, Hong Kong, Vietnam, and Thailand. The two sets available will be scheduled according to the first requests received. Please give alternate dates. No charge, except return postage.

From World Relief Commission
P.O. Box 44
Valley Forge, Pennsylvania 19481

"BANGLADESH"—16mm sound, full color, 22 minutes. This film is a pictorial reflection of some of the events and tragedies that accompanied the Pakistani-India War. It also reflects the personal triumphs that are being accomplished daily through the help of concerned Evangelicals.

"A CHANCE TO LIVE"—16mm sound, full color, 21 minutes. About life at Hoa Khanh Children's Hospital in Vietnam. Also shown are other activities of the World Relief Commission in this war-torn land. This is "must" viewing for everyone interested in the physical and spiritual welfare of our children overseas.

"THE MANY FACES OF VIETNAM"—16mm sound, full color, 25 minutes. Dealing with both the cultural and personal aspects of the Vietnamese people, this film reflects an insight on the Vietnamese people rarely seen or understood through television and print. Skillful blending of film from the U.S. Marine Corps and WRC staff makes this one of the most informative films on exactly how the Vietnamese people once lived and how they live today.

"THIS IS HOW IT IS!"—35mm film strip, full color, 30 minutes. The story of the activities of the World Relief Commission in all parts of the world. Filmstrip is available with a cassette tape recording or a printed transcript for individual speaker presentation about WRC activities.

(Note: Although the WRC literature mentions the need for a "free will offering" for the use of these films, Brethren Churches are asked to send their offerings or budgeted contribution to Mr. George Kerlin, Treasurer, World Relief Committee, Rt. 4, Box 258, Goshen, Indiana 46526.)

APRIL: A Month To Express

REJOICING and COMPASSION

Dear Concerned Brethren:

APRIL brings us another anniversary of Christ's **Crucifixion** and **Resurrection.** A time to rejoice! and celebrate!

APRIL is also **World Relief Month** in the Brethren Church
—a time for sharing reports of world-wide achievements,
—a time for calling forth faithful giving in the future.
Knowing of your growing desire to include World Relief giving in your Christian Stewardship makes these tasks easier.

1972 was a very good year for World Relief; 1973 can be even better.

As the financial report indicates, $9,499 was given by Brethren in 1972. That's $1,700 more than in any preceding year.

Brethren World Relief giving is channeled through the World Relief Commission of the National Association of Evangelicals. Under this arrangement we are joining with 38,000 other local evangelical churches to help thousands of needy people in many countries—something we couldn't do by ourselves.

With the assistance of WRC, we provide the following literature to explain both the great good accomplished with your gifts, and the tremendous needs that are yet unfilled:

MAILED TO EACH CHURCH—(in quantity)

(1) "Thank You"—a bulletin insert outlining the work of WRC and expressing "thanks" in several languages.
(2) "World Relief REPORTER"—a WRC brochure describing in more detail the extensive ministry we are a part of.
(3) Offering Envelopes—for those churches with a standing order.

BRETHREN EVANGELIST—(Two Issues)

(1) March 10th—This issue which you hold includes "The Managua Story," "World Relief Report," a listing of Visual Aids, the financial report, special stories about "Laos" and "Chile," and other shorter items.
(2) March 24th—The next issue brings you Manteca's 3rd Annual World Relief Supper, "World Relief Report," sewing news, and reports from Bangladesh, Vietnam and Korea.

PLEASE TAKE A CLOSE LOOK at all this literature. SUGGEST that a World Relief film be shown in **your church** in the near future.

You CAN help. Give through your church or, if you are a non-resident member, send a contribution directly to our committee treasurer, Mr. George Kerlin.

Thanks for your help and emphasis and prayers,

Signed: Pastor Phil Lersch, for the Brethren
World Relief Committee
(Mrs.) Joan Bowers
(Mrs.) Aida May Munson
(Mrs.) Helen Dickson
Mr. George Kerlin, treas.

Special Notice to:

CHURCH TREASURERS
and
INDIVIDUAL DONORS

Please send all contributions for World Relief to:

Mr. George Kerlin, Treasurer
Rt. 4, Box 258
Goshen, Indiana 46526

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the NINTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Visiting with our Korean Orphan. (l. to r.) Phil, John, Nam Sung Keun, Mr. Pak (superintendent), and lady interpreter. Picture taken by John, with delayed snap.

VISIT TO PANMUNJOM, KOREA

Ride the bus two hours in a downpour. Cross Freedom Bridge. Wind along narrow roads in the 4-mile-wide DMZ. No pictures allowed—NO PICTURES! Eat lunch in the U.S. military canteen at the Advanced Camp. Hear the artillery shells explode in the distance—target practice? View a slide-presentation-review of the history of Panmunjom. Travel to Panmunjom itself. Under the protective eye of American M.P.'s, enter the barracks where the cease-fire truce was actually signed. Outside, observe the North Korean (Communist) guards watch the group's movements through high-powered binoculars beside mounted machine guns. Pictures allowed here. Ride to another vantage point to see the Bridge of No Return, which separates North and South Korea yet today. Pass by North Korean guard houses on the way back to camp. Leave the M.P.'s, secure clearance to cross back over Freedom Bridge, and head southward to Seoul again. ALL OF THESE EXPERIENCES ARE A PART OF VISITING HISTORIC PANMUNJOM.

THRILL OF SEEING NAM SUNG KEUN

The "frosting on the cake" for John and me on thi trip was meeting Nam Sung Keun, the 12-year-ol Korean orphan boy whom we have sponsored throug Compassion, Inc. for many years.

Through previous arrangement with Compassion office in Seoul, Sung Keun was brought to our hot by his orphanage superintendent, Mr. Pak, and an inte preter. It was our privilege to have these special friend as our guests in the hotel dining room one evening.

Although communication was not at its best with ou shy "adopted son," we treasure highly the red-laqu candy dish, inlaid with mother-of-pearl, in our livin room which he brought us. And his letters and picture will have much more meaning in the future—especiall the hand-drawn Christmas card recently received.

Friendships are enriched when there is opportunit to smile at each other, to eat together, to pray togethe to exchange gifts, and to touch. We thanked God fo bringing us together.

That night was Sung Keun's first time to ride on a escalator and in an elevator. What gives you a thrill?

PRAYER MEETING AT 4:30 A.M.

Yes, that's correct. We attended a prayer meeting a 4:30 a.m. Not a special prayer meeting. Just an ordinar prayer meeting, for the Korean Christian churches hav such gatherings every morning—just as soon as the can get to the church after the 4:00 a.m. curfew is lifte

There were about 50 people present at the church w attended. The service included individual prayer, sin ing, brief comments, and simultaneous prayer.

LARGEST PRESBYTERIAN CHURCH

On the way back to the hotel, following the earl morning prayer service, we stopped to visit the large Presbyterian church in the world. With 14,000 member they have three services each Sunday morning wit 2,500 attending each. The worst traffic jam in Seoul, w were told.

The congregation includes many who have com south from their former homes in North Korea.

(Next—Leper Colony and Children's Orphanage)

St. Petersburg, Florida

JDL PICKETING OF N.Y. JEWISH MISSION SEEN AS NEW ATTACK ON EVANGELICALS

New York (EP) — A February 1 picketing of the American Board of Missions to the Jews and the broken nose of a Hebrew Christian who witnessed to the picketers signals a new attack by Jews on evangelical Christians, according to Moishe Rosen, head of Jews for Jesus in Madera, Calif.

Some 12 picketing members of the Jewish Defense League gathered outside the mission headquarters on 42nd Street and were met by several mission workers with tracts and a gospel witness. The mission personnel had to call police when the demonstrators went inside the headquarters. They took a painting of an elderly Jewish man blowing the shofar and were outside again when the police arrived. Mogens Mogensen, a worker at the mission who had painted the picture, went outside to continue witnessing to the demonstrators.

"If you're such a good Christian," one of the JDL demonstrators challenged him, "why don't you give me your coat? That's what Christ said to do!"

The Rev. Mr. Mogensen immediately took off his coat and handed it to the man. Another picketer became so enraged by the act that he hit Mogensen with his fist, knocking him to the street and breaking his nose.

A telephoned bomb threat at 5:22 p.m. cleared the building and the loud voices of the young men and women dissenting against the **meshumid** ("traitors") were still by sundown. They left with Mogensen's painting and coat.

"Hebrew Christians can expect more of this sort of thing," Rosen told EP News Service, "because there is growing reaction in Jewish circles against evangelistic efforts by Christians toward the Jews." He said he has collected 45 different articles against Key 73 and has received repeated threats warning him not to speak.

"The League claims to be non-violent," Rosen said, "but applications for membership offer marksmanship training if desired."

He warned that Jews will continue to react against evangelistic outreach on four levels:

1. Through Jewish organizations which are well funded and staffed. They plant stories in periodicals in favor of their viewpoint and also publish material such as the Glockenstadt Report which "proves" that if a person is a pietistic Christian (that is, one believing that Jesus is the only way to salvation), then they are anti-semitic.

2. Through rabbinical councils located in all large cities. These councils are pressing for education of young Jews and are militantly against campus Christian organizations.

3. Through the activities of Jewish youth organizations such as the Jewish Defense League.

4. Through violence of inflamed Jewish militants who are looking for confrontations and may act rashly and unpredictably.

Rosen said Christians will be forced to rethink their own Christianity. "We've gone overseas to export all forms of civilization and can point to great progress in underdeveloped countries," he said. "But how will we approach a Jewish neighbor who is highly sophisticated? We simply cannot talk down to that person but will have to face the issue squarely: All we have to give is Christ. That's the only way a sophisticated Christian can approach an even more sophisticated Jewish person."

Rosen charged that the insinuations of popular Rabbi Marc Tannenbaum, director of interreligious affairs for the American Jewish Committee, that Rosen is not quite a Jew and not quite a Christian, threatens to cut off support for his work. "The rabbi is in error," Rosen said. "There is nothing to substantiate his charges. I have tried repeatedly to see him, but he will not allow it. I have stated often that Jesus is very God of very God, and very man of very man."

He said Jews generate a lot of sponsor pressure whenever Jews for Jesus groups appears in the media, adversely effecting the Christian agency. He said there are thousands of new Jewish converts to Jesus who have been alienated from their establishment and are ripe for conversion.

Charles Eisenberg, a resident minister at the New York headquarters of the American Board of Missions to the Jews, graciously acknowledged the right of dissenters to make their point. "I just wish they would listen to us also," he said, convinced that a study of the Bible leads a searching Jew to Jesus Christ.

CALLING OUR CONTINENT TO CHRIST

Key 73

OUTREACH '73

National BYC Financial Budget

National BCE Admin. Expenses		$3,000.00
National BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, & Stockton, CA; Papago Park and Tucson, AZ; and Cheyenne, WY)	600.00	
For 1974 Summer Crusader Program	2,000.00	
National BYC Council Travel Expenses (73-74)		700.00
Special Programs		200.00
Project Promotion		50.00
TOTAL		$7,950.00

TWO SCREEN PROJECT PROMO

Have you been wanting to break into multi-media? Now is your chance. In addition to the one-screen, 36-slide presentation of the project/budget which was offered earlier, we have produced a two-screen program. Both shows use the same narration and some of the same slides. However, the two-screen presentation gives the added dimension of double emphasis. All you need to show the two screen program is two slide projectors, two screens, and a tape recorder.

Reserve either the one-screen or two-screen program today! And remember, both programs are **free**.

Project—Worship Center For Brethren Care

Brethren Care, the new retirement-nursing car facility in Ashland, sponsored by the Benevolent Board opened its doors during the summer of 1972. Many o you had an opportunity to tour this facility during th BYC Convention in August.

Many activities are planned for and by the 40 peopl who now make Brethren Care their home. Amon these are a Wednesday evening prayer service and dis cussion time and a Sunday morning worship servic These activities are conducted in the cafeteria-receivin lounge area at present, since Brethren Care has n chapel. To enhance a worshipful atmosphere, plan call for the purchase of a portable worship center. Th center would consist of a basic altar unit with suc elements as a cross, Bible, etc. Storage space would b available in the unit for these elements. Thus whe worship activities are not taking place, the unit woul fold into an attractive piece of furniture for the loung area.

For more information on Brethren Care, see th January 13, 1973, issue of the **Evangelist**, page 14. An continue to work toward your goal for the Augu Ingathering.

MIAMI VALLEY CHALLENGE—$2,00

At a recent Miami Valley (Ohio) District BYC Rall each of the six churches represented was asked ho much they were planning to raise toward the Augu Ingathering for the 1972-73 National BYC Financi Budget. When the figures were tallied, it was discovere that as a district they had set $1750.00 as their go toward the $7950.00 budget. After consultation with th church that was absent from that rally, District Pres dent Jeff Denius of New Lebanon offered $2000.00 as challenge to other districts.

If Miami Valley does raise $2000.00, they will co tribute 25% of the national goal. This would be r markable since they have only **seven** churches acti in BYC!

Has your district polled its constituency and set goal for the Ingathering? Would you also like to iss a challenge? If so, write the BCE office, and mal your challenge known to other districts.

Please reserve OUTREACH '73, the promotional slide set for the 1972-73 National BYC Financial Budget, for us on one of the following dates:

_____ First Choice _____ Second Choice

_____ Third Choice

We would like the (check one) _____ one-screen _____two-screen program with the taped narration on (check one) _____ cassette _____5-inch reel-to-reel.

Name _____

Address _____

_____

Church or District _____

What's It Like To Spend Three Hours In A Fall-Out Shelter?

by Rev. Fred Finks

Ask any of the 34 Youth who were shut up in 4x8 oms, which were sealed off from outside light and mmunication. This was just one of the many Simution Games which helped Youth experience unusual perience which they normally do not experience.

On Friday evening, January 26, the Youth from Wind g Waters, Jefferson and First Brethren Churches in lkhart met at Camp Shipshewana to begin an unforettable weekend experience. The retreat was a first its kind for the Brethren Churches involving Simution Gaming. Most of our Youth are of the Middle ass Structure of American Society. But during the etreat, they faced situations of Lower Class Americans.

To begin with, on Friday evening, each one of us was aced in a Ghetto environment. We were no longer rselves—we became real-life people who must fight d claw to make a living. Some of us were middleed women, separated from our husbands, mothers of children, with an 8th grade education. Others were ung boys with nothing to do but get into trouble. We perienced how it was easier to live on welfare than spend our time in work or school. And it was even our advantage. We made more on welfare than if had worked. It was hard to get jobs, easy to go to l. Some of our reactions: "I felt defeated."—"No atter what I did, I couldn't get ahead."—I felt istrated."

Saturday brought more realistic living situations. e had to give up our belongings with no promise of turn, in order to play "Credit and Debt." We were ced to borrow from a "Loan-Shark" or pawn our ongings to an unfair "Pawnbroker." We continued to deeper and deeper in debt with no hope of even aking even.

Others played the roles of Policemen, Storekeepers, eachers, Welfare Workers and Under-priviledged merican Citizens who were just trying to seek out an stance.

Then came RALPH. Eight people sealed in a m for 3 hours because of a complete annihilaon of the world. The rooms were simulated as f-out shelters. There was food, water and a reder which kept them in touch with a computer ned Ralph. The people in the fall-out shelters were all that remained of the human race. It was up to them to construct a new society. You wouldn't have believed some of the results. At one point, the life-support system began failing. Each group was to send one person out, in order to keep the others alive. One group began deciding who it was that must meet his death in the outside "Radiation." "He must be a Christian, so we know he will go to Heaven." Then there developed in that room the sharing of the Gospel—one boy received Christ as a result of that and some other experiences. In another group, they refused to send anyone out. They had decided their new society would be based on love for one another. They reasoned "If we send someone out, we are already destroying what we want to accomplish." They decided to die together. I tell you, it was unbelievable!

Saturday evening brought rap sessions where each shared his faith.

Sunday drew us even closer together through the participation of the Bread and Cup, identifying ourselves with Christ and offering one another a piece of Christ.

How did it end? We hope it didn't. We hope it was only a beginning. We formed a football huddle, called our signals: "Thank You God"—"Jesus is here"—"Thank You for each other." And then, in utter joy, we shouted our game plan: "Give me a J—Give me an E—Give me an S— Give me a U—Give me an S—What have you got"—"JESUS!" And we had!

We credit the success to Rev. Jim Geaslen, who was our retreat leader and organizer of the Simulation Games. We enjoyed so much Jim's willingness to come. If your Youth are in a slump—maybe he can force you to look within. Did you ever have to go to the bottom before you could reach the top? Contact Jim at 84 Samaritan Avenue, Ashland, Ohio 44805.

AUDIO-VISUAL DEPT.
EASTER ITEMS

With Easter just six weeks away, now is the time to order audio-visual aids to supplement your work. Consult the "SEASONAL: Easter" section of the AUDIO-VISUAL GUIDE for a listing of all items related to Easter themes.

It is important that SEASONAL items be ordered as early as possible. Also list at least three choices.

NOTE: Items numbered FS-B569 through FS-B574 have been reserved and are unavailable for pre-Easter use.

news ... from the Brethren

Memorials

KERR

William Kerr died Sunday, January 7, 1973 as a result of an automobile accident. Mr. Kerr was born December 14, 1952 in Bryan, Ohio, the son of Kenneth and Evelyn Kerr.

Surviving in addition to the parents are 3 brothers, Kenneth Kerr, Jr. of Los Angeles, Calif., Thomas and Michael Kerr, both of Bryan, one sister, Karen (Kerr) Babb, the maternal grandparents, Mr. and Mrs. Prather Hitt, three nephews and one niece.

Bill was a member of the Bryan First Brethren Church where he often assisted in Junior Church services. He attended Shipshewana Camp, Indiana District Conference and General Conference on many occasions.

Memorial services were conducted by his pastor, Rev. M. W. Dodds. Interment was at Fountain Grove Cemetery in Bryan, Ohio.

DERR

Mrs. Mattie Derr passed away October 14, 1972. She had been a member of the Cerro Gordo Brethren Church for many years. She and her husband observed their 62nd wedding anniversary August 10, 1972. She is survived by her husband, Charles, three sons and one daughter.

Funeral services were conducted in the Cerro Gordo Brethren Church with her pastor the Reverend William Livingston. Interment was in the Cerro Gordo Cemetery.

* * *

MARTIN

Mr. Henry Martin went to be with the Lord December 15, 1972. He was a faithful member of the First Brethren Church of Hagerstown, Maryland where he served on the trustee and deacon boards. Mr. Martin was a retired employee of Potomac Edison. Services were conducted at the church by his pastor, John B. Mills.

* * *

SHAVER

Funeral services for Owen Meredith Shaver were held October 27, 1972 in the Maurertown Brethren Church with his pastor, Doc Shank, officiating.

Mr. Shaver died unexpectedly although he had been ill from time to time. He was an electrical contractor and a member of the Maurertown Brethren Church. He was also a member of the Men's Sunday School Class and was a trustee of the church for over 35 years.

GREER

Funeral services for Mrs. Mozel Greer, wife of Charles Greer, Twelve Mile, Indiana, was held December 30 at the McCain Count Chapel. Rev. Clarence Kindley, pa tor of Corinth Brethren Churc was in charge of the Services.

Mrs. Greer was a member Corinth Brethren Church where sl had been active in the work of tl church and the W.M.S. for ma years. Mr. and Mrs. Greer will remembered by several people residents of Allen Hall at Ashla College several years ago whe they worked for the College.

Survivors include the husbar Charles, stepchildren and grar children and a host of friends.

Mrs. Phyllis Wre
Cor. Sec'y., Corin
Brethren Church

* * *

SHOEMAKER

Rebecca E. Shoemaker, 78, we to be with her Lord on January 1973. Mrs. Shoemaker, formerly Denver, Indiana, was a resident The Brethren's Home in Flora, In ana for the last year and a half.

Born in Miami County, Decemb 29, 1894, she was the daughter Ira and Ida (Maus) Eikenberry. April 26, 1924, she was married LaFayette Shoemaker who prec ed her in death October 1, 1965.

Surviving are two children, M Richard (Rosida) Reed of Galv tion, Indiana and Herman R. Sh maker, Crete, Illinois, eight gra children and one great grandchi

Funeral services were conduc by Rev. George Hapner and Aus Gable on January 21 at the Den Church of the Brethren. Interm was in Greenlawn Cemetery Mexico, Indiana.

Weddings

JOHNSON-KIRACOFE

Deborah Johnson and Larry Kira-
fe were united in marriage on
riday, January 12, 1973 in the
rst Brethren Church of Gratis,
hio. Mrs. Kiracofe is the daughter
Mr. and Mrs. Nelson Johnson
nd Mr. Kiracofe is the son of Mr.
nd Mrs. James Kiracofe. All are
embers of the church. They will
living in Rudyard, Michigan,
here Mr. Kiracofe is with the U.S.
ir Force.

* * *

KIRACOFE-SELLERS

Diana Kiracofe and Frank Sellers
ere united in marriage on Satur-
ay, January 25, 1973 in the First
ethren Church of Gratis, Ohio.
rs. Sellers is the daughter of Mr.
nd Mrs. James Kiracofe and Mr.
ellers is the son of Samuel Sellers
Knoxville, Tenn. They will be
ving near Wright Patterson AFB
here Mr. Sellers is with the U.S.
ir Force.

* * *

BAUSERMAN-STULTZ

On Sunday afternoon, November
, 1972, the Cedar Creek Christian
hurch at Zepp, Virginia, was the
tting of the wedding of Miss Ruth
nn Bauserman and Stephen Dale
ultz. The groom's pastor, Doc
ank, of Maurertown Brethren
hurch, officiated at the double-ring
remony.

Goldenaires

Mr. and Mrs. George Spielman celebrated their 60th Wedding Anniversary on Monday, January 8, 1973. They are members of the First Brethren Church of Hagerstown, Maryland.

* * *

Mr. and Mrs. Omer Rodkey of Kokomo, Indiana observed their 63rd Wedding Anniversary on February 12, 1973. Both Mr. and Mrs. Rodkey are members of the Burlington Brethren Church.

* * *

Mr. and Mrs. Clarence Swihart observed their 63rd Wedding Anniversary on December 18, 1972. They are members of the First Brethren Church of Sarasota, Florida.

* * *

Mr. and Mrs. Frank Plaugher celebrated their 57th Wedding Anniversary on December 19, 1972. They are members of the First Brethren Church of Sarasota, Florida.

There was a new musical note born on December 27, 1972. Aaron David is a new soloist at the home of Rex and Bobbi McConahay of Ashland, Ohio. Our congratulations to the proud parents. Rex is a student at the Ashland Theological Seminary.

* * *

Daughter, Michelle Susan was born January 30, 1973 to Rev. & Mrs. Mike Hurd. Rev. Hurd is the pastor of the First Brethren Church of Roanoke, Indiana.

COMING EVANGELISTIC SERVICES

March 18-23

Fairless Hills-Levittown
Pastor: Rev. James Donahoo
Evangelist: Dr. J. D. Hamel of Sarasota, Florida

* * *

March 25 - April 1

North Manchester, Indiana
Pastor: Rev. Woodrow Immel
Evangelist: Dr. J. D. Hamel of Sarasota, Florida

* * *

March 11-18

Hagerstown, Maryland
Pastor: Rev. John Mills
Evangelist: Dr. Harold Barnett of Lost Creek, Kentucky

Burlington, Ind. — The Burlington Brethren Church will be having their Missionary Conference March 17 and 18, 1973. The Rev. Kenneth Solomon will be the speaker at the conference.

Donna Shirar
Cor. Sec'y.

MEMBERSHIP GROWTH

St. Petersburg, Florida—
1 by letter
1 by affirmation

Ashland, Ohio—
1 by letter

Canton, Ohio—
4 by Baptism

Sarasota, Florida—
9 by Baptism

CHURCH NEWS

ARDMORE, INDIANA

The First Brethren Church of Ardmore served as the locale of the installation service of Rev. Brian H. Moore as pastor of the church on the afternoon of January 7, 1973.

Rev. Moore is a graduate of the Eastern Mennonite College where he received his B.A. degree. He took his Seminary training at the Ashland Theological Seminary.

After graduating from the Seminary and receiving his B.D. degree he served as pastor of the Brethren Churches in Glenford, Ohio; Pittsburgh, Pennsylvania and recently at Derby, Kansas.

While at Derby, Kansas he served as Moderator of the Midwest District Conference of the Brethren Church. He recently presented a paper on THE NEW TESTAMENT RELATIONSHIP OF BAPTISM TO THE PURPOSE OF THE CHURCH.

(l. to r.) Rev. J. Milton Bowman, Rev. Brian Moore and Rev. Claude Stogsdill.

Rev. J. Milton Bowman, of Lansing, Michigan gav the invocation and the inspirational message "The Ca To Preach" using the Scripture text taken fro I Corinthians 2:1-10 as the basis for his message.

Rev. Claude Stogsdill, pastor of the Brethren Churc in Warsaw, Indiana presented the charge to both Re Moore and the congregation. June Brown led the co gregation in hymn singing and Lena Sanders rendere a vocal solo, "Amazing Grace."

A carry-in dinner was served and Rev. and Mr Moore and family were welcomed to Ardmore wi a food shower which was presented by the Ardmo Brethren congregation.

MUNCIE, INDIANA

Rev. W. St. Clair Benshoff assumed the duties of the pastorate at the First Brethren Church in Muncie, Indiana January 7, 1973. Rev. Benshoff is a former Editor of Publications for The Brethren Publishing Company having served in that capacity approximatel 10½ years. During this period he also served as Past of the Brethren Church in Williamstown, Ohio. He h also served pastorates in Milledgeville, Illinois; Vin Pennsylvania; Meyersdale, Pennsylvania; Hagerstow Maryland and Nappanee, Indiana.

He is past moderator of the Indiana District Co ference of Brethren Churches, a member of t Ministerial and Congregational Relations Board and T Board of Christian Education of the Indiana District.

He has also served as Moderator of the Gener Conference of The Brethren Church; nine years as member of the Missionary Board, his last three president of the board; a trustee of Ashland Colleg member of the Youth Board; chairman of the Gener Conference music committee; and as a member of t Conference Executive Committee.

Rev. Benshoff and Mrs. Benshoff, the former Pauli Weaver of Waynesboro, Pennsylvania are the paren of three sons, James, John and David, all of Ashlan Ohio.

Many of the Brethren have enjoyed immensly t favorite pastime of Rev. and Mrs. Benshoff, the co bination of Rev. Benshoff at the organ and M Benshoff at the piano as a duet.

An attendance drive contest has been organized b tween two teams designated as the red and blue side The goal to be met has been set for an attendance 125 to be present on Easter Sunday.

Milledgeville, Illinois

The congregation of the Milledgeville Brethren hurch recently held a service of consecration for their astor, Rev. James R. Black.

A genuine leading to recognize Rev. Black publicly r his ability to utilize his talents as an Evangelist ompted the congregation and their Deacon Board to range this impressive service.

This unprecedented public recognition in this local ngregation of a special gift resulted in a real blessing both pastor and congregation.

Mission Pastor of the Derby, Kansas, Brethren hurch, (now Rev. Brian Moore, pastor of the Ardmore, diana Brethren Church) was guest speaker on this casion and presented a most inspirational message. ev. Paul Steiner, pastor of the Lanark, Illinois, rethren Church and Rev. James Rowsey of Forreston, linois, representatives of the District Ministerial xamining and District Evangelist Boards participated the service and continued to demonstrate the very ne spiritual leadership that has been keenly evident the Central District.

To further complement this action, the Milledgeville hurch has expressed its willingness to free its pastor r additional time during KEY 73 to carry the Good ews of the gospel to other church communities.

Rev. Black's unusual devotion to evangelism in deal- g with lost souls is very much appreciated by those ho know him and serve with him.

Submitted by
Harlan Hollewell

January 21-28 the dedicated and dynamic evangelistic eacher Rev. James Black, pastor of the Milledgeville, linois Brethren Church, held a Revival in the Sarasota irst Brethren Church in Florida beginning its Key 73 vangelistic emphasis. The spiritual results of the vival were 12 first time decisions; the first Sunday orning 42 came to the altar to pray for a friend or a lative to accept Christ during the week; 12 came for- ard for full-time Christian service; and on the closing ght over 100 came forward to make a commitment Christ to be a soul winner.

The average evening attendance for the campaign as 164 with the first Sunday morning attendance 486 d the last Sunday morning 538. The closing Sunday ternoon of the revival six adults were baptized in the autiful outdoor baptistry in the memorial garden. utstanding singing was inspired by song leader Mrs. ugene Robbins, organist Curtis Stauffer, and pianist ebbie Sansing on our new Baldwin Grand Piano.

During the week the evangelist was involved in a lling program among the lost and prospective mem- rs with Associate pastor Rev. Bill Ross and Pastor D. Hamel. His ministry involved extra calling in the adenton city area where we have almost 50 members the Sarasota First Brethren Church and where we uld establish another Brethren Church. His ministry so involved calling in the county jail, the hospital, and eaking at the Women's Morning Bible Coffee Hour, e Men's 6 a.m. Saturday Prayer Breakfast and the

Brethren Youth Coke Party following the Friday evening service.

Rev. James Black is one of the finest evangelists I have worked with in the years of my ministry. His messages were intended to edify and build up the body of Christ, to prepare the saints for service and soul-winning, and above all to win souls. I highly recommend Rev. James Black as a national evangelist in the Brethren denomination and assure you that he will give people a hunger for old-fashioned revival preaching and will leave revival results through his Holy Spirit anointed ministry of evangelism. Evangelist James Black has the rare ability of making the Word of God live as he relates it from the Holy Scriptures.

Rev. Black is a graduate of Ashland College. He attended Ashland Theological Seminary and pursued studies at the Cornus Hill Bible College and the Akron Bible Institute in Ohio. He has served the Trinity and Bethel E.U.B. Churches in Ashland, Ohio; the Firestone Park Brethren Church in Akron; the Waterloo, Iowa Brethren; and, at present, the Milledgeville, Ill. Brethren Church since Feb. 1970.

The Sarasota First Brethren Church and the denomination is certainly indebted to Evangelist Black for the work which he is doing for Christ in these challenging days of evangelism. What a time for Revival! Truly we are living in the last days! In the words of Chas. G. Finney, "A revival is neither a miracle nor an accident. It is the inevitable result of God's people meeting God's conditions." This was done by the Sarasota Brethren through prayer, community bus census, witness, and personal visitation. These are great days for Revival and every Brethren Church is urged to make these days of "agressive evangelism" for Christ. People today are willing to listen! Thank God for Revival!

—Elder J. D. Hamel, Pastor
Sarasota First Brethren Church

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

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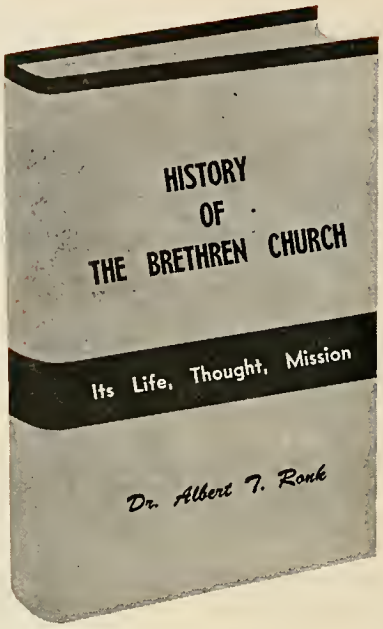
by Dr. Albert T. Ronk



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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

YOU CAN HELP!

Brethren Care of Ashland, Ohio—The Brethren Church's newest retirement and nursing center—can use your help!

We would encourage donations from groups or individuals of the following items:

Powders - face & body
Hand & body lotion
Toothpaste
Toothbrushes
Deodorants
Small boxes of Kleenex
Polident tablets
Shampoo
Safety pins
Stationery supplies
Pens & pencils
Greeting cards (all kinds; particularly special holidays)
Small bottles of liquid soap
Ladies' hair nets, especially gray
Shoestrings - black & brown
Orafix (or similar product)
Men's shaving cream
Men's socks

Residents use these items regularly and will appreci receiving them at the Center.

If you can aid us in this phase of our benevolent wo send items to:

BRETHREN CARE
2000 Center Street
Ashland, Ohio 44805

By the Way

THE TRUTH OF THE MATTER IS . . .

We have just passed through the month of February n our journey through life, and we also celebrated ıe anniversay of the birth of the 'Father of our ɔuntry'. It may not have been observed on the day esignated as had been the practice in the past many, ıany years, but somehow or another, they did manage ɔ squeeze it into the proper month.

Referring to the first president, we are reminded of ıe incident in which a rather young lad was caught elling a lie and was severely scolded by his mother. n an effort to defend his actions he asked his mother, Mother, did you ever tell a lie?" She admitted that she ad. The boy then asked, "Did Dad ever tell a lie?" The ıother replied, "Well, I've known him to tell a story ow and then since I've known him."

Still not satisfied with these answers, he went on to sk, "How about Grandpa and Grandma, did they ever e?" The mother again replied promptly, "Well son, ıey too are human, perhaps they did."

The young boy then said, "You know Mom, It must e pretty lonesome up in Heaven with only God and eorge Washington there."

Of course, the young fellow's theology may have been bit warped, but under the circumstances we have to dmit his instinct was rather correct. It does seem that lling the truth is becoming more difficult in many reas of our modern society.

Approximately ten years ago a survey was conducted a large city through the assistance of lie detectors. ut of 25,000 experiments using people from various alks of life, not one completely truthful person was und. By these standards then, the search by Diogenes r a completely honest man may still be going on.

We seem to emphasize murder and adultery as the mmandments broken more than the others. Yet, this atter of truth or untruth has a very heavy bearing on other commandment, that of false witness against e's neighbor.

Medical science has made great strides in the matter speech defects and therapy. Electronics have also ntributed greatly to this end. Yet, in the matter of ıat ultimately results from speech only the heart can termine.

We have often heard the phrase used more by the nerican Indian, "Him speak with forked tongue." ın has been endowed with a marvelous organ that n be used to speak blessings and also curses. The art determines which.

The power of speech was used by Alexander Mack and by Martin Luther to inspire their listeners. This same power of speech was used by Hitler and Mussolini to delude them.

The question may be brought up pertaining to jury trials. Is it to be determined who is telling the truth or who is telling a lie? Two witnesses may be called and given the oath to tell the truth, yet upon being questioned, two completely contradictory versions of a particular segment of the case in hand are given.

Perhaps everyone is agreed on the importance of telling the truth. What about the half-truth or better known as the little white-lie? An incident is recalled about a railroad crossing watchman called into court in a case of negligence which caused an accident between a train and an automobile.

Upon being questioned by the plaintiff's attorney, the watchman emphatically answered that he was out on the crossing waving his lantern. No amount of badgering of cross-examination could change his story. The railroad won the suit. After the trial the attorney for the railroad said to the watchman, "Man, you are to be congratulated. I never saw a man stick by your convictions like you did, and that is what won the case for us." The watchman answered, "Well, I'm glad to hear that, because for a few minutes there I was scared to death that the other lawyer was going to ask me if my lantern was lit."

A certain land owner sues the state for what he considers a fair price for his property that is to be utilized in the building of a super highway. He and his attorney produce documents and evidence of the great value of the property. The attorney for the government in turn produces copies of this man's income tax return claiming that he has lost money on this property for years. What was it the Indians used to say?

Let's look at an untruth for what it really is—The truth of the matter is that it is not a prevarication, not an innocent little white lie, not being a bit loose with the truth. It is an indication that there is something wrong with a large portion of our society. It indicates a lack of respect for one of God's commandments and in turn a lack of brotherly love for one's fellow man.

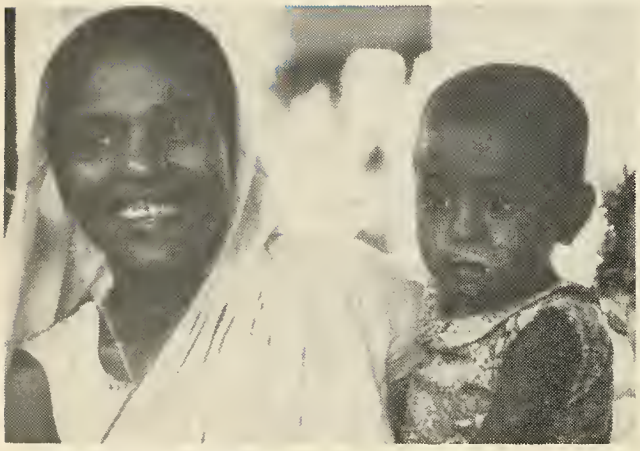
Most important, it involves the misuse of one of man's most blessed and useful instruments, the power of speech. This misuse results from a heart that is not altogether in harmony with God's orchestration. (G.S.)

The Brethren Church has contributed

TOWARD PERSONAL DIGNITY and FAITH for MONTAGNARDS—in Vietnam

by Lillian H. Graffa

Mrs. Lillian H. Graffam is wife of Dr. Everett S. Graffam, executive vice president of the World Relief Commission. For the sake of Christ, WRC is serving needy humanity in Vietnam, Korea, Bangladesh, India, Chile, Cambodia, Laos, Thailand, Iran, Hong Kong and Zaire.



One of 5,000 Bengali children being cared for in an "under-fire" clinic where a child is kept for about two weeks, given medical care and started on a good nutritional program.

As he sat on his haunches, he stared contentedly into the river tumbling between the tree-lined banks. The familiar heavy scent of wood smoke from the longhouse fire tinged the mountain air, making him lick his lips in anticipation of the evening meal of rice and fish. The cool humidity pleasantly moistened his bronze skin and he lingered on the river bank, feeling—more than consciously thinking—"This is a good life!"

Indeed, their ancient mode of life was quite satisfactory to the Montagnards (MOHN-tan-YARS) who lived on the mountain spine of Vietnam. It was a good life until the Vietcong stole into their villages at night, killed the tribal officials, kidnapped the sons to fight on their side, and stole the food supplies.

It was a good life before the Saigon government had to force the Montagnards out of their beloved hills because the war had spread to their district.

While the war has disrupted all family life in Vietna it has probably most seriously dislocated the hills trib an ethnic minority. More than a million of these peo have had to leave their homes, their gardens, th animals, and their whole way of life. The governme has relocated them in camps on the fringes of populat areas where unfortunately they have not been accept by the ethnic Vietnamese.

They are completely destitute, bringing with th only what they can carry. Mostly they have had to wa to the new location, sometimes as far as ninety mil

Life is so different, and at first all of it is miserab unless someone besides the government helps them w clothing, blankets, food and medical care, and unl they are given an opportunity to learn new farmi methods and vocation skills and have hope of becomi self-supporting.

Fortunately, there are those who do care about the mostly evangelical Christians, both national and forei representing many organizations working among va ous tribes. **One concerned group is the World Rel Commission, overseas relief arm of the National As ciation of Evangelicals, which has served in Vietn since 1961.**

Solicitude for the mountain people started 43 ye ago, however, with the Rev. and Mrs. Herbert Jacks Christian and Missionary Alliance missionaries. J. Jackson saw some short bronze men wearing only lo cloths in Dalat City and learned they were of the Ko (Ko-HAW) Tribe. He thought they had noble faces a became intrigued by these mountain men.

When he learned that the French considered th simple slaves, suitable only for enforced road buildi he and his wife asked to be transferred from the Mek Delta to Dalat in the central highlands, so they co reach these aborigines with the gospel. **So success has this work become that now there is a thriving ev gelical center with a church, Bible institute, vocatio school and clinic.** About 100,000 Koho surround center.

Buildings at the Vocational Training Center in Dalat, Vietnam.

One of WRC's most recent big projects has been help-ıg finance the large Tribes Vocational Training Center ıd the continuing program. Erecting the building was ırt of the student training. The Rev. Wesley Sche-ınder, C & MA missionary superintended the building f the school and dorms. (Phil and John Lersch met ev. and Mrs. Schelander in Saigon on their S.E. Asia 'orld Relief tour last year.)

Students are being trained as skilled carpenters, echanics, tailors, shop owners, electricians, sheet-etal workers, masons, typists and home economists. But they receive much more than vocational training. r. Schelander's vision included "education given in an ıvironment conductive to building leadership qualities, respect for work and an unselfishness for helping hers."

They will dig wells, build fences, erect community ıildings in surrounding villages. And then on Sundays ıd evenings the Christian students will go back with an evangelistic witness. "I believe this is the best way to depict Christ as God's answer for the needs of the whole man—body, soul, and spirit," is Mr. Schelander's opinion. WRC concurs with this viewpoint.

Helping the Montagnards is a way of doing God's work by building up people, as urged by the apostle Paul when he wrote the Thessalonians to "therefore encourage one another and build one another up" (I Thess. 5:11).

Concerned evangelicals stand alongside these displaced hills tribes people who sometimes live on the very edge of survival, and help to establish them in a new life with personal dignity, and often in a new faith. This is "Humanitarian Concern . . . with a Plus!" (one of WRC's slogans).

(Note: Those Brethren Churches and individuals contributing to the World Relief Offering have a part in all this good work being done by the World Relief Commission.)

Photo by: Juspao
Saigon, Vietnam

Koho Vocational Training Center Chorus at Dalat, Vietnam.

A Question From The
Brethren World Relief Committee:
IS THIS YOUR WAY OF EXPRESSING THANKS?

(1) I thank Thee, Lord, for strength of arm
To win my bread,
And that, beyond my need, is meat
For friend unfed:
I thank Thee much for bread to live;
I thank Thee more for bread to give.

(2) I thank Thee, Lord, for snug-thatched roof
In cold and storm,
And that, beyond my need, is room
For friend forlorn:
I thank Thee much for place to rest,
But more for shelter for my guest.

(3) I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load:
Thy love to me I ill could spare,
Yet dearer is Thy love I share. Amen.

by Robert Davis
Page 375—"The Brethren Hymnal"

WORLD RELIEF COMMISSION EXPANDS HELP TO VIETNAMESE

Main ward, 70 beds, of the Hoa Khanh Children's Hospital in Vietnam, where 26,000 children were cared for in 1972.

News Release—February 4, 1973

In view of the cease fire, the World Relief Commission which has served in Vietnam since 1961 will increase its assistance to the Vietnamese.

The first recovery task is to relocate and resettle war victims and refugees who fled from Quang Tri Province to camps around WRC's Hoa Khanh Children's Hospital, near DaNang. **(Note: This Children's Hospital was visited by Phil and John Lersch in April, 1972.)** Food-for-work redevelopment and land reclamation projects will be conducted widely through Region I, using U.S. "foods-for-peace" as wages.

Christian Youth Social Service, WRC's Vietnamese counterpart agency, which has been caring for refugees in Hoa Khanh, will continue to fulfill the Commission' dual purpose of bringing physical help and spiritua hope.

As a further aid to recovery, the South Vietnames Government has granted WRC $40,000 for use in pilot project of expanded community development i Tuyen Duc Province among the Koho Montagnards.

(Note: Our Brethren support of WRC, particularl through this continuing ministry in Vietnam, is a mea ingful way of expressing thanks to God that peace i coming there. Not only thanks that fighting has stoppe for Americans, but, more importantly, thanks that w Christians now have an opportunity to help rebuild.)

EVERY WORLD RELIEF DOLLAR STRETCHED TO THE MAXIMUM USE

$300 will help rebuild a home, school, church or clinic in Bangladesh or Nicaragua.
$200 will help operate an ambulance, out-patient clinic, or x-ray lab for three months.
$100 will send an abundant supply of food, clothing, vitamins and medicines.
$ 25 will provide medical care for a child in the Children's hospital for a month.
$ 15 will provide for a child in a day care nursery for a month.
$ 10 will provide 3 full bed-size woolen blankets.
$ 5 will ship 1,500 pounds of food overseas.

You have helped these

BLIND AND CRIPPLED CHILDREN IN KOREA

With Your World Relief Giving and Prayers

Crippled Children's Home
Pusan, Korea

Photo by: Jerry E. Sandoz
Seoul, Korea

Crippled Children's Home
Pusan, Korea

Photo by: Jerry E. Sandoz
Seoul, Korea

Chun Sung Won Crippled
Children's Home in Korea

School for the Blind
Pusan, Korea

There Are Yet More Awaiting Our Love

WORLD RELIEF SEWING IDEAS FOR SISTERHOOD GIRLS

SEWING FOR WORLD RELIEF is a worthwhile project—not just for adult women, but also for "young ladies."

Regardless of ability, there are many needed articles to work on.

Younger girls could sew simple items:

—Bibs or neck aprons for the elderly
—Lap robes
—Quilts

Older girls could attempt:

—Little dresses
—Layettes

All of these items of clothing would be welcomed at the World Relief Sewing Display next August at General Conference (Ashland, Ohio).

For further information and detailed instructions, contact:

Mrs. Duane Dickson
R.R. 3, Box 161
Wabash, Indiana 46992

If your Sisterhood group, or you individually, is willing to follow through on this suggestion, it will make someone else happier (as well as warmer). Write for information so you can SERVE BY SEWING—and enjoy yourself in the process.

BANGLADESH: 7-Ton Truck Used As Ambulance Boy's Sight Saved

Mr. Fred Gregory, World Relief Commission's Director for Bangladesh, reports that WRC's 7-ton truck served as an ambulance for an eight-year-old Bengali boy threatened with the loss of his one good eye. It was a painful two-day trip by truck from Khulna to Dacca but the boy's sight was saved.

Jacob Bario, the young Bengali boy, lost the sight of one eye in complications following severe smallpox. Mrs. Howard Hawkes, a missionary and representative of WRC, visited his home every day. When the good eye was threatened with infection she knew the boy needed professional help.

Fred Gregory suggested that Jacob and his mother go to the Chandragona Christian Hospital, operated by the British Baptists in Chittagong and assisted by WRC. But how to get him there? Eighty-five percent of the transportation in Bangladesh has been destroyed.

WRC's truck was scheduled to take relief supplies to Dacca. Jacob and his mother were invited to go along. Then Mr. and Mrs. Gregory cared for them in their own home for six days until there was air flight to Chittagong, only an hour from the hospital.

Jacob and his mother heard about Christ and saw Christianity in action from the time of Mrs. Hawkes' initial bedside ministry to the ophthalmologist who saved Jacob's sight.

This cooperative evangelical effort fulfills WRC's dual purpose of ministering to the world's needy with physical and spiritual help.

MANTECA HOLDS 3rd ANNUAL WORLD RELIEF SUPPER

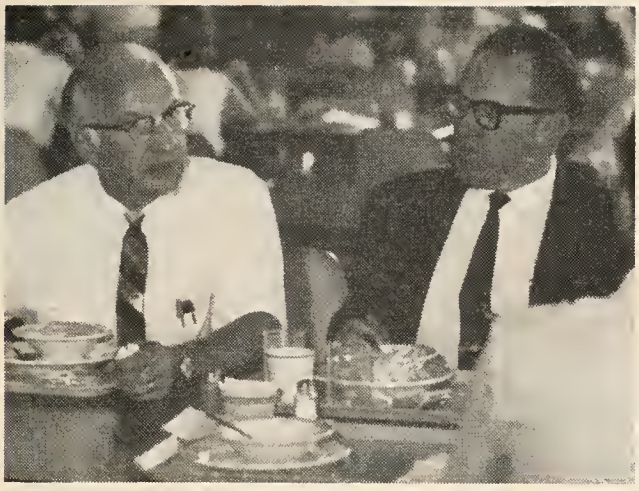
"We Share Because We Care" was the theme of our third annual World Relief Supper held November 19, 1972.

Desiring to involve the youth in this worthy project, we asked them to decorate the tables appropriately. With the help of their advisors, each of the three groups decorated two tables. The **Juniors** used three-dimensional placards on which they had pasted words and pictures cut from issues of the **Brethren Evangelist.** The **Junior Highs** made small square containers decorated with flowers on which they had pasted pictures of our missionaries and various aspects of their work. The **Senior Youth** sketched a large outline map of Vietnam on the paper table cover, pasting pictures of orphans on the map, with the words inscribed "We Care."

The supper, being a symbolic meal, consisted simply of sandwiches, carrott and celery strips, and water. On each table was a plate for the World Relief Offering. We were pleased with our offering of $71.00, which added to the amount the Church has budgeted, almost triples what we gave last year.

Following the meal we viewed the fine slide-talk presentation of the trip to the Orient made last Spring by Rev. Phil Lersch and his son, John. Thus we had an opportunity to view firsthand some of the good things accomplished by the gifts of God's people through the World Relief Commission.

Rev. William Anderson
Manteca, California



MEMORY BUSTER!

Question:

What were the World Relief features at the 1972 General Conference in Ashland, Ohio, last August? (Fill in the blanks.)

(1) Monday Night? _____

(2) Friday Noon? _____

(3) Friday Afternoon? _____

Instant Answers:

(1) World Relief Film Festival in Memorial Chapel. (A series of World Relief films, and Lerseches' slide pictures of the WRC Southeast Asian Tour.)

(2) Seventh Annual SOUP SUPPER for World Relief in College Cafeteria. (About 200 attended and $183 was collected for World Relief. In the past 7 years, $1,560 has been received through these "suppers" at General Conference.)

(3) Sewing Workshop for World Relief in Memorial Chapel. (Led by Mrs. Charles Munson, Mrs. Duane Dickson, Mrs. Ray Summy, and Miss Bonnie Munson.)

More Coming In 1973

World Relief VISUAL AIDS Available . . .

For Use Throughout The Year

From Pastor Phil Lersch—
6301 56th Avenue, North
St. Petersburg, Florida 33709

"SLIDE PICTURES OF SOUTHEAST ASIA"—This set of 82 color-slides, with a 30 minute cassette tape-recorded narration, depicts what Phil and John Lersch experienced last year on their World Relief Tour of six SE. Asian countries—Japan, Korea, Taiwan, Hong Kong, Vietnam, and Thailand. The two sets available will be scheduled according to the first requests received. Please give alternate dates. No charge, except return postage.

From World Relief Commission
P.O. Box 44
Valley Forge, Pennsylvania 19481

"BANGLADESH"—16mm sound, full color, 22 minutes. This film is a pictorial reflection of some of the events and tragedies that accompanied the Pakistani-India War. It also reflects the personal triumphs that are being accomplished daily through the help of concerned Evangelicals.

"A CHANCE TO LIVE"—16mm sound, full color, 21 minutes. About life at Hoa Khanh Children's Hospital in Vietnam. Also shown are other activities of the World Relief Commission in this war-torn land. This is "must" viewing for everyone interested in the physical and spiritual welfare of our children overseas.

"THE MANY FACES OF VIETNAM"—16mm sound, full color, 25 minutes. Dealing with both the cultural and personal aspects of the Vietnamese people, this film reflects an insight on the Vietnamese people rarely seen or understood through television and print. Skillful blending of film from the U.S. Marine Corps and WRC staff makes this one of the most informative films on exactly how the Vietnamese people once lived and how they live today.

"THIS IS HOW IT IS!"—35mm film strip, full color, 30 minutes. The story of the activities of the World Relief Commission in all parts of the world. Filmstrip is available with a cassette tape recording or a printed transcript for individual speaker presentation about WRC activities.

(Note: Although the WRC literature mentions the need for a "free will offering" for the use of these films, Brethren Churches are asked to send their offerings or budgeted contribution to Mr. George Kerlin, Treasurer, World Relief Committee, Rt. 4, Box 258, Goshen, Indiana 46526.)

The Brethren Layman

The Laymen's Meeting

Lodger H. Geaslen

RESURRECTION A FULLY ACCREDITED FACT

In the Mosaic law it is written: "At the mouth of vo witnesses, or at the mouth of three witnesses, shall e matter be established" (Deuteronomy 19:15).

In the exceedingly important matter of the physical surrection of the Lord Jesus Christ, there are far, r more than two or three witnesses testifying to it.

Here are some of the witnesses who saw the Lord a man after His resurrection, according to First orinthians 15:

"He was seen of Cephas,
"Then of the twelve,
"After that, he was seen of about five hundred brethren . . .
"After that he was seen of James;
"Then of all the apostles."

And the Apostle Paul adds: "He was seen of me also."

Examine these witnesses and abandon all questions, doubts and fears regarding the reality of our Lord's physical resurrection!

Years ago, when Lord Salisbury, a statesman, and a scientist of no mean caliber, was asked about his faith in Christianity, he wrote in the London Times that the central point of his faith was the resurrection of Christ, in which he believed: "First, because it was testified to by men who had every opportunity of seeing and knowing, and whose veracity was tested by the most tremendous trials both of energy and endurance during long lives; and secondly, because of the remarkable effects it had upon the world. Anyone believing in the resurrection of Christ would not doubt that St. Matthew, St. Peter, St. Paul, St. Mark and St. John carried a Divine message.

All who disbelieve the record of His resurrection are still in their sins; for there is no salvation apart from faith in Christ's death for our sins and in His resurrection for our justification.

The message is: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

"NOT IN VAIN"

To talk with God
No breath is lost—
Talk on!
To walk with God
No strength is lost—
Walk on!
To wait on God
No time is lost—
Wait on!

SISTERHOOD

DEVOTIONAL PROGRAM FOR APRI

Call to Worship

Song Service

Circle of Prayer

Bible Studies

Senior: FOR WHAT IS YOUR LIFE?
Junior: SHARING CHRIST THROUGH PRAYER

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

FOR WHAT IS YOUR LIFE?

Mrs. Radcliff is the wife of Rev. Jerry Radcliff, pastor of the Milford Brethren Church in Milford, Indiana. She is the patroness of the National Sisterhood Organization. She is the second Vice President of the National Woman's Missionary Society; Vice President of the Indiana District W.M.S.; a member of the Indiana District resolutions committee.

James 4:14 K.J.V.—"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

James 4:14-17 Living Bible—"How do you know what is going to happen tomorrow? For the length of your lives is as uncertain as the morning fog—now you see it; soon it is gone. What you ought to say is, 'If the Lord wants us to, we shall live and do this or that." Otherwise you will be bragging about your own plans, and such self-confidence never pleases God. Remember, too, that knowing what is right to do and then not doing it is sin."

Life is so short if we only consider this earthly time on this planet. And because life in the flesh is the only form of life we have experienced it seems to become very important to preserve it at all costs. But how can life that is not life be preserved? Do you realize how many dead people you come face to face with everyday In I John 5:12, (L.B.) we read "So whoever has God Son has life; whoever does not have His Son, does n have life." Today life is thrown at us in all its sordi reality. Words that weren't known by most people generation ago are on the front cover of most mag zines, books, and newspapers, TV and movie scree made to attract the curosity of anyone willing to bu and read or watch. They all promise to give new e periences, thrills and knowledge to make life mo complete. But all of them are designed for an experien that can only lead to spiritual death. 'For if ye live aft the flesh ye shall die but if ye through the Spirit mortify the deeds of the body, ye shall live." Roma 8:13 (K.J.V.)

There is a blueprint for living which is the answ to all the worlds idea of life and that is the Bible, . . "written that we might believe that Jesus is the Son God; and that believing we might have life throu his name." John 20:31 (K.J.V.)

From this blueprint we read the answer to:

Witchcraft—Deut. 18:9-12
Occult, Voodoo, Black Magic—Acts 19:18-19
Jeane Dixon, Seeress—Deut. 18:22; Lev. 20:6
Astrology—Isaiah 47:12-14
Abortion—Gen. 2:7
Homosexuallity—Rom. 1:27-29; Lev. 20:13
Pre-marital sex—Gen. 2:24; I Cor. 7:28a; 7:39; I Thess. 4:3-7
Divorce—Matt. 19:4-9; Rom. 7:3
Women's Liberation—Gen. 2:18; I Cor. 14:34
Nudity—I Tim. 2:9a

There are many more temptations or attractions th could be listed. There are also many more referenc that could be added to the list above. Use your bluepri for living to guide and help you in the choices you m make in life. "Let the word of Christ dwell in you, a whatsoever ye do in word or deed, do all in the na of the Lord Jesus. Above all these things put on char and let the peace of God rule in your hearts." Colossia 3:14ff (K.J.V.) This is LIFE!

IUNIOR BIBLE STUDY **by Mrs. Gary Taska**

SHARING CHRIST THROUGH PRAYER

Iote to Leader: Ask several girls to read the scrip-ıres as you give the topic.

In 1876 Alexander Graham Bell introduced the tele-hone. What a marvelous thing the telephone is. You ın use it for many reasons. You can call a store to rder something you need; in case of emergency you ın call the police or fire departments for help; you ın call a friend to make plans for getting together or ıst to talk. The only trouble is sometimes the line is ısy or out-of-order and you can't get through! Or some-mes even when you know you've dialed the right num-er you get a wrong number and a strange voice nswers.

In a matter of seconds or minutes you can make a ıll to almost anywhere in the world. The President of ıe United States has a phone that he can use to be in ıuch almost instantly with another country. It is called "hot line." Do you know that if you're a Christian ɔu too have a "hot line?" It's a "hot line" to heaven!

There are never any power failures or busy signals hen you're calling God. Read Isaiah 58:9 and Jeremiah):12. You can call God for anything and everything.

Let's read what some are:

Help—Psalm 50:14 Joel 2:32
Desires—Psalm 37:4
Needs—Matthew 7:7 Matthew 21:22 John 14:13
Wisdom—James 1:5
Help for a friend—James 5:16

There are some rules to follow when we pray. In Hebrews 11:6 it says, "You can never please God without faith, without depending on Him. Anyone who wants to come to God must believe that there is a God and that He rewards those who **sincerely** look for Him." (Living Bible) In I John it says we receive what we ask of God **because** we keep His commandments.

Prayer is not a matter of saying to God "gimme" this and "gimme" that, it is a way of talking to Him. In prayer we can thank God for all He does for us, we can tell Him that we love Him, we can ask Him to help us be better Christians and then we can ask Him for help either for ourself or for a friend.

This is where we can share our faith through prayer. Learn to go to God in prayer for everything and then you can tell someone who needs help that you will pray for them. Tell them that God loves them and they can ask Him for help.

Jesus gave us another rule about praying in John 16:23-27. (Read it now) We are to pray "in Jesus' name" when we talk to God. That's why Jesus came to earth—that's what the Good News is all about. Jesus Christ came so we would have a way to reach God right now and forever. Jesus said, "I am the Way, the Truth, and the Life, no man cometh to the Father **but by me.**" (John 14:6 KJV)

As we try to reach others for Christ let's remember to call God often and ask Him to help us. If you keep in touch with God He will keep in touch with you. The line is always open—but you have to make the call.

SISTERHOOD SCHOLARSHIP INFORMATION

GIRLS: All of you who will be freshman at Ashland College in the fall of 1973 are elegible for a $150.00 Scholarship given by the National Sisterhood Society. The only thing we want you to do is fill out a simple application form which I will send to you if you will *complete* and *return* this small form to me by May 1, 1973.

NAME _____

ADDRESS _____

CHURCH _____ BRETHREN CHURCH

MINISTER'S NAME _____

HIS ADDRESS _____

HIGH SCHOOL PRINCIPAL'S NAME _____

HIS ADDRESS _____

THANK-YOU! *RETURN BY MAY 1, 1973:*

Sherry Barnhart, 123 Paula Drive, Germantown, Ohio 45327

Faith kept POWs fit

'GOD BLESS AMERICA'
SING RETURNING GI PRISONERS

A nation rejoiced with them this week as 143 Prisoners of War returned to their loved ones after release by North Vietnam in Hanoi.

Air Force information officer Richard Abel, a Conservative Baptist, ended the POWs' first press conference with Americans at Clark Air Force Base in the Philippines by quoting a senior officer aboard the plane: "I couldn't have made it if it wasn't for Jesus Christ, and being able to look up and see him in some of the trying times."

Christianity Today's Ed Plowman speculated that the "senior officer" referred to was Colonel Robinson Risner, 48, a fighter pilot shot down in 1966. Risner thanked President Nixon by phone on behalf of the POWs. The pilot was formerly a member of the Bethel Assembly of God church in Oklahoma City. He helped to organize religious services at the camp dubbed the "Hanoi Hilton." The prisoners chose George McNight, a Negro Methodist, as the prison camp's unofficial chaplain.

"There was at all times a desire to worship God," Maj. Norman McDaniel said. The 35-year-old officer from Greensboro, N.C., stated at Clark Air Force Base that there were services "sometimes individually, sometimes as a group and men drew strength from them. Many of the men knew verses from the Bible and as these were shared, we were able to compile a good knowledge of much of the Bible."

Army Capt. Mark A. Smith, 26, Hawthorne, Calif., said he "spent my time preaching and became known as the preacher of the camp."

President Nixon hailed the release of the first contingent of American GIs and, borrowing words from Abraham Lincoln, urged the nation to "mark this special Sunday (Feb. 11) with a prayer of thanks for all who have borne this battle—and made peace with honor possible." He urged the nation to "resolve anew to be worthy of the sacrifices they have made."

Navy Lt. Comdr. Everett Alvarez, the first American flier shot down in the Vietnam war (Aug. 5, 1964), returned gaunt and unsmiling but exclaimed: "For years and years we've dreamed of this day and we kept faith —faith in God, in our President and our country. It was this faith that maintained our hope that some day our dreams would come true and today they have." (During the flier's 8½-year absence his wife divorced him.)

David Fite, a Southern Baptist missionary who spent four years in Castro's Cuba as a prisoner, said the homecoming POWs will be caught in a mind-dizzying culture shock . . . and will adjust only if their loved ones have love, patience and understanding.

WORLD RELIEF COMMISSION NAMES WILMER N. BROWN AS WESTERN REPRESENTATIVE

WHEATON, Ill.—Dr. Wilmer N. Brown will become a full-time Western Representative of the World Relief Commission, overseas relief arm of the National Association of Evangelicals (NAE), on May 3, according to an announcement made jointly by Dr. Billy A. Melvin, Executive Director of NAE, and Dr. Everett S. Graffam, Vice President of the relief agency.

Dr. Brown presently serves as Pacific Regional Field Director of NAE, a position he has held for almost 19 years. In the interim before May 3, Dr. Brown will be on loan from NAE, giving 75 percent of his time to WRC.

This appointment is part of an expanding effort to bring to the evangelical churches of America the unusual story of the way and extent that WRC is serving as a channel of help and hope to thousands of people in lands touched by war or natural disaster. The World Relief Commission assisted some five million people during 1972 with goods and services valued at more than $2,500,000. In every area of service a gospel message in printed or spoken form is presented.

Dr. Melvin, commenting on Dr. Brown's appointment said, "Wilmer Brown is uniquely equipped for this responsibility. He has seen first-hand most of our relief projects in Asia and has extensive knowledge of the evangelical churches on the West Coast. I am pleased that we will still have his services within the NAE family."

"LOVED, WE WILL LOVE" IS THEME OF NAE CONVENTION

WHEATON, Ill.—"Loved, We Will Love" is the theme of the 31st Annual Convention of the National Association of Evangelicals, to convene at the Portland Hilton, Portland, Oregon, May 1-3.

Representatives of some 36,000 churches from 3 member denominations, independent bodies and numerous evangelical organizations will meet in devotional, workshop and business sessions. The 1973 theme "Loved, We Will Love," based on I John 4:11 and Ephesians 5:2, depicts Christ's sacrificial love as the motivation for Christians to demonstrate a ministry of love to a deprived world.

Variations of the theme will be the focus of major addresses during the three-day convention. Speakers will include Dr. Lloyd T. Anderson, pastor of Bethany Baptist Church, West Covina, California; Dr. Myron I. Boyd, bishop of the Free Methodist Church and president of NAE; Dr. Dave Breeze, president of Christian Destiny, Inc.; the Rev. Stuart Briscoe, pastor of Elmbrook Church, Brookfield, Wisconsin; the Rev. B. Harrison, evangelist, San Francisco; the Rev. Ray Smith, general superintendent of the Open Bible Standard Churches; and Dr. Clyde W. Taylor, general director of NAE and international secretary of the World Evangelical Fellowship.

In seminar and workshop sessions, NAE's commissions and affiliates will provide practical help from recognized authorities in the areas of evangelism, higher education, missions, church extension, evangelistic action, laymen's work, social concern, radio and television, chaplaincy, world relief and youth.

Eighty-two exhibitors from all phases of Christian ministry and service will be on hand to give delegates a firsthand look at new materials and developments.

HISTORY OF THE FIRST BRETHREN CHURCH GRATIS, OHIO

HISTORY—The ravages of time and fire have made t most difficult to collect material for the history of he First Brethren Church of Gratis, Ohio. The writer s indebted to Mrs. Zella Marie Focht who researched he history for "Our Church Heritage," a history of he church printed in 1967.

In early 1883 a small group of people, along with ninisters R. Z. Replogle and N. S. Worst, became interested in the progressive group of the German Baptist Church. This group asked Levi and Lorinda Barnhart to attend the June 6, 1883, organizational Convention held in Dayton, Ohio, some 25 miles east. It is believed the charter was granted to the church in 1884. (H. R. Holsinger says 1885, but the date in Mrs. Barnhart's Bible says, 1884-1941).

After holding services in various locations, a church uilding was begun in 1886 and dedicated in 1887. In)04 a special meeting was called to present plans for n annex to the church costing $2873.00. Details of the uilding and dedication are not available.

The church was moving forward successfully when, n April 9, 1915, a tragic fire struck the town of Gratis, nd along with many other buildings, the church was burned to the ground. The members, although still deeply in debt as a result of a remodeling project, banded together in faith to plan the erection of a new concrete building. It took all the money on hand, plus the insurance money, to clear the debt of the remodeling, thus the new church was begun with an empty purse. The new building was dedicated on May 7, 1916, and is still our place of worship.

Exterior view of the church

Exterior view of the church

Since that time many fine improvements have been made to the House of Worship. Carpet was added, the sanctuary has been redecorated, the exterior surface has been refinished, along with other smaller improvements, all to keep it an attractive place in which to worship our living Lord and Savior, Jesus Christ.

On October 17, 1971, groundbreaking was held for the construction of a much needed Christian Education facility. This new addition was dedicated on Nov. 5, 1972. We praise the Lord for His presence and guidance over the years of this history, and we are aware that history is His Story.

THE PRESENT CHURCH PROGRAM — The First Brethren Church of Gratis offers its members and friends a full and well rounded program for involvement and training. A completely graded Sunday School opportunities for worship and times for Bible Study and Prayer. The Worship services are enhanced by the contributions of both the Sr. Choir and a Junior Choir The church offers its youth a BYC program and a Sisterhood for the girls. The adults have opportunity for further service through a WMS and laymen fellowship. The members and friends of the church are kept informed of news of the church through the monthly mailing of "The Gratis Lamplighter."

The present membership of the congregation is 126 This number is fairly evenly divided between youth and adults.

The Official Board members are: (l. to r. row 1 Ruth Focht, Edith Hileman, Ruth Buehner, Doroth Brubaker; (row 2) Gene Roberts, Bill Reynold Norman Michael, Roy Buehner; (row 3) Wallac Michael, Clyde Focht, Virgil Barnhart, Pastor Wall Absent—Jack Brown and Kenneth Smith.

The Deacon Board (l. to r.) Roy Buehner, Joy Michael, Ruth Buehner, Lois Barnhart, Virgil Barnha Roxie Flory, Ruth Focht, Clyde Focht, Wallace Micha Absent—Willard Andrews.

The Gratis Senior Choir adds much inspiration to he worship services and is often asked to sing at other ommunity events. The members pictured (l. to r. row) Melanie Stanze, Debbie Stanze, Lucille Brandenburg, orothy Brubaker, Karen Ward (Pianist) and Anita Iobley (Director); (row 2) Sherry Barnhart, Joyce Iichael, Marjorie Schilling, Lois Barnhart and Sharon Valk; (row 3) Don Morrow, Virgil Barnhart and Don tanze. Absent were Paula Jordan, Jim Kiracofe, Dana ohnson, Pastor Walk, and Sherry Morrow.

Pastors who have served the Gratis Church:

Rev. Ed Mason	1885
Rev. Thompson	
Rev. J. M. Tombaugh	1889-1890
Rev. Cober	1890-1892
Rev. Martin Shively	1893-1896
Rev. Josiah Keim	1896-1900
Rev. J. C. Mackey	1900-1901
Rev. J. L. Kimmel	1901-1907
Rev. John Knepper	1907-1910
Rev. George H. Jones	1910-1917
Rev. Beekley	1917-1920
Rev. Roy Brumbaugh	1921-1923
Rev. J. A. McInturff	1923-1926
Rev. O. C. Starn	1926-1930
Rev. Wm. H. Beachler	1930-1934
Rev. Freeman Ankrum	1934-1937
Rev. A. E. Whitted	1937-1941
Rev. Virgil Meyer	1941-1944
Rev. J. Edgar Berkshire	1944-1947
Rev. William S. Crick	1948-1954
Rev. Myron Dodds	1955-1957
Rev. John F. Burton	1957-1959
Rev. Arthur Tinkel	1959-1963
Rev. Thomas A. Schultz	1963-1968
Rev. Percy Miller	1968-1969
Rev. William D. Walk	1969-

The Pastor of the Gratis Brethren Church is William Walk. Pastor Walk was born in Johnstown, Pa., in 1942, the son of Mr. and Mrs. Dale Walk, members of the Vinco Brethren Church. He is a graduate of Ashland College and Seminary. He is married to Sharon Ebersole, daughter of Mr. and Mrs. Homer Ebersole, members of the Smithville Brethren Church. They have one son, Steven, born Jan. 10, 1970. The Walks have been serving the Gratis Church since their graduation in June, 1969, and served the Glenford Brethren Church from 1966-1969.

Pastor Walk has been active in his few years in the ministry. He is presently Secretary of the General Conference Executive Committee, serves on the Ohio District Board of Christian Education, is the ministerial advisor for the Miami Valley BYC, past president of the Ohio District Ministerial Association, and is involved in the program of Camp Bethany.

The pictures were taken by Mr. Fred Roberts.

MISSIONARY NEWS

NATIONAL LEADERSHIP AND MISSIONARY PREPARATION

by Frank W. Aller

Mr. Allen is director of the Far Eastern Gospel Crusade in the Philippines, where he first began his missionary service in 1952. He has worked in evangelism and education ministries and was president of Far Eastern Bible Institute and Seminary. He holds master's degrees from the University of Michigan and Winona Lake School of Theology.

At various times we have been asked if we are prepared to receive missionaries who wish to "do their thing." The answer would be an unequivocal yes, if we could assume that one's "own thing" was the exercise of his spiritual gifts and was consistent with the program of God, i.e., the building of His church. For we cannot talk of national leadership and missionary preparation outside the context of the church. The continual emergence of national leadership, together with the growth and ever-increasing maturity of the church, emphasize the fact that the role of the missionary is no longer static.

Future missionaries, then, must be trained not merely to plant churches, but to do so in conjunction with the national church.

The subject of national leadership is as broad as th church of Jesus Christ. It would be a much simpl task to train men and women for overseas work if w were dealing with only one culture. Obviously this not the case, for within one country several culture exist. Even within a given culture there are usual sub-cultures and various socio-economic levels. Ea of these present particular problems in the developme of national leadership.

The complexity of leadership training by Weste missionaries is emphasized in **The Overseas Americ** "By far the largest proportion of Americans who gra uate from the institutions of higher learning do without even meeting a civilization differently p terned from their own."[1]

This pattern is a tremendously variegated one. In a levels of society there is an indigenous leadersh Unless the observation skills of an individual have be sharpened, this important facet of a strange (to u culture may be entirely missed. Leadership exists the lower levels of primitive society. Somewhere hidd within the complexities of these simple "pagan" co munities is a hierarchial structure. The missionary m be prepared to recognize this structure and see it c verted and sanctified to the building of the church Christ. This means that along with the development spiritual gifts and insights, preparation for such w must include the development of specific skills.

The authors of **The Overseas American** suggest t training of Westerners for service abroad should clude a solid basis in the liberal arts, including fore languages, professional training in a subject ma field, special linguistic skills, and immediate orienta

) the particular job to be done abroad. "If the U.S is erious about making sure of first-rate representation broad, in private as well as public enterprises, there iust be a conscious effort to build into the education ystem **at each of these steps** the kind of education and pirit that make for success in work abroad."[2]

At this point a two-fold deficiency may be observed. he first is in the Bible college where this type of train-ig is either not obtainable or where it is unattractive. he comments from students on our campuses about iission courses are quite revealing. Two phrases most ften heard about courses in the missions department re "mickey mouse" and rinky dink." This should speak ud and clear to some of us. If missions is a live option oday, and we believe it is, this department in many chools should undergo a complete overhaul. At least vo things should be said here: first, the student must e that the administration and faculty believe in iissions. This cannot be portrayed by a mere tacit cquiescence on the part of administrators and teachers. must be demonstrated. Second, faculty in the mis-ons department must be experienced competent men.

The second deficiency can be placed at the door of iission organizations. For too long we have been satis-ed with the procurement of "warm bodies" whether not there is commensurate experience and ability.

In most cultures other than our own, the elder is spected and recognized. It is these men, born again the Spirit of God, who are going to be the leaders the emerging church. To ask a young, untried, inex-erienced Bible college graduate to develop these men to church leaders is to place a tremendous respon-bility upon young shoulders. Although these new con-erts may be recently from a pagan religion and mem-ers of a primitive society, they are neither immature, experienced, nor ignorant in the ways of leadership. Jesus developed leadership in a somewhat similar lthough admittedly different) context. Those whom called to become "fishers of men" (Mk. 1:17) and on whom the church was to be built (Eph. 2:20) were er described as "ignorant and unlearned men" (un-ucated nonprofessionals). Yet Jesus walked among em not in the superiority of his divinity, but in the mility of his manhood as a man among men and a rvant of all (Mk 10:45). Our colleges are so dom-ated by the success orientation of a secular society at we can only think in terms of training leaders. hen these neophyte leaders reach the field, they are most totally unprepared to recognize and accept the tural leadership that is already being exercised.

This is accentuated as we move from the primitive cieties in the more advanced. In the rural areas are be found semi-literate and literate communities. ere are to be found the merchants, school teachers, al government officials, and perhaps a few doctors d lawyers. Here, the young missionary discovers a ole new ball game. In many of these areas the onial mentality has almost totally disappeared. The ssionary is no longer accepted merely because he is Westerner. He must win his place to train national ders. Barriers and suspicions must in many cases broken down. He is constantly called upon to prove his life that his message is not only true, but work-e and relevant. Respect must be earned by a patient mility. Classroom theory must be put to work in an gether different frame of reference. The Scriptures which are universal and supra-cultural, nevertheless must be taught within the framework of a culture other than one's own. As the missionary learns to appreciate the cultural variables, his messages begins to take effect in the lives of men.

Moving into an urban situation merely increases the problems already mentioned. Here the missionary is called upon to minister to a total cross-section of society. For the first time he may meet people who are not only unresponsive but who are articulate in defending a totally different ideology. In addition, converts range along the whole socio-economic spectrum. Here, too, the level of education will range from the semi-literate to the college graduate to the astute and sophisticated businessman and the professional. The sociological problems alone are staggering. But within this context the young missionary is asked to develop national leadership—something he has never done even in his own culture. Does he have a rich store of theo-retical, practical and church-oriented background to draw from? Only if his preparation has been sufficient.

I would recommend for your reading at least the first three chapters of **Education for Ministry** by Charles R. Fielding.[3] Although this book is written from the standpoint of the seminary, much of it is applicable for those who minister in Bible colleges.

Let me quote a few lines to give some indication why our young men face grave difficulties in training national leaders.

"The best possible contribution to practical education is sound and well-tested theory to which must be added **the ability to formlulate new theories and test them** (emphasis mine). . .

"We who teach in seminaries sometimes need to be cut down to size. We talk too much about what we are trying to teach and pay too little attention to how students learn. . .

"Ministers discover that they lack the training to give leadership when older forms give way and radical ques-tioning begins. The seminary did not prepare them for this. . .

"The prolonged and detailed study of Palestine in biblical times, coupled with the study of Europe and Britain in the sixteenth century or the American frontier later may be insisted upon **to the virtual exclusion of the here and now** (emphasis mine). As an angry senior student in one seminary said, "They are more interested in Martin Luther around here than in Jesus Christ."

Of course, all training of national leaders is not done on the local or grass roots level. A good deal of this development is taking place within the structure of the formal educational institution and, more recently, through the extension concept of theological education. However, too often we reproduce after our kind. A large percentage of those who come out of our formal insti-tutions seem to find their way into other institutions. Part of the reason for this lies in our lack of a church-oriented program of preparation. Few of the men serv-ing on our faculties have had a church-related ministry themselves. Many of them were "professional students" with little experience in the local church and no experi-ence outside the context of the Christian service de-partment while they were students. Applications to mis-sions boards too often show the following levels of prac-tical experience: DVBS, Sunday school teacher, camp

(*continued on next page*)

work, hospital visitation, jail and prison work, etc. These are not to be disparaged. What is usually lacking is any significant experience within the local church. Yet we expect these men to go overseas, learn a strange language, integrate, into a foreign culture and then train national church leaders either on a local level or within the institutional setting.

We praise God for what many of our young men are doing overseas, but could not more be accomplished if

they were better trained for their profession? Perhap: we need better communication and cooperation betwee mission agencies and schools in the U.S. More could b done in faculty exchange programs, the encouragemen of overseas work for faculty and students, the use o sharp furlough missionaries in missions department. and the elevation of the level of the Student Foreig Missions Fellowship program.

Bible colleges have contributed much to missions an can continue to do so as they relate to the church worl wide and continue to produce spiritually gifted me and women who have been trained to relate to the cor stantly changing world scene.

[1] **The Overseas American,** by H. Cleveland, C Mangore and J.C. Adams (New York: McGraw-Hil 1960), p. 199.

[2] **Ibid.,** p. 192.

[3] **Education for Ministry,** by Charles R. Fieldin (Dayton, Ohio: American Association of Theologic Schools, 1966).

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THE GLORY OF WORLD MISSIONS

by Juan Carlos Mirand

Last year I wrote concerning the challenge of World Missions. Now, eight thousand miles away from the United States, I feel we can write about the Glory of World Missions because we are right in the middle of missions.

We have just finished, at the Bible Institute, the first and most wonderful, glorious Youth Week we have ever seen. Young people from adolescent to university age, gathered around the Word of God. Whether it was in the chapel or by the camp-fire, there were decisions being made that will account for our church leaders of the future.

This is the Glory of World Missions, to see God in action. His mighty power is at work and what was a challenge a year ago (at least for us) today is glorious reality.

As always, there is a problem . . . we wish you could have been here to see it with us. You aren't here, but we are happy to share it with you through the Brethren Evangelist.

You can pray, you can give, you can work for missions. You are the stock and share holders of World Missions. Some of us have been selected to go and carry the work forward, but this cannot be done without your prayers and your support. Therefore you should also share in rejoicing with us in what the Lord is doing.

World Missions are on the move. God is at work a for this we are thankful. If we just let our Lord wo in our churches, our young people will multiply a grow . . . this is another wonderful experience as o young people are multiplying. They have left the pri ciples of addition to begin multiplying. Young peo are bringing some and these are bringing others . the machinery is in motion and God is worki miracles.

The campus of the Eden Bible Institute

The time has come when we will see the moving of the Spirit in our churches and the young will go to the front. Probably not in the way or through the means that have worked in our day but with the power of His Spirit. Let us pray for this vision for the young people in the States so that there will be missionaries ready to go, as soon as the doors are opened.

I am sure that our Missionary Board is looking for those that will go to the old and the new fields. If the Lord calls some of you, please do not delay in answering the call. We need more participants in the glory of World Missions. Today is the day of opportunity. The Lord has called us to serve Him always. How can we do less?

Heaven came down and glory filled my soul.
When at the cross the Savior made me whole
My sins were washed away and my night was
turned to day
Heaven came down and glory filled my soul.

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:
Phil & Jean Lersch
Bonnie Munson

THE SEARCH

As the children entered Brethren House Sunday morning we greeted them, then directed:

"Leave your coats on. We want you to see something in the shed."

So Pastor Lersch led them out the back door into the darkened storage shed where he pointed out the projected slide of a bright star moving across the sky. Taking the role of an eastern astrologer, he explained to his listeners in this manner:

"We've been studying the stars and have discovered a new one that is very bright. The Jewish people living here have been looking for a king who will come and when he comes, a star will announce where he is. I think this is that special star. We'd better pack our camels and begin our search."

So the Magi (the morning's pupils, working in teams of two) came back inside Brethren House and began their long journey, stopping for the following activities located in different corners of B. H.:

(1) Answering questions about the Wise Men, by consulting Matthew, chapter 2, in the **Good News for Modern Man**.
(2) Selecting Christmas cards which give correct information about the number of Wise Men and in what kind of a structure they found the boy Jesus.
(3) Listening to a tape-recorded story with headsets, while following the words and pictures in the book.
(4) Watching the moving pictures of a Show'n Tell viewer and listening to the narration on record, with earphones.
(5) Consuming refreshments (Ritz crackers and orange juice) at the Wayside Inn—a necessity for such a long journey.
(6) Constructing a map of the Wise Men's probable journey, complete with sand and glue for the Arabian desert.

All of these activities centered around the account of the Magi seeking the "Desire of Nations."

At 11:30 Pastor Lersch led the group of Magi through the whole sequence of events, emphasizing the length and time of the journey and the significance of the events.

Jean

"SPECIAL ACTIVITIES" DAY
(—or—Sign up Now!)

"SPECIAL ACTIVITIES" DAY (—or—Sign up Now!)

Thursday afternoon has been set aside for "SPECIAL ACTIVITIES" after school at Brethren House. This caused some excitement as the announcement was put up outside on the schedule. A sign-up sheet was quickly filled with the names of the curious.

Each Thursday six children, who have signed up previously, are chosen to come to Brethren House to work on a special activity with Phil and me. This has taken many forms: simply game-playing and learning new games; writing and illustrating a book; designing and creating the animals and figures for The Stable in our Christmas preparation, and others.

As far as the kids are concerned, it is a privileged opportunity to be in Brethren House and work on "fun" things without the noise and "crowdedness" of Tuesday and Wednesday afternoons.

As far as we are concerned, it is an opportunity to work with a small group on some unique projects that cannot be done in a large group. It also provides that rare opportunity to get to know the children better and to be able to talk with them quietly.

Though this closed our doors to the whole neighborhood for one of the afternoons we were originally open, we feel the time is better spent with a few at a time where we can accomplish some specific goals.

Bonnie

GIVE UP YOUR SMALL AMBITIONS

by Michael Griffit

In evaluating this book it is important to understand from the beginning the author's purpose and objective in writing it. It is designed for those who are active and fruitful in the Lord's service in such areas as youth and student work. It is, he adds, "for those who believe that the Lord is calling them . . . and are willing to go if the churches should send them, but do not know whether they are still needed, or how they should prepare themselves or what positive steps they should take next." (p 12)

The author begins by taking a look at the problem which frequently troubles young people—the call. He asserts that the present system of recruitment depends too heavily on the subjective conviction of the individual about his service. It needs to be balanced by a greater degree of involvement by the church in the recruitment and sending process.

"In my view," the author says, "the chief practical drawback of our present system is that the candidate committees are restricted to those who actually volunteer. The need may be for differently gifted workers, or more experienced ones. If volunteers with the required qualifications are not forthcoming, the committees will have to make the best possible use of those who do offer. The churches may contain many who have exactly the gifts and experience required, but if they do not volunteer, under the present system they are not available." (p 15)

"The whole church has a missionary calling and thus the whole congregation in the New Testament is involved in 'calling' missionaries," he maintains. (p 19)

He sees the church's involvement as an "objective recognition" of a subjective call from God which the individual has experienced.

The other nine chapters constitute a wide-ranging, folksy discussion of practical matters that interest a young person giving thought to the possibility of service overseas. Being a very brief survey of so many topics, the book gives a rather elementary summary of each subject.

The book warns against being satisfied with ju establishing "beachheads" without consideration of ho vast populations will be reached in countries whe small autonomous churches exist but are not copi with evangelization of the nation. In this connecti the book suggests that "the job that most needs doi nearly everywhere, then, is starting new congregation (p 44)

The book maintains that there is much work to done and personnel is still needed to accomplish the ta It recognizes that missionary activity should be "int national" in scope, and not unilateral. "Missions is t method by which the churches of the world are alwa mobilizing their most effective workers and sendi them to the growing edges and the problem spots the world," it says. (p 35)

The book gives consideration to such practi matters as qualifications, training, culture and co munications, marriage, size of family, and raisi support. It should be very useful to young adults w are seeking guidance about possible missionary servi

Reviewed by Wade T. Coggins, Associ director of the Evangelical Foreign Missi Association, Washington, D.C. and reprinted permission from the "Evangelical Missions Qu terly" published by the Evangelical Missi Information Service.

Mr. Coggins is associate director of the Evangelical Foreign Missions Association, Washington, D.C.

(Give Up Your Small Ambitions, by Michael Griffi London: Inter-Varsity Press. 158 pp.)

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OUT FROM THE TRASH HEAP

Key 73 is engaged in spiritual warfare, The stakes are high. Every personal confrontation won will mean another soul in the Kingdom. Every confrontation missed or lost could mean another soul left on Satan's ash heap.

Job knew about ash heaps. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes" (Job 2:7-80).

Job, though, knew and was faithful to the God who eventually drew him from his ash-heap existence and gave him victory and blessing. But millions today are sitting among the ashes without any faith or hope. To these, Key 73 reaches with compassion and God's grace.

THE ASH HEAP OF TODAY'S SOCIETY

Just as Job was deliberately smitten by Satan, twentieth-century civilization—the whole man-made culture—has been smitten and lies in cold ashes. There seems hardly a spark or coal which can be fanned back to the original flame of meaningful relationship between fellowmen.

Fear of physical assault or loss of possessions grips the heart of every citizen in some fashion. Crime and defiance of law go beyond the limits of individual freedom. Decency cowers before blatant pornographic activities and materials. Standards of morality lie in the ashes of relativity. Each stirring of the ash heap stiffles the nostrils and chokes the breath. Can anyone give beauty in exchange for these ashes? (Isaiah 61:3).

The ash heap is of concern to many. Suggestions for its elimination are plentiful. But like misguided health inspectors, proponents merely paint the pump handle without improving the water.

We must change men in order to change society. Minor changes may be made in the veneer, but the necessary change must begin within—with supernatural assistance. Only then can the New Testament principle of a complete change of life, within and without, be realized: "Therefore any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Corinthians 5:17).

KEY 73 AS A CHANNEL FOR NEW LIFE

Classical mythology includes the story of the phoenix, the fabulous Egyptian bird which lived 500 years and then died by "nesting" on a pile of burning wood. Out of the ashes was born the young phoenix which recreated the same life cycle.

The new life which comes with salvation is much the same. There is nothing to salvage of the old, nothing to be created from it. But out of it, through the death and resurrection of Christ, can rise all things new. It is this newness of life to which Key 73 calls the North American continent.

The Key 73 evangelistic thrust is now half over. We should by now understand our task: to call our continent to Christ. We have prayed for guidance and power. We have committed ourselves to our mission. We have distributed Scripture portions and studied the Word which presents Jesus Christ as Saviour. Initial witnessing and outreach efforts have begun.

But what has been done so far is just a beginning. To reach every person in North America with the gospel and a personal invitation to accept Christ will take more than a week or a month of serious evangelism. It will require intense witnessing for the remainder of 1973.

So it is that Phase Four turns its attention to spontaneous evangelism. Wherever Christians meet non-Christians, spontaneous evangelism bursts forth. Summer, more than any other time of the year, offers opportunities for creative witnessing.

Traditional forms of evangelism still work. But new forms may be even more effective in spreading the changeless gospel. Our mobile and vacation-oriented population, our increasingly transient culture, and our extensive youth and ethnic cultures all offer exciting possibilities of evangelism.

National Park Service ministries, beach ministries, evangelism in camping areas, evangelism with organized travel tours, ministry to drug abusers and runaways, and traveling teams of Christian folk singers are all suggested forms of summer witnessing. The possibilities are as varied as the number of dedicated Christians who seek meaningful ways of sharing their witness.

Christians witness can also be shared through the arts. Some local groups will sponsor art and music festivals which will provide opportunities for witnessing. Evangelism through drama seems as yet untapped as a means of calling our continent to new life.

No matter what the setting, spontaneous evangelism lets others see Christ in us and hear Christ from us. It is a life of living out Christ.

NEW LIFE FROM THE ASH HEAP

Like the three-legged stool, effective Christian witness needs three supports: life, lips, and love. Without any one, the message is incomplete. Evangelism without a life to back it up is fruitless; what you are speaks louder than your lips. A silent witness is like television without sound; the observer is not quite aware of what is going on. And love is the test of all telling; without it, life and lips are barren.

Witness through life, lips, and love will see results. Men will be called from the ash heap of society to a new life. Their lives will trade ashes for the beauty of God's holiness.

That new life is exciting. It brings freedom from sin, fellowship with God and His children, and faithful service. New life begets new life. Call your friends, call your neighbors, call your community, call your continent to Christ and new life.

Other suggestions for spontaneous evangelism can be found in the Key 73 Congregational Resource Book, available from Key 73, 418 Olive Street, St. Louis, Missouri 63102; price $3.00.

SENIOR STAFF APPOINTED TO WORLD CONGRESS ON EVANGELIZATION

International Congress On World Evangelization

LAUSANNE, Switzerland.—Bishop A. Jack Dain, Executive Chairman of the International Congress on World Evangelization, has announced the appointment of senior staff who will join the Congress Director, Dr. Donald Hoke, in Congress planning.

Paul E. Little is Assistant to the President of the Inter-Varsity Christian Fellowship and has been seconded to the Congress staff as Associate Director for Program. In addition to his activities with Inter-Varsity, Mr. Little serves as Associate Professor of Evangelism in the School of World Mission at Trinity Evangelical Divinity School, Deerfield, Illinois. Mr. Little has spoken on more than 200 campuses in the U.S., Canada, Latin America, Europe and Africa. He pioneered Inter-Varsity's evangelistic beach activity during Easter vacation in Ft. Lauderdale, Florida. His best selling books, How to Give Away Your Faith, and Know Why You Believe have been translated into several languages. His latest book is Know What You Believe. Mr. Little served as a weekly columnist for the Sunday School Times and Power in Life. His articles have appeared in Eternity, Moody Monthly, Decision, HIS and other leading religious periodicals. In 1957-58 Mr. Little spent seven months with the Billy Graham Evangelistic Association heading up the student phase of the New York and San Francisco Crusades. The program developed then set the pattern for the outreach to college and university students in succeeding crusades.

Victor B. Nelson, who is a senior staff member of the Billy Graham Evangelistic Association, has been appointed Associate Director for Participants. Dr. Nelson is no stranger to Congress organization. He was assistant co-ordinating Director of the 1966 Berlin Congress and Director of the European Congress in 1971. Since he joined the Billy Graham Evangelistic Association in 1960 he has had wide experience in crusade preparation and spiritual counselling. Dr. Nelson will work from Atlanta, U. S. A.

Warwick Olson is at present Director of the Anglican Information and Public Relations Office in Sydney and originator of the Anglican Press Service in Australia. He has been appointed Director of Communications for the Congress. During 1972 Mr. Olson was media consultant for the Planning Committee of the Congress. Mr. Olson will conclude seven year's service with the Anglican Diocese of Sydney at the end of March and move with his family to Lausanne. His work will include planning and setting up of press, radio and television arrangements and general media coverage for the Congress.

Bishop Dain has also announced the appointment of two assistants to the Congress Director. They are Mr. Werner Tobler (administration) and Mr. David Tam (travel). Most staff members will be working out of a Congress office which is to be located in Lausanne, Switzerland. The Congress will be held in Lausanne July 16-25, 1974.

CONTACTS:

AUSTRALIA Warwick Olson Telephone (Sydney) 26 2371
(after hours) 871 3942

FRANCE George Clark Telephone (Paris) 225 8054

GREAT BRITAIN Maurice Rowlandson
Telephone (London) 01-267 0065
Jean Wilson Telephone (London) 01-267 0065

JAPAN Donald Hoke Telephone (Tokyo) 0425 72 2131

UNITED STATES Don Bailey Telephone (Atlanta) 404 786 5221

POETRY CORNER

ANSWERED PRAYER

I saw the needless loss of life
Across the front page news.
Could I, perhaps, in some small way
My meager talent use?

I asked the Lord, one night, in pray'r,
"Please tell how I might serve."
That's why you see my warning sign
When rounding that sharp curve.

I'm painting signs by thousands now
To help folks on their way.
I trust that some behind the wheel
Pay heed to what they say.

I'll never know the number of
Those saved from death's grim toll,
But now I pray for words, that I
Might help to save the soul.

Norman McPherson

Oh, I could write a book about
The things God's done for me.
I don't know why; I only know
I'm grateful as can be.

Norman McPherson

OPPORTUNITY

Don't look way ahead
For a chance to do good;
You'll find it at home
In your own neighborhood.

Perhaps there's a neighbor
Who needs a kind word,
When he feels by the world,
He is not understood.

Thus someone quite near you
May long for a smile
To help him to tread
The last weary mile.

There's always a chance
If you look for it here
To scatter some sunshine
That will bring others cheer.

Edythe Ebbinghouse

CHEEP ADVICE

A mudslinger might not hit his target, but he is sure to get his hands dirty regardless.

The more you accomplish, the more resistance you must overcome.

"The Bible among books is what Christ is among men."

Christians who did the most for the present world were those who thought most of the next.

C. S. Lewis

HAS ANY MAN ever attained to inner harmony by pondering the experience of others? Not since the world began! He must pass through the fire.

It seems to me that people who admit they're wrong get a lot farther than people who prove they're right.

1973 NATIONAL BYC CONVENTION

Last year's BYC Convention was, without question, the most orderly and effective that we have had in recent years. We are sure that most of the credit is due to the fact that local BYC's made a greater effort to send responsible delegates than ever before. Below is listed the information relating to group registration and Convention procedures. Please read them and share them as widely as possible with the youth and probable sponsors. If you have questions, please feel free to contact me about them. Further information will be issued to you by direct mail **and** in "The Evangelist" as it becomes available.

SELECTION OF DELEGATES

Minimum age for delegates is completion of the 7 grade in 1973. Each local BYC will be allowed one juni high or high school age delegate for every five (registered BYC members or any part thereof. addition, registered college age persons (through 2 may register as at-large delegates. All register National BYC Council members will receive at-lar delegate credentials.

EGISTRATION PROCEDURES

Only those groups whose membership has been reg-tered with the National BCE Office are eligible to send elegates to the National BYC Convention. All potential elegates must be registered with the BCE Office by **lay 30, 1973.** About June 1, the appropriate number f junior high/high school delegates credentials will e sent to the local church by the BCE Office. Upon eceipt of these credentials, the local group is encour-ged to elect their delegates. Registered college stu-ents will receive at-large credentials upon request hey will be sent to their home address) until August All questions relating to credentials will be referred the Credential Committee.

ELEGATE REQUIREMENTS

Delegates having completed grades 7-12 must have adult sponsor (LIMIT: 6 youth/sponsor!). Delegates ust live in convention facilities unless living with mily or sponsor in approved housing. Commuters ving at home are excepted. All delegates will be re-uired to abide by the rules of conduct adopted by the ational BYC Council and the Board of Christian Edu-tion. The BYC Constitution and Bylaws will be the andard for conduct of business. Delegates shall parti-pate in **all** program activities—except in special cases hen clearance is received from convention officials. eport forms will be given to each delegate for a report his local group. Christian conduct will be expected; viations may result in dismissal from the convention. elegates must wear name tags to all business meetings.

Any National BYC Council member has the author-y to issue a warning to a delegate or alternate and tify his sponsor for breaking these rules. Council embers will have the responsibility of checking on peated absences by delegates. In extreme cases, dele-tes who are habitually absent or unruly may be nt home.

HECK-IN

Upon arrival at the dormitory, the following pro-dures will be in effect:

) All youth (ages 9-22) will be required to go to the BYC registration table in the dormitory lounge **before checking** into their room.

(2) At this table, each person will:

(A) Pay the $5.00 registration fee after showing his valid 1972-73 BYC Membership Card.

(B) Have his sponsor sign the receipt — IN PERSON!

(C) Present the receipt to the dormitory desk for room assignment. Note: No rooms will be assigned to persons under 18 years unless a sponsor has signed the receipt.

NON-DELEGATES

Youths who are not delegates representing their local group may attend any part of the Convention if they are registered as members of the National Brethren Youth Crusader organization. The same behavior is expected of non-delegates as delegates.

NATIONAL BYC MEMBERSHIP REGISTRATION PROCEDURES

Membership in National BYC lasts from September 1 through August each year. There are several advantages to registering: (1) it provides the BCE with a mailing list for direct communication with local youth and college students; (2) each member receives **Morning Star,** the National BYC newspaper; (3) it gives local groups and college students a sense of being a part of the larger movement and lessens the isolationist or "inward only" attitude; and (4) only individuals registered prior to May 30, 1973 are eligible for participation in the National BYC Convention.

Local BYC groups wishing to register must submit for each member: (1) name, (2) address, (3) college address—where applicable, (4) year in school, (5) group (junior, junior high, senior, combined, and (6) one dollar. Registration forms are available upon request.

College students who have not registered with their local BYC may register at-large by submitting the same information.

Membership cards will be issued as soon as possible after receiving registrations.

Following is a list of registered BYC groups. If yours is among the uninvolved, please urge them to attend to this matter within the near future.

Thank you for your interest and concern in this matter.

CALLING OUR CONTINENT

Key 73

TO CHRIST

REGISTRATION STATUS OF BYC GROUP: 3-1-73

Churches With Registered BYC Members—	No. Registered*	Churches With No Registered BYC Members
NORTHERN CALIFORNIA—0		
		Lathrop
		Manteca
		Stockton
CENTRAL—38		
Milledgeville—10		Cedar Falls
Waterloo—28		Cerro Gordo
		Lanark
		Udell
FLORIDA—35		
(St. Petersburg—1)*		
Sarasota—34		
NORTHERN INDIANA—265		
Ardmore—34		Brighton
Bryan—24		Dutchtown
County Line—22		Elkhart First
Ft. Wayne—7		Matteson
Goshen—12		Mishawaka
Jefferson—35		North Liberty
Milford—13		
Nappanee—29		
New Paris—15		
South Bend—13		
Teegarden—17		
Warsaw—31		
Winding Waters—13		
SOUTHERN INDIANA—183		
Burlington—27		Corinth
Center Chapel—10		Denver
College Corner—28		Flora
Loree—16		Huntington
(Tiosa—2)*		Kokomo
North Manchester—24		Marion
Oakville—25		Mexico
Peru—12		Muncie
Roann—38		Wabash
(Roanoke—1)*		
MIDWEST—3		
Cheyenne—3		Carleton
		Derby
		Falls City
		Ft. Scott
		Morrill
		Mulvane
MIAMI VALLEY (OHIO)—145		
Columbus—9		Williamstown
Dayton—13		
Gratis—13		
Gretna—11		
New Lebanon—29		
Pleasant Hill—14		
West Alexandria—56		
NORTHEAST OHIO—54		
Ashland Park St.—32		Akron
Canton—8		Fremont
(Massillon—2)		Garber
Smithville—12		Glenford
		Louisville
		Mansfield
		Newark
		North Georgetown
PENNSYLVANIA—170		
Cameron—10		Berlin
Fairless Hills-Levittown—18		Brush Valley
Johnstown II—16		Calvary
Pittsburgh—13		Conemaugh
Valley—19		Highland
Vinco—58		Johnstown I
Wayne Heights—21		Masontown
White Dale—0		Meyersdale
Johnstown III—15		Mt. Olivet
		Mt. Pleasant
		Quiet Dell
		Raystown
		Sergeantsville
		Vandergrift Pleasant View
SOUTHEAST—52		
(Chandon—1)*		Bethlehem
Hagerstown—30		Cumberland
Maurertown—5		Gatewood
Washington—16		Haddix
		Kimsey Run
		Krypton
		Liberty
		Linwood
		Lost Creek
		Mathias
		Mt. Olive
		Oak Hill
		Rowdy
		St. James
		St. Luke
SOUTHWEST—17		
Tucson—17		Papago Park

*Churches in parentheses (-) do not have register BYC groups, though youth from these churches ha registered individully.

Total No. Of Churches With Registered Members (3/1/73)—53

Total No. Of Churches With No Registered Memb (3/1)—68

Total No. Of National BYC Members Registered (3/1/73)—962

World Religious News in Review

ROTESTANT ORDER OUT TO AN 'BLASPHEMOUS' PLAYS

Phoenix, Ariz. (EP)—The Evanelical Sisterhood of Mary, a Protstant religious order, has launched literature campaign to stop what considers to be plasphemous plays at it contends make "Jesus look olish."

The sisters who live in a semioistered residence and retreat ouse in north Phoenix, are urging hristians the world over to protest e showings of "Godspell," "Jesus hrist Superstar," and similar proictions.

Some 50,000 copies of their pamphlt "Jesus Blasphemed Again" have en printed and will be mailed to e public in the U.S. and Canada. e 15,000 people on their current ailing list will receive the first es, in addition to more than 8,500 itheran ministers.

The author of the pamphlet is isilea Schlink, one of the two unders of the order. Mother isilea says in her pamphlet that sus is "the ruler of the universe, e King of mankind . . . the Son God, our Saviour," and should t be the target for cynical and asphemous jokes.

ELODYLAND HOTLINE NOW OLL-FREE NATIONWIDE

Anaheim, Calif. (EP)—"Melodyld Hotline," sponsored by the lodyland Drug Prevention Center re, receives more than 6,000 calls ch month. On January 1, 1973 the ls—from any part of the nation vill be toll free.

Served by a W.A.T.S. (Wide Area ephone Service) line, the national mber 800-854-3234 will put experts touch with many in despair over gs and seek to help them overne their problems.

George Wakeling, co-founder and ector of the drug prevention cen- said an extensive referral ser- e will assist people in every state. California the number is 800-4242.

HEARTS OF THE MIGHTY UNITE AT 21st PRESIDENTIAL PRAYER BREAKFAST

Washington, D.C. — Top governmental leaders were included among 3,000 guests at the 21st annual Presidential Prayer Breakfast here Feb. 1.

Officially designated the "National Prayer Breakfast," it was the first in 10 years at which the President could announce that the country was not at war.

"Peace is not something that is merely the absence of war," President Nixon said in the large hall of the Washington Hilton Hotel, "it is an opportunity to do something great."

The official program listed the Honorable John C. Stennis as Presiding but the 71-year-old Mississippi lawmaker and Chairman of the Senate Armed Services Committee was in critical condition after being shot by robbers two nights earlier. Substituting for him was Minnesota Congressman Albert Quie who led the guests in prayer for Senator Stennis.

Senator Mark O. Hatfield initiated silent prayer for the injured colleague during his greetings from the Senate breakfast prayer group. The Honorable John T. Myers brought greetings from the House group.

Arthur F. Burns, chairman of Governors of the Federal Reserve System, delivered the main address. Other speakers included Astronaut James Irwin, Assistant Secretary of the Navy James E. Johnson, and Evangelist Billy Graham, who offered the closing prayer.

"The Singing Sergeants" of the U.S. Air Force sang "The Prayer of St. Francis."

The annual gathering was begun 21 years ago by Abraham Vereide, the late founder of International Christian Leadership which coordinates the prayer meeting of notables.

POSTMASTER GENERAL FORECASTS RECLASSIFICATION

Washington, D.C. (EP) — First indications of what the U.S. Postal Service is requesting for mail reclassification have just been revealed in a request Postmaster General E. T. Klassen has forwarded to the Postal Rate Commission, according to Russell T. Hitt.

The postal representative for the Evangelical Press Association stated that volume mailers (1,000 or more pieces per mailing) of presorted first class or airmail pieces would receive a reduction of ½ cent per piece.

A similar principle would apply to volume mailers (500 or more pieces) of special rate fourth class mail—mainly books and records. Bound printed matter now mailed as parcel post would be mailed at lower "catalog" rates.

Volume mailers of parcel post (500 parcels or more) would compute postages from a simplified table or bulk rates.

A surcharge on odd-shaped envelopes will be imposed after a two-year grace period.

Cost of postage on business reply cards and envelopes will be based on mail volume.

Most observers of the postal picture expected a much more radical reform in the traditional classification of mail. Klassen indicated, however, these are only the first steps in a long-range effort to improve the existing mail classification system.

EXPLO '73 TELECAST SET IN 9 AMERICAN CITIES

San Bernardino, Calif. (EP) — A weekly series, "Explo '73," will be sponsored in nine cities by Campus Crusade for Christ International.

Dr. Bill Bright, founder and president of the student organization, will be the program host. Telecasts, 30 minutes long, will include music, interviews, testimonies, and a special news feature.

"World View," the news feature, will be a film report of important events in the Christian community around the world.

HAVEN OF REST'S 'FIRST MATE BOB' DEAD AT 76

Hollywood, Calif. (EP) — Paul Myers, founder of the internationally aired Christian broadcast Haven of Rest as its "First Mate Bob," died Jan. 28 in Tustin, Calif., at 76. Both he and his wife, Thelma, were stricken with influenza which developed into pneumonia. Mrs. Myers is recovering.

Haven of Rest, heard 750 times each week on 165 stations was founded in 1934 by Myers who was well known in the West during radio's pioneering days. He started the broadcast after he was converted to Christ from a life of drunkenness.

Myers was influential in the lives of Bob Pierce, founder of World Vision, of Robert Bowman, president of the Far East Broadcasting Company, and of many other Christian leaders.

There will be no change in the Haven of Rest ministry, according to President Val Hellikson. "In keeping with the expressed wishes of the 'First Mate,' Haven of Rest will continue its daily broadcasts worldwide." He indicated that support of overseas missionary projects would not be effected either.

Paul Evans, vice president of Haven of Rest, is currently the speaker on the 30-minute broadcast. A former pastor in Fresno, Calif., Evans joined the crew approximately five years ago. On the staff also, as writer and researcher, is Helen Kooiman, noted book author.

E. STANLEY JONES DEAD AT 89

Washington, D.C. (EP) — Evangelist and missionary author E. Stanley Jones, one of this century's most noted Christian workers and authors, died in India on Jan. 25. He was 89 on Jan. 3.

Dr. Jones, a Methodist, spent decades in India where he was cremated. The ashes were returned to Baltimore for burial in the Bishop's Lot in Mount Olivet Cemetery.

"The Lord has called unto Himself one of His greatest servants," Billy Graham said. "He was one of the foremost clergymen of the Twentieth Century. I valued his friendship and counsel."

Missionary Jones had the distinction of being one of a few United Methodist clergymen to be elected to the episcopacy and refuse the honor. He was chosen in 1928 by the then Methodist Episcopal Church, but 24 hours later declined the office.

He is a graduate of Asbury Seminary and went to India first in 1907.

LONG ISLAND GROUPS LAUNCH AMENDMENT CAMPAIGN TO OFFSET ABORTION RULING

New York (EP) — A coalition of 36 Long Island right-to-life groups, joined by similar organizations from the New York City area, launched a campaign to nullify the recent U.S. Supreme Court decision on abortion through a constitutional amendment.

To protect unborn babies in the meantime, the Long Island Coalition for Life urged President Nixon to issue an "emancipation proclamation for the unborn" to protect their right to life. "It is the only route we can follow with any degree of feasibility," Thomas Dillon, a Jamaica, N.Y. attorney and chairman of the N.Y. State Right to Life Legal Committee indicated. He said the campaign will start with a proposal in the U.S. Congress sometime this year.

'GOSPEL ROAD' NEW JOHNNY CASH FILM SHOT IN ISRAEL

Nashville (EP) — An unpretentious movie titled "Gospel Road" has been shot in the Holy Land by singer Johnny Cash with country music in the sound track.

To be distributed by Twentieth Century-Fox beginning with three premieres in the South in February the film cost Cash half a million dollars of his own money.

His wife June Carter is Mary Magdalene; Cash's sister, Reba, Hancock, is the Virgin Mary. Larry Lee, his music promotion manager, portrays John the Baptist. Robert Elfstrom, his director, plays the role of Jesus.

The singer said this film is a statement of his personal faith. "The devil has plenty of movies these days," Cash told Kenneth Woodward of Newsweek. "I felt like I was obligated to make one for Jesus."

He called the film his proudest work. "It's the reason I'm on this earth."

BILLS INVOLVE CAPITAL PUNISHMENT, TAX-EXEMPT AGENCIES, RESTITUTION

Washington, D.C. (EP)—A serie of Congressional bills call for a re turn to capital punishment and a amendment to the Internal Revenu Code involving tax-exempt orgar izations. A Maryland bill calls fo restitution for children's misdeed on the part of parents.

Sen. Paul J. Fannin (R. Ariz.) ha introduced in the Senate a bill whic would require mandatory impos tion of the death penalty for indivic uals convicted of certain crime They would be: (1) The assassin tion of a President, Vice Presider or state governor; murder of judge, policeman, or fireman; mu der committed by a person alread serving a life imprisonment term aircraft piracy if loss of life occu as a consequence.

Three bills affect tax-exem organizations, including those r ligious based. All of the bills, intr duced by Rep. John R. Rarick (I La.) would amend the Intern Revenue Code of 1954. One wou require each tax-exempt organiz tion to file an annual informatic return showing each source (inclu ing governmental sources) of i income and other receipts, and provide for a loss of tax exemptic in the case of willful failure to fil or fraudulent statements made connection with, such return. Anot er would provide that tax-exem organizations which engage in a tivities of carrying on propagand or otherwise attempting to infl ence legislation, would lose the exemption from tax. The third b would provide that tax-exempt o ganizations which voluntarily e gage in litigation for the benefit third parties, or commit oth prohibited acts, would lose the exemption. All three bills have be referred to the House Committee Ways and Means.

Under a bill introduced in t Maryland General Assembly, p ents of juveniles damaging pr erty would be required to ma restitution for their children's m deeds or perform services for t wronged party. Parents too poor pay restitution could be ordered "perform some service" sugges by the victims.

ASHLAND THEOLOGICAL SEMINARY

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Sincerely yours,
Joseph R. Shultz, Vice President
Ashland College Seminary

ITINERARY

DEPARTURE FROM J.F. KENNEDY AIRPORT, NEW YORK CITY to COLOGNE, GERMANY. Sightseeing in Cologne will include a visit to the famous Cathedral.

One of the most impressive highlights on the tour to Brethren obviously would be the motorcoach drive through Bonn, Germany along the Rhine River, to the birthplace of the Brethren Church in Schwarzenau.

Scheduled on the tour from this point in order are visits to Switzerland, Italy, Egypt, the island of Cyprus, then six days through the Holy Land area. The last four days of the tour will be spent in Italy, Spain and the homeward journey.

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

1973 STUDY BOOK: "The Late Great Planet Earth"
(Second Coming of Christ)

ADDITIONAL RESOURCES: "What On Earth's Going To Happen?"
"Re-Entry"
"Jesus Christ—Solid Rock"
"The Second Coming Bible"

TIME: Early in 1973

BY WHOM: Every Brethren Congregation

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Ashland, Ohio 44805

Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

OUR HOPE

Let this magazine go upon its way
over mountains, plains or seas.
May God bless all who speed its flight
to where we wish it to be.
And, God bless all those beneath the
roof where we would bid it rest;
But, God bless even more the ones
to whom this magazine is addressed.

from JEWISH HOPE

By the Way

OUR BUSINESS IS TO SPREAD THE WORD

"The Word of the Lord was published throughout all the region" (Acts 13:49). Luke's comment concerning the work of Paul and Barnabus corresponds to the main objective of the Publishing Company. Our fundamental aim is to spread the Word of God by means of the printed page. The Word is being spread in the following ways:

—Distributing Gospel-centered Church School Literature
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—Maintaining two Modern Christian Bookstores
1) 524 College Ave., Ashland Ohio
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—Publishing "The Brethren Evangelist"
The only official organ of the Brethren Church
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—"The Brethren Adult Sunday School Quarterly"
Written by Brethren, based on International Sunday School Lessons.

You can help the Publishing Company spread the Word by—

—Praying that God will guide the Publishing Company into new areas of service
—Securing your Christian Literature through one of the Brethren Bookstores
—Securing your Church School Literature from the Brethren Book Store
—Subscribing to "The Brethren Evangelist"
—Using the pring shop for your printing needs
Giving to the Publication Day Offering.

The Lord Jesus Christ has given the Great Commission to His Church. The Brethren Publishing Company seeks to assist the Church in fulfilling the Commission through the printed page. Your prayers for God's guidance in extending the work of the Publishing Company are appreciated.

The Brethren Publishing Company
Rev. M. W. Dodds, President

CHAPLAIN CAROTHERS — THE MAN BEHIND THE PRAISE BOOKS

To write three books that become bestsellers simultaneously on the nation's religious best sellers lists would seem accomplishment enough for a man's life. . .

But Chaplain Merlin R. Carothers, with an eventful life behind him, is looking to a future full of great and far-reaching pursuits for himself, including another book, ministry at the North County Christian Center in Escondido, California (near San Diego) and an international thrust for his unique ministry of praise.

Now in his late 40's, Merlin Carothers was born in Ellwood, Pa. In 1943 he began his military career as an enlisted man with the 82nd Airborne—the "All Americans." He ran into difficulty early in his Army career. Spurred by a nagging impatience to get into action as a soldier, Carothers went AWOL and stole a car. For this he was subsequently arrested and convicted.

Served As Guard For Eisenhower

He served time, but eventually was granted overseas duty. As a paratrooper demolition expert, he got the action he craved—plenty of it—in France, Germany and Belgium. After VE day he served as guard for Dwight D. Eisenhower, general of the Allied Armies.

Carothers' excellent combat record prompted the late President Harry S. Truman to grant him a full pardon, clearing the way for him to go into the ministry after his discharge and eventually to become a chaplain when he returned to active duty in 1953.

After his return to active duty, he served in Germany, Korea, the Dominican Republic, Panama and Vietnam. Upon his return from Vietnam in 1968, Chaplain Carothers was assigned to Fort Benning, and The Candidate Brigade, a congregation of some 8,000 military personnel.

Merlin Carothers retired from the Army with the rank of Lieutenant Colonel. But instead of sitting back to enjoy the benefits of retirement, he has discovered an entirely new career awaiting him.

Becomes Pastor In Southern California

In the middle of 1972, Chaplain Carothers went to Escondido, California on a speaking assignment. The people to whom he ministered were moved to invite him to remain there as their pastor. Several people began telling him that they felt the Lord wanted him to stay in Escondido, and help form the organization which subsequently became the North County Christian Center.

It was a considerable decision to make, since a positive response would make it necessary for the chaplain to give up his appointment with the Methodist Church, a denomination with which he had enjoyed strong fellowship.

Consequently, Chaplain Carothers was in much prayer over the matter.

"Praise God! There was no doubt about the answer."

The Lord over and over again has "powerfully demonstrated it was part of His plan," Chaplain Carothers says.

Demonstration has taken several forms: "growing attendance, financial support, the enthusiasm of the people and the experiencing of miracles and healing constantly at the center's meetings."

Marvels At Rapid Church Growth

The church started with 40 people meeting in a high school building. In the first six months of its life, the church grew rapidly and continues to grow weekly attracting people from other cities of San Diego County and from as far away as Los Angeles, the state's largest city more than 100 miles north of the North County Christian Center.

"There is always a great amount of joy and happiness at our services," Chaplain Carothers says, grinning with a radiant happiness that is typical of his personality.

Now the church is preparing to construct a 15,000 square foot facility on nine acres of land along Route 78, outside Escondido.

"We're hoping to keep right on growing," he confides.

World-wide Praise Ministry Planned

Chaplain Carothers says, flashing an infectious smile, "I like being a pastor." But his total ministry does not consist merely in being a pastor to a local congregation. He is aware that his special "ministry of praise" needs his further attention, and he intends to carry the dynamics of praise to other people on other parts of the globe in the months ahead.

He has affectionately called this work a "ministry to grumblers" since he discovered through many months of personal involvement with Christians that 90 percent of these souls admit to spending much of their time grumbling about unhappy experiences in their life with Christ.

His local church has a role in the "ministry to grumblers".

Every prayer request that comes to Chaplain Carothers by mail or telephone is placed on a reference card. Accumulated cards are distributed to the congregation and members of the church share in praying over the described need.

North County Christian Center in the future will serve as home base to Chaplain Carothers' expanded ministry. He plans to remain as pastor, going out from his congregation on a regular basis to speak in foreign countries and in different parts of the United States. He is confident his congregation will lend great spiritual strength to his efforts.

Even his current ministry has not been strictly local. Over the past two years, Chaplain Carothers has traveled equivalent to seven times around the world. His first book **Prison to Praise** has sold more than one million copies with his **power in Praise** and **Answer to Praise** well on the way to setting similar sales records. He is the first author in religious publishing history to have three books on the religious bestseller list simultaneously.

Sees Effectiveness of Praise Power

Thousands have written (he receives approximately 300 letters per week) and telephoned (sometimes 30 calls a day) to share with him news of transformed lives by applying his book concept of praising the Lord for all things—both the good things and the seemingly bad things. "All things work together for good . . . in everything give thanks . . . count it all joy," he teaches.

Chaplain Carothers' message is "praise, like spiritual dynamite, has an explosive quality. Released in life, it revolutionizes everything with which it comes in contact."

He has little difficulty accounting for the tremendous response to that message. He sees it simply as God's work, and he just happens to be a vessel by which the Lord chose to make the impact of praise known to people.

Personally Practiced Praising God

At first, he found the simplicity of the truth difficult to accept. But with God's guidance, the blue-eyed chaplain says, he personally made a determined effort to praise God for everything he experienced, even unfortunate things.

He started by praising God for little things, such as the red lights that delayed me while driving," and other irritating little hangups of life. Soon he discovered praise becomes a spontaneous reaction to every situation—rather like a habit—and the transforming power he has experienced in his life adequately demonstrates to him each day that praise is the key to victorious Christian living.

Others find it works also. The Chaplain admits it's a great thrill reading and hearing about the changes that ex-grumblers are experiencing as a result of the praise message set forth in his books.

Chaplain Carothers now devotes his substantial energies full-time to sharing his discovery with others so they too may find that joy of victory. He continually receives requests to speak all over the world—all as the result of the success of his books. He says he is convinced the Lord is preparing the way for this expanded praise ministry, particularly in South Africa and South America.

The Praise books have been published in Spanish, Portuguese and Danish. Presently they are being translated into French and German. But even this international thrust appears to be only one aspect of the rapidly growing ministry.

Praise Books Go Into State Prisons

Through the efforts of Foundation of Praise, Inc., Gov. Ronald Reagan has opened the door to all California prisons for the Praise ministry.

Efforts are being carried forth by the foundation to provide 24,000 copies of **Prison to Praise** for distribution free to men and women in state prisons.

In addition to all of this, he is presently at work on another book, the fourth in the series of Praise books that began in 1970 with the publication by Logos International (Plainfield, N. J.) of **Prison to Praise,** followed by **Power in Praise** and **Answers to Praise.** The new book will be released during 1973.

It's a full, busy life for Merlin Carothers in these days of his newest career. It is far more exciting than any of his hair-raising combat experiences. But he remembers: Praise is the key.

"I don't want to get ahead of the Lord. But He has shown me the ministry of Praise is going to expand in places all over the world. I praise Him for that."

"I also praise Him continually for His willingness to use me as one of His tools to bring victory to the lives of His children."

AWARDS, INSPIRATION, WORKSHOPS — VARIED FARE OF EDITOR'S CONVENTION

th annual meeting innovative

A perspective on the flourishing ministries of evangelical periodicals will be offered during the 25th annual three-day convention of the Evangelical Press Association, May 14-16, at Fort Wayne, Ind.

Top writers, teachers, and promoters will address the several hundred editorial experts gathered at the Marriott Inn for the varied fare of the editorial extravaganza, according to Mrs. Eleanor L. Burr, convention chairman.

Included among the speakers will be D. Elton Trueblood of the Earlham School of Religion; Keith Miller, noted lay author; Dr. Joseph T. Bayly, managing editor of the David C. Cook Co., Sherwood E. Wirt, editor of Decision; Dr. Ozzie Edwards, a University of Michigan professor; Clyde Norman, of Norman-Iverson Associates; James Engel of Wheaton College, and many other speakers and workshop leaders.

A feature of each annual EPA convention is both the "Higher Goals in Christian Journalism" and the "Periodical of the Year" contests which bestow 25 awards on periodicals whose entries were carefully appraised by judges engaged for the contests. Robert V. Myers, publications director for the David C. Cook Co., is chairman of the awards committee this year.

EPA President C. Charles Van Ness, editorial director of the David C. Cook Co., will preside over a special session titled, "Where We've Been, Where We're Going." Contributing to the session will be EPA Executive Secretary Norman B. Rohrer and Joseph T. Bayly.

In addition to the judging for the awards contests, EPA has engaged for its membership "The Artery," a group of graphics experts. EPA members participating must mail any three issues of their magazine to: EPA Magazine Critique, 5206 Main St., Downers Grove, Ill. 60515. A $10 check payable to George M. Kubricht must accompany the three issues to be reviewed. The deadline for this critiquing service is March 31.

The 1973 meeting is the first convention to be held in Indiana for the 210-member press association. The combined circulation of its member periodicals exceeds 10 million.

SISTERHOOD

A NEW EXPERIENCE

by Sherry Barnhart

Hi,

I'd like to share with you girls some things that have been happening here. I am Student teaching this semester in a nearby Jr. High School. I love it so far although the building is old and conditions are really overcrowded. The teachers and kids are great. One reason I can say this is because Christ is alive and living in so many of the kids there. I can honestly say it is almost unbelieveable.

When I first got there I noticed a sign that metioned a Christian Fellowship meeting for 15 minutes during 9th grade lunch period every day in the business classroom. Well, I was new and didn't realize if I ate very fast that I could go to this gathering. Also I noticed some of my students with Jesus stickers, T-shirts, and Bibles among their other school books. I was very glad to say the least. I can not ever remember being in a public school and seeing the influence of Christianity so widespread in such young lives. These kinds are all seventh, eighth, and nineth graders and these are very hard years. Right?! Their faith is alive and growing each day.

I have only attended 2 of the gatherings so far and each I felt that Christ was right there. We meet just a small classroom with many desks and typ writers everywhere. The kids themselves usually le what happens. They sing, they share, they pray, th study, or just come and laugh and love each other Christ. All these things happen spontaneously rig among the typewriters. The other teachers who jo us do not attempt to take over but share of themselv or try to answer questions and stuff.

One reason why I am telling all of this is becau this small amount of time—15 minutes each day means a whole new vitality for facing the afterno classes. I really believe that each one of you co find a core group of Christians who would be willi and excited about a time such as this. A classroo and probably one teacher are all you would need receive permission from the school.

This is such a neat time and I think each of you wo love it as much as I do. Remember Christ promis that where two or three were gathered in His na He would be there too.

Praise His Name,
Sherry

SOUTH AFRICA CRUSADE

DURBAN, South Africa—"Only Jesus Christ can solve the problems of individual South Africans, of their nation and the world," Evangelist Billy Graham told over 45,000 at his first appearance in this nation.

In preaching before the record crowd at Kings Park Rugby Stadium here the American added still another country to the list of those in which he has proclaimed the Gospel of Christ. In attending, persons from all races and social conditions turned a new page in the history of their country. Organizers of the meeting had met the world famed evangelist's conditions for preaching in any country—the condition that all persons of all races be welcomed and allowed to sit where they choose. In newspaper and broadcast interviews earlier in the day he reiterated his opposition to apartheid. In a nation known for its strict separation of the races, the evangelistic rally found black and white and brown sitting side by side, singing side by side, working as volunteers side by side, and walking down crowded aisles together to respond to the invitation to receive Christ as Savior and Lord. Half of the crowd was estimated to be non-white.

Over 3,300 left their places to stand before the platform to indicate their intention to follow Christ and let him help solve their problems. The response was one of the largest proportionately in any meeting ever conducted by Graham.

The Rugby field which had been three-fourths filled with that portion of the congregation who could not find seats in the stadium, was completely covered with a sea of humanity after the inquirers came forward and took up the remaining space.

Spiritual counseling procedures usually followed in the evangelist's American Crusades were abbreviated when it became evident that the 500 trained counselors could not possibly get around to all who had crowded forward in the platform area. Addresses were noted for the 3,300 inquirers and packets of Christian literature were handed to them. Additional hundreds of inquirers were not reached by counselors.

The previous attendance record for the stadium was established two years ago when 38,500 watched a rugby match between South Africa and France. Local papers which had given prominent page one attention to the Graham visit said that the crowd was the largest multi-racial ever assembled in South Africa for any purpose. Never before had there been integrated seating in that stadium.

This time, the crowd in the stadium had its attention focused on an eternal conflict, not just one afternoon's contest. Graham warned his listeners that sin has everlasting effects if individuals do not turn to Christ for salvation.

He noted that the effects of sin are evident in problems around the world. "America has some of the same problems that South Africa has," the evangelist admitted.

Speaking directly to the race issue, the American preacher said that even though his country has some of the strongest civil rights legislation in the world, race prejudice still exists. "The problem," he emphasized, "is the problem of the human heart."

Graham suggested that while evil was apparently more rampant, there were encouraging signs of increasing good. He cited as one such sign the response of many young people around the world to the Gospel of Christ.

He warned, however, that unless there is a great turning to Christ, sin-steeped humanity could destroy itself by the end of this century.

On the program with the evangelist were a 1,500-voice choir of black, brown and white volunteers, musical groups from the United States and from South Africa, and ministers who prayed in Afrikaans, Zulu and English.

While there were no translators on the platform to translate the sermon into another language, a translation into Zulu was provided by a minister who heard the message through earphones and then spoke into a loud speaker system directed toward a group of Zulus.

The evangelistic rally was a featured event on the program of a multi-racial South African Congress on Evangelism and Mission, one of several such congresses that have been held in various regions of the world. Graham, who is also speaking in sessions of the Congress, said that several of the participants in the Congress came to him afterwards with tears in their eyes to express appreciation for his part in an event they never expected to happen in South Africa.

The conference itself has made history with its wide variety of speakers from within South Africa and from abroad and for its housing of all delegates regardless of race in the same hotel.

Before the rally Graham toured the ruins of an Indian market which had burned the night before. He expressed concern for the thousands of families who lost their livelihood in the tragedy and prayed for them with Asian Christian leaders who escorted him. The Sunday after the rally he was accompanied by Bishop Alphaeus Zulu and Congress Vice-chairman Michael Cassidy to a worship service at an Anglican church in the black township of Kwamashu.

There has been no official government reaction to the Graham visit. However, police authorities provided plain-clothes and uniformed officers to guard the visiting evangelist at the rally.

From Crusader Information Service

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the TENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

LEPER COLONY NEAR KIM CHON

One of the 170 children Brethren have helped at the Kim Chon Leper Colony, Korea.

As our bus rumbled along the streets of Kim Chon, two men flagged us to a stop (by previous arrangement). These two pastors would travel with us to the Leper Village outside their city and supply us with information.

Kim Chon is a small city in area, but buldging with 70,000 citizens crowded together. As we rode out of the city, the dirt road led us across the bridge where, 20 years ago, an Oriental Missionary Society missionary found lepers huddled together. These outcasts were living in mud holes along the river bank, covered with burlap bags for doors.

Dr. Elmer Kilbourne and the WRC located land and began to form a community to meet the particular needs of lepers. They taught them how to make cement blocks and build homes. How to raise chickens, a business that has grown from 500 to 150,000 chicks. How to dry and sell chicken manure for farming fertilizer. How to raise pigs, 1,000 in number now. How to sell eggs an meat.

Because of muddy roads we walked the last mile t the village—an enjoyable stroll allowing us to apprec ate the beautiful countryside more completely. Even chance to walk close to the grape vineyards, and tap record the croaks of a frog on a lily pad at the pond.

Children gathered around us and walked with us u the steep dirt paths weaving between the clay-walle homes and chicken coups and pig pens. Past the ne medical building recently completed. These cute ki live in this village of 600 residents and have their ow school there. How they delighted in talking into my ta recorder and then listening to their own voices as replayed the tape. Great fun! Modern drugs ha arrested the leprosy in their parents, so there is danger of transmitting it to the children—or to us visitors passing through.

After parking our shoes outside, we entered the newly-constructed church and sat in chairs along t side near the front. As a courtesy, they brought cus ions and placed them on the floor for our stocking-fe

The people were singing "Nearer My God to Thee" they sat on the floor—men seated on one side a women on the other, as is the custom in the ru churches. Other music included "Hear My Prayer, God," "My Hope Is Built," and "Leaning on the Ev lasting Arms" by congregation and choir .

In addition to prayer, comments of greeting and message by members of our tour group (via translato a check for $1,000 was given by WRC to the pastor his work in the Leper Village.

Twenty years ago—life on a river bank. Now, throu the concern and aid of evangelical Christians and W —430 adults and 170 children are living meaningful a healthy lives on 70 acres of village and product farmland.

Makes you thankful you can help, doesn't it?

(Next—Chun Yang Won Orphanage)

St. Petersburg, Florida

CHEEP ADVICE

Temptation is not sin but playing with temptation invites sin.

We all find time to do what we really want to do.

"It is impossible to mentally or socially enslave a Bible-reading people."

"The Bible needs less defense, more practice."

A winner isn't nearly as afraid of losing as a loser is secretly afraid of winning.

A long dispute means that both parties are wrong.

LAFF-A-LITTLE

Upon his arrival home from the morning worship service the little boy was asked by his mother: "What did Rev. Jones preach about today?" The boy replied: "His text was, 'Do not worry, you'll get the blanket." The mother was puzzled, but the boy was determined that this was the message of the day. Early the next morning the mother called her pastor to find out just what the text and the sermon had been. To her question Rev. Jones replied: "Why, my text yesterday was, 'Fear not, I will send the Comforter."

A famous Broadway star paid thousands of dollars for an amazing myna, which he presented to his girl friend on her birthday. The myna spoke eleven languages and sang grand opera.

The day after the gift arrived, he called the girl and inquired, "What did you think of the bird?"

"It was delicious," came the reply.

The little girl watched her mother as she rested with a headache while the others had Sunday dinner. "Mother, the Sunday School teacher said that Moses had a headache, too!" "Why, darling, I don't remember that!" "Well, I heard her say that God gave Moses two tablets."

The candidate had just finished what he felt was a stirring campaign speech.

"Now are there any questions?" he asked confidently.

"Yes," said a voice in the rear. "Who else is running?"

A certain family had gone to church. On the way home the father criticized the sermon. The mother found fault with the organist, the eldest daughter declared the singing was atrocious. But the subject was suddenly dropped when a small boy of the family spoke up and said: "Dad, I think it was a mighty good show for a quarter."

from Louisville Brethren Bulletin

INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION

142 WORLD CHURCH LEADERS DECLARE PURPOSE OF WORLD EVANGELIZATION CONGRESS

LAUSANNE, Switzerland—Admitting "the brokenness of our world and man's inability to put it together", organizers of the 1974 International Congress on World Evangelization today released the official Congress Call and declared their purpose to relate Biblical truth to crucial issues facing Christians everywhere. The Congress will be held in Lausanne, Switzerland, July 16-25, 1974.

One hundred and forty-two church leaders of a great variety of traditions and from every corner of the globe, are signatories to the Call and have declared their support for the Congress. They include: Mr. J. T. Ayorinde of Nigeria, Dr. F. F. Bruce of England, Dr. Benjamin Chew of Singapore, Bishop Dietzfelbinger of Germany, The Very Rev. James Dunlop of Ireland, Dr. Billy Graham of U.S.A., Dr. Hyung Chik Han of Korea, Dr. Josip Horak of Yugoslavia, Archbishop Marcus Loane of Australia, the Rev. Doan Van Mieng of South Vietnam, Dr. Benjamin Moraes of Brazil, Archbishop Festo Olang of Kenya, and the Rev. Dr. I. Ben Wati of India.

The declaration of purpose of the Congress, released today, reads:

"New winds of spiritual awakening
and evangelistic advance are blowing in many
parts of the world.
Vast numbers of people have been prepared by God's
Spirit to respond to the Good News of Christ.
New methods and modern tools of communication
are available to the Church in our age.
We are persuaded that God has brought us
to one of history's great moments
that the hour has come for Christians everywhere
to consider afresh the meaning of
"mission", "evangelism", "salvation", and
"conversion" and to unite in bold new efforts
to proclaim Jesus Christ, to make disciples of
all nations, and to welcome them into the
fellowship of His Church.
By God's grace we will not miss this moment!
We must seize the opportunity!
We therefore believe that God has led us to call together
from every part of the world
some 3000 evangelical leaders committed to
the biblical message of our Lord Jesus Christ,
in an INTERNATIONAL CONGREESS ON WORLD
EVANGELIZATION to be held July 16-25, 1974,
in Lausanne, Switzerland.
We are conscious of the brokenness of the world,
of man's inability to put it together
and of our own frequent failure to be God's
healing instruments.
Yet we are convinced of the power of God to
change men and nations.
So we declare our desire to be faithful to the Gospe
of Jesus Christ and to historic evangelical theolog
revealed in the Scriptures,
confessed by the Church through the centuries
reaffirmed at Berlin in 1966 and by evangelisti
Congresses which followed at Singapore,
Bogota, Amsterdam and elsewhere.
From Churches in many cultures, races and nations
we will meet together:
men and women
old and young
ministers and laymen
with the common goal of carrying out our
Lord's Great Commission
We purpose:
To proclaim the Biblical basis of evangelism
in a day of theological confusion;
To examine our message and methods
by this standard;
To relate Biblical truth to crucial
issues facing Christians everywhere;
To share and strengthen our unity and love
in Christ;
To identify those who are as yet unreached or
alienated from the Gospel;
To learn from each other
the patterns of evangelism the Holy Spirit i
using today in our churches, fellowships,
and missionary societies;
To awaken our Christian consciences
to the implications of expressing Christ's lov
in attitude and action to men of every
class and color;
To encourage cooperative strategies towards
reaching all men for Christ;
To pray together for world evangelization in
this century asking that the Congress may
contribute significantly to this end;
To be God's people, available for all His purpose
in the world.
So we call all Christians
to pray earnestly for the Holy Spirit to move
upon the Congress and to arouse all believer
to a new obedience to Christ in world evangelisı
which will prepare the way for our Lord's
triumphant return."

Bishop Jack Dain of Sydney, Executive Chairman of the Congress Planning Committee said today:

"We want churches in every country to appreciate the widespread consultation and reasoning behind the decision to hold a Congress on reaching the world for Jesus Christ.

"In bringing 3,500 participants to an international congress we are anxious that they should each obtain the maximum benefit from it. This Congress will emphasize 'A Servant Church Proclaiming a Sovereign Lord to all men, by all means, in our time!' We believe this is the task God has called us to fulfill until He comes again.

"It has become unpopular to emphasize the proclamation of the Gospel and we want to clarify God's unique message to the world in Jesus Christ in such a way that Christians everywhere will be encouraged to take fresh initiatives in evangelism."

The 142 church leaders who signed the Congress Call have formed a Convening Committee for the Congress. They are:

Dr. Hudson T. Armerding — U.S.A.
Bishop I. P. Andrews — India
The Rev. Joseph Ameh — Northern Nigeria
Dr. Saphir Athyal — India
Dr. Myron Augsburger — U.S.A.
Mr. J. T. Ayorinde — Nigeria
Mr. Jean Andre — Switzerland
The Rev. Longri Ao — India
Mr. Daniel Bakhsh — West Pakistan
The Rev. Raphael Baltodano — Costa Rica
Dr. L. Nelson Bell — U.S.A.
Dr. Gernard Bergmann — West Germany
Dr. Peter Beyerhaus — West Germany
The Rev. N. Bhengu — South Africa
Sir Cyril Black — England
Dr. Bill Bright — U.S.A.
Dr. F. F. Bruce — England
Dr. Jose Camacho — Puerto Rico
Dr. Arnoldo Canclini — Argentina
Sr. Robinson Cavalcante — Brazil
Dr. Kenneth Chafin — U.S.A.
Dr. Benjamin Chew — Singapore
The Rt. Rev. G. Chitemo — Tanzania
Sr. Gilberto Colosimo — Argentina
The Rev. Pierre Courthial — France
The Rt. Rev. A. J. Dain — Australia
Mr. Antoine Deeb — Lebanon
Mrs. Fred Dienert — U.S.A.
Bishop Dietzfelbinger — West Germany
Dr. Mariano Di Gangi — Canada
The Rev. G. B. Duncan — Scotland
The Very Rev. James Dunlop — Ireland
The Rev. Gabriel Eikli — Norway
Dr. Samuel Escobar — Argentina
The Rev. Augusto Esperanca — Portugal
The Rev. Hector T. Espinosa — Mexico
Dr. Robert Evans — France
Dr. Nilson do Amaral Fanini — Brazil
Mr. Benjamin E. Fernando — Ceylon
The Rt. Rev. Onofre Fonceca — Philippines
Dr. Leighton Ford — U.S.A.
Dr. Ira Galloway — U.S.A.
The Rev. John Gatu — Kenya
The Rev. Manuel J. Gaxiola — Mexico
Dr. Wilhelm Gilbert — Germany
The Rt. Rev. A. Goodwin Hudson — England
Dr. Billy Graham — U.S.A.
The Rev. Isaias Gutierrez — Chile
The Rev. John Gyanfuso — West Africa
Dr. Richard Halverson — U.S.A.
The Rev. Dr. Kyung Chik Han — Korea
The Rev. Akira Hatori — Japan
The Rt. Rev. Ravu Henao — Papua New Guinea
Dr. Carl Henry — U.S.A.
Mr. Chua Wee Hian — England
Dr. Edward V. Hill — U.S.A.
Dr. Oswald C. J. Hoffman — U.S.A.
Dr. Donald E. Hoke — Japan
Pastor Armin Hoppler — Switzerland
Dr. Josip Horak — Yugoslavia
Bishop Earl Hunt — U.S.A.
The Rev. Canon Leslie Hunt — Canada
Mr. W. Maxey Jarman — U.S.A.
Mr. R. B. Jesudasen — India
The Rt. Rev. M. M. John — India
The Rev. Chuin-Ming Kao — Rep. of China
Mrs. Gien Karssen — Netherlands
The Rt. Rev. Josiah Kibira — East Africa
Dr. Joon Gon Kim — Korea
Dr. Okgill Kim — Korea
Dr. Louis King — U.S.A.
The Rev. Gilbert Kirby — England
The Rt. Rev. Festo Kivengere — East Africa
Datin Aw Kow — Singapore
The Rev. Michael Kyriakakis — Greece
Dr. Harold Lindsell — U.S.A.
Mr. Richard Linyard — U.S.A.
Dr. Alfonso Lloreda — Mexico
The Most Rev. Marcus Loane — Australia
Dr. D. A. McGavran — U.S.A.
The Rev. D. Maitimoe — Indonesia
The Rev. Jean-Perce Makanzu — Zaire
Mr. Jose M. Martinez — Spain
The Rev. Augustus Marwieh — Liberia
Sr. Pedro Merino — Peru
The Rev. Doan Van Mieng — South Vietnam
The Rev. Elio Milazzo — Italy
The Rev. R. Moeller-Petersen — Denmark
Dr. W. Stanley Mooneyham — U.S.A.
The Rev. Dr. Benjamin Moraes — Brazil
Dr. Leon Morris — Australia
The Rev. Markina Maja — Ethiopia
Dr. Emilio Antonio Nunez — Mexico
Dr. Harold Ockenga — U.S.A.
The Rev. Petrus Octavianus — Indonesia
The Rev. Sam Odunaike — Kenya
The Most Rev. Festo Olang — Kenya
Dr. Arnold T. Olson — U.S.A.
The Rev. Gottfried Osei-Mensah — Kenya
The Rev. Berthil Paulsen — Sweden
Mr. Duane Pederson — U.S.A.
The Rev. Tongkam Pqntupong — Thailand
The Rev. Gordon Powell — Australia
The Rev. Nene Ramientos — Philippines
Dr. Ian Rennie — Canada
The Rt. Rev. Chandu Ray — Singapore
Pastor Maurice Ray — Switzerland
Dr. Porter Routh — U.S.A.
The Rt. Rev. Erica Sabiti — Uganda
The Rev. Ephrain Santiago — Puerto Rico
Mr. Walter S. Saukila — Sth. East Africa
Mr. Peter Schneider — West Germany
The Rev. Kitaku Shimamura — Japan
Mrs. S. M. Shoemaker — U.S.A.
The Rev. Jose Silva — Rep. of Panama
Mr. Victor Smadja — Israel
The Rev. David Stewart — New Zealand
The Rev. John R. Stott — England
Dr. G. Swart — South Africa
The Rev. Subhash S. Sangma — Bangladesh
Mr. Levi Tavares — Brazil
Dr. Clyde W. Taylor — U.S.A.
Dr. Yun Tchi-Young — Korea
The Rev. Philip Teng — Hong Kong
The Rev. John Thetgyi — Burma
The Rev. Dr. Gaius Thibodea — U.S.A.
The Rev. Andre Thobois — France
Dr. Conrad Thompson — U.S.A.
Dr. Robert Thompson — Canada
Pastor Veli-Pekka Toiviainen — Finland
The Rev. Methusula Uzele — East Africa
The Rev. A. Vasconcelos — Brazil
Mr. Ruperto Velez — Colombia
Dr. Noel Vose — Australia
Dr. A. C. Van der Puy — Ecuador
The Rev. Dr. I. Ben Wati — India
The Rev. Aziz Williams — India
Dr. M. L. Wilson — U.S.A.
Dr. Sam Wolgemuth — U.S.A.
The Rt. Rev. Maurice Wood — England
Elder Wu Yung — Rep. of China
The Rev. Dr. Thomas Zimmerman — U.S.A.

(Acceptance is awaited from other Church leaders who have been invited to become members of the Congress Convening Committee and it is anticipated that further names will be added in the near future.)

news ... from the Brethren

Goldenaires

Mr. and Mrs. Leo Lehman celebrated their 50th Wedding Anniversary on March 12, 1973. They are both members of the First Brethren Church of Smithville, Ohio.

* * *

Mr. and Mrs. Francis Swain celebrated their 66th Wedding Anniversary on March 21, 1973. They are both members of the Oakville, Indiana Brethren Crurch.

* * *

Mr. and Mrs. Everett Miller celebrated their 55th Wedding Anniversary on March 7, 1973. Both Mr. and Mrs. Miller are members of the First Brethren Church, Sarasota, Florida.

* * *

Mr. and Mrs. J. B. Kershner observed their 59th Wedding Anniversary on March 1, 1973. Both Mr. and Mrs. Kershner are members of the First Brethren Church of Sarasota, Florida.

Mr. and Mrs. Paul Miller celebrated their 50th Wedding Anniversary on February 14, 1973 in the Fellowship Room of the First Brethren Church of Waterloo, Iowa. They are both members of the church.

* * *

Mr. and Mrs. Paul LaDow celebrated their 57th Wedding Anniversary on February 7, 1973. They are both members of The First Brethren Church of Sarasota, Florida.

* * *

Mr. and Mrs. Harry Nafziger celebrated their 51st Wedding Anniversary on February 16, 1973. They are both members of the First Brethren Church of Sarasota, Florida.

* * *

Mr. and Mrs. Glenn Denlinger celebrated their 50th Wedding Anniversary on January 27, 1973. They are both members of the First Brethren Church of Sarasota, Florida.

Warsaw, Ind. — Dale and Patty Sweet were ordained into the deaconate of the College Corner Brethren Church on February 4, 1973.

Vernice Dean, member of the College Corner Brethren Church, presented a new organ and piano to the church in memory of her husband Roy.

Milledgeville, Ill. — This is the fiftieth year of Brethren Mission work in Africa. A Nigerian minister will speak Sunday morning April 1, both in our church and at the Church of The Brethren. Following the services, we will join and have a fellowship and inspiration in the form of an old-fashioned "pot luck."

Milledgeville, Ill. — Sunday School workers fellowship was enjoyed Monday, February 19 in our church. In addition to the good dinner (chicken provided by the Sunday School), the teachers had opportunity to pick up and discuss new teaching materials for the coming "quarter."

Milledgeville, Ill. — The Greater Rockford area Sunday School Convention was held March 2 and 3. Bill Bright is to be the key speaker at this year's convention.

MEMBERSHIP GROWTH

North Manchester, Ind.—
3 by Baptism
2 by letter

Sarasota, Fla.—
1 by Baptism

Mt. Olivet, Del.—
2 by Baptism

Ashland, Ohio—
9 by Baptism
6 by letter

Gratis, Ohio—
7 by Baptism

Johnstown, Pa.—
11 by Baptism
1 by reaffirmation

Waterloo, Iowa—
2 by Baptism
1 by letter

Linwood, Md.—
5 by Baptism

HINEMAN

Mary Elizabeth Hineman, Bryan, Ohio died on February 2, 1973 at the age of 90. Memorial services were conducted February 5, by Rev. Alvin Grumbling and Rev. M. W. Dodds at the Greenisen Funeral Home with burial at the Shiffler Cemetery, Pulaski, Ohio. Mrs. Hineman was baptized and received into the membership of the Bryan First Brethren Church on November 28, 1920.

CLINGENPEEL

Leon H. Clingenpeel passed away January 18, 1973 while visiting in Tucson, Arizona. He was a Deacon of the Flora, Indiana, First Brethren Church. He leaves his wife, Geneva, two daughters, two sons and seven grandchildren. One son preceded him in death. Services were conducted at the church by Rev. C. Edward West. Interment was in the Maple Lawn Cemetery, Flora, Indiana.

MILLER

Mrs. Guy Miller passed away on March 1, 1973 at Schoitz Memorial Hospital of complications following surgery. She was a member of the First Brethren Church, Waterloo, Iowa and of the Woman's Missionary Society. She is survived by her husband and one son, Robert. Funeral services were conducted on Monday, March 5 by her pastor, Rev. Glenn Grumbling. Interment was in Orange Township Cemetery.

Memorials

KANADY

Mrs. Mabel Kanady, a long time member of the First Brethren Church of Falls City, Nebraska, was called to meet her Lord, on February 11, 1973. Services were held in Falls City by the Rev. Elmer Keck. She is survived by two daughters, and four grandchildren. Burial was in the Steele Cemetery, Falls City, Nebraska.

NEVIN

Mrs. Edith Nevin, 76, a faithful member of the Flora First Brethren Church passed away on February 9, 1973 after a short illness. She leaves two sons, two daughters and eleven grandchildren. She was preceded in death by her husband and one son. Services were conducted at the church by Rev. C. Edward West. Interment was in the Rossville Cemetery.

WISNER

Mrs. Frank (Pauline) Wisner, a life long member of the First Brethren Church of Waterloo, Iowa, passed on to her eternal reward on December 24, 1972 at Schoitz Memorial Hospital in Waterloo. She was Sunday School Superintendent for many years and also President of the W.M.S. for many years. She is survived by her husband and one son and one daughter. Funeral services were conducted by Rev. LeRoy Bauman from the Kimball Avenue Methodist Church in the absence of her regular pastor, Glenn Grumbling, who was on vacation. Interment was in Elmwood Cemetery.

LAM

Mrs. Dorothy Todd Lam, wife of Fells Lam of Annandale, Virginia passed away on December 7, 1972. Mr. Fells Lam had pastored Brethren churches in the Southeast District several years ago. A family service conducted by Rev. Marlin L. McCann and Graveside Services conducted by Rev. Doc Shank were held December 9, 1972. Interment was in the Mt. Olive Brethren Church Cemetery. A Memorial Service conducted by Rev. Wendell Eller was held on December 10, 1972 at the Oakton, Virginia Church of the Brethren.

PARCELL

Raymond Parcell passed away on March 7, 1973. He was a member of the New Paris Brethren Church and served as Assistant Sunday School Superintendent and Sunday School Treasurer. He was also a charter member of the Red Coats (volunteers) at the Goshen General Hospital.

He is survived by his wife Josephine, four sons, and a daughter; two grandchildren; and one stepgrandchild.

Funeral services were conducted by Pastor Robert P. Bischof and the Reverend Paul Tinkel. Interment was in the New Paris Cemetery.

1973 SUMMER CRUSADERS

The Ohio District Board of Christian Education and the National BCE are developing a pilot camping program for Ohio Camp Bethany in 1973. Two Crusaders are working with the camp deans to explore and implement new approaches to Christian camping.

Serving Ohio Camp Bethany

Kenneth Van Duyne
Tiosa (2)

Ken Van Duyne is serving as coordinator for the camping program. Ken is a second year Crusader from Tiosa Brethren Church. As a sophomore at Ashland College, he was a member of the varsity soccer team and captain of a Collegiate Crusader team. Ken is majoring in business administration and religion and is interested in Christian camp management as a vocation.

Charles Wayne Mullikin
Oakville (1)

Wayne Mullikin will assist Ken at Camp Bethany Wayne will be a high school senior in the fall. He is a two-year letterman in track. Since becoming a Christian, Wayne has been active in an outreach visitation program at the Oakville Brethren Church, in addition to his local BYC. He will be a first-year Crusader.

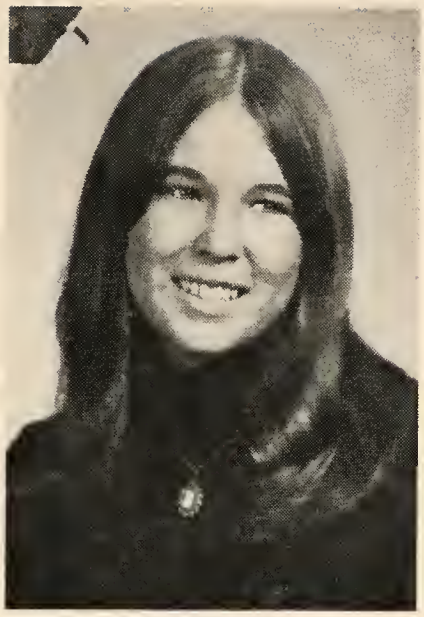
Coming soon: the faces of more 1973 Summer Crusaders. Watch for them!

Serving the Midwest

Four girls will be serving seven churches in the Central, Midwest, and Southern Indiana Districts. The gals will use their past experience and talents to assist local churches with VBS, learning center activities, outreach, and camp. All four gals are first-year Crusaders.

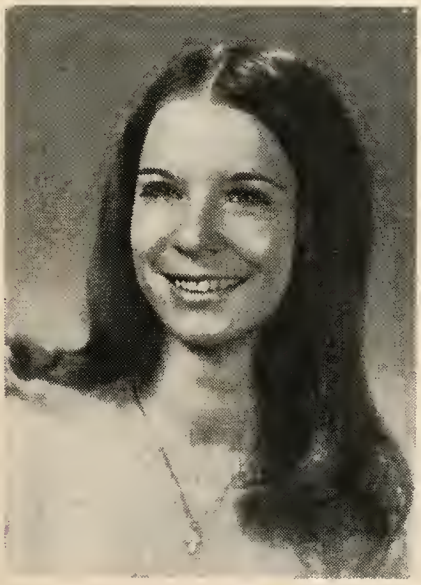
Jean Marie Donahue
County Line (1)

Jean Donahue will captain the team. Jean is from he County Line Brethren Church, where she teaches Sunday School. She has also been active in her local Sisterhood and BYC and was a member of the 1967 National BYC Bible Quiz championship team (senior igh division). In addition to attending classes at ndiana University—South Bend Branch, Jean has vorked as a volunteer with Headstart.



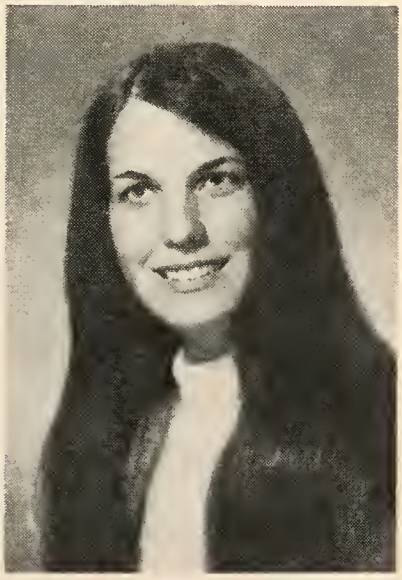
Bernice Parks
Vinco (1)

Bernice Parks, heralding from Vinco, will be entering Conemaugh Valley School of Nursing in the fall of 1973. Bernice is president of her local Sisterhood, past president of her local BYC, and assistant secretary of Pennsylvania District BYC. She also serves as a Sunday School teacher, is a member of the evangelism committee in her church, and has worked as a camp counsellor.



Beth Ellen Gilmer
West Alexandria (1)

Beth Gilmer, the teams "PK" (every team should ave one), is from the West Alexandria Brethren hurch. Beth is a member of the 1972-73 National BYC ouncil, representing the Miami Valley (Ohio) District. eth has been active at West Alex in VBS, BYC, the hurch choir, and the church visitation program.



Sharon Stoffer
Canton Trinity (1)

Sharon Stoffer is the 1972-73 National BYC Statistician. Sharon has helped with VBS, Sunday School, and the nursery of her home church, Canton Trinity, in addition to two years as a camp counsellor. In high school she sang in the A Cappella Choir and performed in three musicals. She plans to attend Capital University in the fall.

AUDIO-VISUAL DEPT. — TRAINING ITEMS

Earlier we listed several helpful audio-visuals for teachers and BYC sponsors. We also have training items in our Resource Library for other workers in your church. Following are some of these items.

NOTE: "CS-" prefix indicates a cassette; "FS-" prefix indicates a filmstrip.

FOR THE DEACON

FS-T103 THE DEACON-LED SPIRITUAL GROWTH PROGRAM—about 10 minutes; no record; rental—$1.00. Emphasizes the spiritual nature of the work of the deacon. Its content is a compilation of methods now being used in churches for deacon-led visitation for spiritual growth.

FS-T104 THE MINISTRY OF THE DEACON TODAY—7:30 minutes; rental—$1.00. Showing the development of the office of deacon from New Testament times to the present, this filmstrip gives emphasis to the responsibility of the deacon today to be a minister. Included are qualifications, tasks, and organization of deacons.

FOR THE USHER

FS-T105 SYMPOSIUM FOR USHEROLOGY—12 minutes; rental—$1.00. A light, cartoon-style approach! This unusual filmstrip tells interestingly, entertainingly, the attributes one must have to be a good usher. Also includes a Church Usher Manual and a small booklet entiled "Church Ushering."

FOR THE SUPERINTENDENT

BUILDING A BETTER SUNDAY SCHOOL Series (4); rental—$1.00 each or $3.00 for entire series. Touching on four vital areas of every Sunday School, this series will help you build a better Sunday School.

FS-T301 I. ORGANIZATION—about 10 minutes.
FS-T302 II. DEVELOPING THE WORKER—about 10 minutes.
FS-T303 III. PLANNING THE PROGRAM—about 10 minutes.
FS-T304 IV. EXPANSION—about 10 minutes.

FS-T314 SO YOU'RE THE SUPERINTENDENT—about 20 minutes; rental—$1.00. Ross Canton tells other superintendents how he solved many of his Sunday School problems. He stresses the point that success was found not in a one-man show, but in working fellowship.

FOR THE VBS DIRECTOR

FS-T601 THE CHALLENGE OF VACATION BIBLE SCHOOL—about 10 minutes; produced in 1972; rental—$1.00 This filmstrip shows some of the needs of persons which can be met through VBS, and it reveals the outreach potential VBS provides. Can be used to inspire adults and older youth to become involved in VBS.

FOR THE CAMP DEAN AND WORKERS

CHRISTIAN CAMPING Series (4); rental—$1.00 each or $3.00 for entire series. This series is valuable for camp leadership training sessions, camp committees, and for sparking congregations into a new awareness and interest in Christian camping.

FS-T801 I. OBJECTIVES—11 minutes.
FS-T802 II. ADMINISTRATION—12 minutes.
FS-T803 III. THE COUNSELOR—10 minutes.
FS-T804 IV. THE PROGRAM—11 minutes.

FOR ALL CHURCH WORKERS

EFFECTIVE CHRISTIAN COMMUNICATION Series (4); rental—$1.00 each or $3.00 for entire series. Never before has the world so needed to hear and understand the Church's message of Christian faith, nor has the church been so aware of its need to sharpen communication skills. This series offers the latest research findings available on the process of human communication.

FS-T402 I. WHAT IS COMMUNICATION?—12 minutes.
FS-T403 II. THE COMMUNICATORS—10 minutes.
FS-T404 III. THE RELIGIOUS COMMUNICATION—13 minutes.
FS-T405 IV. TOOLS FOR COMMUNICATION—12 minutes.

See the AUDIO-VISUAL GUIDE for ordering procedure and further details. Send your order to:

AUDIO-VISUAL DEPT.
Board of Christian Education
524 College Avenue
Ashland, OH 44805

PROJECT —
SUMMER CRUSADERS

The third part of the project is $2,000 for the Summer rusader Fund. In 1970 the Crusader program was evived, as eight youth traveled to both ends of the ountry, working in mission churches, camps, and vaation Bible schools. In 1971 and 72 the program was xpanded, both in number of personnel and in quality f program. The 1973 program will include thirty youth n six teams: (1) a mission-action team based in home ission churches in Ohio, Pennsylvania, and Virginia; 2) a mission-action team based in churches in Iowa, ebraska, Kansas, and Indiana; (3) a pilot camping roject at Ohio Camp Bethany, with two Crusaders eveloping new angles in Christian camping; (4) a team, sed at the Crestwood Brethren Church, Fort Wayne, diana, exploring a total outreach approach to reaching ildren, youth, and adults in that location for Christ d the church; (5) a ministry to the elderly through Brethren Care in Ashland (and possibly the Brethren Home in Flora); and (6) a musical/evangelism team, working with KEY '73 in communities in Ohio and Indiana.

The purposes of the Summer Crusader program are: (1) to provide churches and agencies of our denomination with a variety of ministries, which normally they would not be able to undertake alone, and (2) to give Brethren Youth an opportunity for short term "mission" work in locations of need or out-standing potential. The contribution to the Crusader Fund from the National BYC Financial Budget helps the Board of Christian Education continue to provide this service to our church and to our youth.

(Pictures of some of the 1973 Summer Crusaders appear in this issue; others will follow later.)

OUTREACH '73

National BYC Financial Budget

National BCE Administrative Expenses		$3,000.00
National BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ and Cheyenne, WY.	600.00	
For the Summer Crusader Program		2,000.00
National BYC Council Travel Exp. (73-74)		700.00
Special Programs		200.00
Project Promotion		50.00
TOTAL		$7,950.00

BYC REPORTS

SOUTH BEND BYC NEWS

We youth here at South Bend have been very busy. The first meeting for the new year was in October. We had our elections. The 1972-73 officers are: Pres.—Mike Sittig, V-Pres.—Judith Goodrick, Sec.—Cindy Lightfoot, Treas.—John Hollister. Our new sponsors are Mr. and Mrs. Richard Sittig, who are going to help Mr. and Mrs. Jim Lightfoot. This year we are using the Alpha Teen material. In October we had a Christmas napkin sale. We also planned a trip to Flora to the Brethren Home, but weather did not permit us to go, so we will plan it at a later date. We voted to have an early morning breakfast at Easter. A Halloween party was planned at the President's home. It was a masquerade party. Not to much happened in November.

In December we filled small felt boots with canc and went caroling. We passed out the small boots shut-ins. December 31 we had an all-church New Yeai Eve Party. We had old time movies, ping-pong and tab games (chess, checkers, yachtzee, etc.) and FOOD! Th at 11:30 we had a candle light service. At 12:00 we rai in the New Year with noise makers, clappers, and bel

On January 26 we had a chili-supper. The menu w chili, cole slaw, cake, and beverages. We made abo $125.00 and presented $65.00 to the church for the bu As you can tell we have been very busy.

—Cindy Lightfoot,
South Bend BYC Secretar

YOUTH PARTICIPATE IN VISITATION PROGRAM

The West Alexandria BYC is growing by leaps and bounds! As of now, we have 60 members which makes us the largest registered youth group in the denomination, and we are still growing. Our officers are as follows: President—Curt Davis, Vice President—Connie Waymire, Secretary—Carol French, Reporter—Sterling Oswalt. Youth sponsors are Bob French, Marilyn Ward, Pat McKinney, and Betty Marker.

We have been busy with money-making projects in order to make the $600.00 we pledged to send to conference this year. The BYC sold candy apples and waffles at the Oktoberfest which is held in West Alexandria every October. We have sponsored two paper drives, one on September 9 and one on February 10. On February 17, we had a bake sale which was held at the local grocery store. We are now in the process of selling candy bars. Future plans include a Walk-a-thon with the Gratis youth.

On December 17, the Senior High youth put on a Christmas play called "The Shoemaker's Dream." We spent many weeks in practice and felt the play was a big success and had a wonderful message.

The last Miami Valley youth rally was held at our church on January 21. Approximately 200 youth and adults attended activities and the evening progr which featured Tom Shill, a blind teenager from Dayt who sang and gave his testimony for Christ. He w thoroughly enjoyed by all.

The West Alexandria church is also growing and youth are playing a vital part in this growth. visitation program includes the youth calling ev Wednesday night while the adults have the regu Bible study at the church. Our church now has th buses and the youth plan to go calling on Saturd to help promote the bus routes. In the near future, plan to help a neighboring community pass out Key literature since they don't have many churches back this movement.

In addition to adult church on Sunday morning, now have children's church and beginner's chu Three of our youth, Connie Waymire, Wanda Sp and Dave Marker, are in charge of the begin church and some of the youth help in childr church also.

The youth of West Alexandria are not only the ch of tomorrow but the church of today!

—Beth Gilmer

SEVEN LAST WORDS

They nailed Him high upon the tree
So every passer-by could see.
They did not know (or did not care)
It was My Savior hanging there.

He must have hung His head in shame
When He heard them revile His name;
And, too, what moral laws they broke!
They even gambled for His cloak.

"Father, forgive them!" is what He cried,
While hanging there before He died.
Though they had treated Him shamefully,
He shed their guilt and set them free.

"Today in Paradise you'll be"
Another soul from sin set free;
The thief who hung at Jesus' side,
Received salvation e'er he died.

"Woman and son; Behold each other!"
A beloved, friend and His own Mother.
With loving care He laid the plans
For her to be left in tender hands.

He felt alone while hanging there
They heard Him pray another prayer.
"My God, My God, if this must be,
Why has't Thou forsaken Me?"

The time wore on, His suffering grew;
The grief, and, pain and agony too
Were quite, enough to make Him cry
"I thirst!" But they left Him there to die.

The cry "It is finished!" rent the air,
The Centurian guard that was standing there,
Boldly announced to all the mob
"Truly this Man was the Son of God!"

"Father, My spirit is in Thy hands
Thy Will has been done, fulfillment stands."
He then, bowed His head and gave up the ghost.
His life He gave, He had paid the cost!

But the grave held Him not, the stone rolled away
He came forth triumphant that Glorious Day!
He brought us Salvation, from sin set us free,
He lives on forever, within you and me.

—Della P. Davis

Mrs. Walter (Della) Davis is a Deaconess and Sunday School Teacher at the Sarasota, Florida Brethren Church.

FREEDOMS FOUNDATION AWARDS

VALLEY FORGE, PA. — DONALD W. HURRELBRINK of Warren, Oh., leader of the nationally-known Warren Junior Military Band for 43 years and retired music director of Austintown (Oh.) Fitch High School Band, heads a list of award recipients in the 24th annual National Awards program sponsored by Freedoms Foundation at Valley Forge, Pa.

Hurrelbrink has been named recipient of the 1972 GEORGE WASHINGTON AWARD, the highest honor given to an individual by Freedoms Foundation at Valley Forge.

Hurrelbrink and 42 principal awardees will be honored in ceremonies Monday at 2 p.m., at the Valley Forge Military Academy. They and 2,104 other individuals, organizations and corporations who will receive awards in local ceremonies later in the year are honored for "their constructive words and deeds which have supported America, suggested solutions to basic problems besetting the nation, contributed to responsible citizenship and inspired love of country in 1972."

Recipient for this year's awards were chosen in December, 1972 by a National Awards Jury of state supreme court jurists and representatives of national veterans, service, civic and patriotic organizations. Dr. Carroll W. Biggs of Wilmington, Del., member of the executive committee, American Association of School Administrators, was jury chairman.

In announcing the award, General Harold K. Johnsor US Army (Ret.) Freedoms Foundation president, sai Hurrelbrink was selected because of his "43 years o dedicated and tireless service and the sterling principle of loyalty and integrity by which he has guided th Warren Junior Military Band."

The award and a $5,000 check will be presented t Hurrelbrink by the trustees and directors of Freedom Foundation at Valley Forge, for "exemplifying th meaning of honesty, sincerity, hard work and prid and for instilling the values of sportsmanship, tean work and love of country among the many youn bandsmen."

A native of Toledo, Oh., Hurrelbrink started hi musical career when he was 12, playing the Frenc Horn. He studied first horn at the Cincinnati Conse vatory of Music and later became a first-chair musicia with the Cleveland Symphony. He began his teachin career in 1930 and for the next 17 years taught mus in five different school systems in Ohio. He was ban director of Austintown Fitch High School for 24 yea in music education.

Hurrelbrink continues to direct the Warren Junic Military Band which has developed into one of the mo inspiring "American Way" institutions in the natio Under his superb leadership, the bandsmen hav established an enviable record of young America at i best in numerous performances all over Ohio, ar throughout the United States, Canada and six Europea countries. The band has won 20 national milita championships. Hurrelbrink has conducted about 4,3 regular band rehearsals since he took over the bar in 1930. About 5,200 young people—12 to 21 years o from 40 area junior and senior high schools and near colleges — have been touched by his unabash patriotism.

The Warren band received international acclaim its 1971 "Hands Across the Seas" 22-day goodw musical tour of six European countries—Hollan Germany, Italy, France and Switzerland. The $60,0 needed for the trip was earned through dinners, c washes, concerts and other projects. The band pass up an expense-paid invitation to Germany in 1936 then German Chancellor Adolph Hitler.

Hurrelbrink, age 63, lives at 1115 Perkinswo Avenue, Warren.

Others to be honored at the ceremony are:

SOL FEINSTONE of Washington Crossing, P philanthropist, author of scholarly articles on freedo and collector of original historical documents a manuscripts, will be presented with the AMERICA PATRIOT'S MEDAL for his "dedication to the Jud Christian ideals of service to others, generous cont butions of libraries and original manuscripts to org izations, colleges and universities, and selfless supp and encouragement to the advancement of hum dignity."

Feinstone, 84-year old Lithuanian-born Jewish im grant, is the father of actor Ezra Stone. Feinstone ca to America at 14 with exactly one cent but manag throughout the years to better himself economica as a farmer, teacher and chemist.

Syracuse University, the Institute for American Strategy, Freedoms Foundation at Valley Forge, Washington Crossing State Park, Washington Crossing Elementary school, Temple University, St. Lawrence University, Jewish Theological Seminary of America and West Point have benefitted by Feinstone's munificence and services. He also gave a six-story building and financial assistance to a Philadelphia branch of Opportunities Industrialization Center.

REV. MELVIN FLOYD of Philadelphia, Pa., a former policeman and an ordained Baptist minister, will receive the AMERICAN EXEMPLAR MEDAL for "his selfless and courageous determination to serve God and fellow man; for his exemplary decision to tackle the problems of man's inhumanity to man and for the courage to follow his convictions and his deep compassion for youth."

Rev. Floyd was a full-time policeman for 13 and a half years and a part time Baptist minister for the last seven years of his service on the Philadelphia Police Force. He worked out of the police Community Relations Bureau.

Rev. Floyd, who resigned in 1972 from the police department, gave up an opportunity to retire in six and half years at age 44 at about 70 percent of his salary—about $12,000 a year.

Rev. Floyd, age 37, is now devoting his efforts to directing the Neighborhood Crusades Center, a non-profit evangelistic organization aimed to help alleviate the youth problem in a sector of Philadelphia. He is the father of three girls.

JAMES W. WALTER of Tampa, Fla., founder and chairman of the board of Home Building and Allied Products Co., will receive the FREE ENTERPRISE EXEMPLAR MEDAL. Walter conducted a nationwide competition, Youth Enterprise Awards, a program designed to reward 25 of the nation's most outstanding young entrepreneurs between the gaes of 18 and 25.

The award to Walter is in recognition of his unique program "advancing the cause of free enterprise among young people and extolling the virtues of a free society essential to individual freedom."

ARMISTEAD MAUPIN, JR., of San Francisco, Ca., former Navy officer and a feature writer and reporter for the Associated Press, will be presented with the FREEDOM LEADERSHIP MEDAL for "his firm resolve to demonstrate willing support of the Vietnamese struggle against the Communists through the voluntary efforts of American civilians."

Maupin, age 28, ex-Navy lieutenant, served on Admiral Elmo R. Zumwalt's staff in Saigon and with the river patrol along the Cambodian border.

Putting his compassion for the South Vietnamese into action, Maupin organized the Cat Lai Commune, a group of 10 Vietnam Veterans who returned as civilians to IndoChina to build a 20-unit housing project for disabled Vietnamese veterans, widows and orphans in a small village East of Saigon. The former servicemen performed the manual labor without pay.

Maupin was staff reporter for the Charleston (S.C.) News and Courier at the time he returned to Saigon in the summer of 1971 to do volunteer work. Maupin, son of Mr. & Mrs. Armistead Maupin of Raleigh, N.C., was a 1966 graduate of the University of North Carolina at Chapel Hill and attended UNC Law School a year.

GEORGE M. MARDIKIAN, owner of the celebrated Omar Khayyam's restaurant in San Francisco, Ca., will receive the NATIONAL RECOGNITION AWARD for "his deep and abiding love for his adopted America." Mardikian, 70-years old, an Armenian-born immigrant who found success in the United States, has dedicated himself to trying to make people cognizant of the blessings of freedom and the true meaning of America.

Since coming to this country 52 years ago, he has risen from an unknown dishwasher to a famous restaurateur. He has criss-crossed the country speaking before groups on the "dignity of being an American and reselling Americans on their heritage."

He has served under five presidents of the U.S., as a food authority. While serving as a food consultant to the U.S. Army during World War II and Korea Conflict, he traveled the globe at his own expense to help improve the preparation of servicemen's food.

"Hard work plus faith in yourself, faith in your country and faith in God" is Mardikian's recipe for success.

$500 and ENCASED GEORGE WASHINGTON HONOR MEDAL FOR TOP RECIPIENTS IN FOLLOWING CATEGORIES

SERMON—Rev. Dr. Harry R. Butman, pastor of Congregational Church of the Messiah, Los Angeles, Ca., awarded for his Memorial Day Sermon, "The Stones of Remembrance," May 23, 1972.

PUBLIC ADDRESS—Robert H. Rowland, Oklahoma City, Ok., executive vice president, American Citizenship Center, Oklahoma Christian College for his speech, "Citizenship, Two Roads," delivered before students at a patriotic assembly of the Crooked Oak High School in Oklahoma City.

COLLEGE CAMPUS—Oklahoma Christian College, Oklahoma City, Ok., whose American Citizenship Center conducted citizenship seminars and an Institute for Constitutional Studies Program.

COMMUNITY PROGRAMS—Department of California American Legion Auxiliary, San Francisco, Ca., for a series of year-long Americanism activities and a special "Let's Honor America Day" program.

CARTOON—Eugene Craig, cartoonist for Columbus (Oh.) Dispatch for his creation, "The Road He Surveyed," depicting George Washington surveying a road with signposts — "patriotism, faith, courage under hardship and honesty"—directing the only way for today's youth to go.

EDITORIAL—George W. Kelly, editor of the Johnson City (Tn.) Press-Chronicle, for his opinion, "A New Declaration," published on Independence Day, July 4, 1972.

PUBLISHED ARTICLES—United States Senator Robert C. Byrd, (D.-W. Va.) for "In Defense of Conservatism," published in "The New Guard."

LETTER-TO-THE-EDITOR — Dr. James S. Speese Springfield, Mo., pastor of Woodland Heights Presbyterian Church for his special Memorial Day message, "Have You Forgotten, America?" published in the Springfield (Mo.) Sunday News and Leader.

ECONOMIC EDUCATION—Junior Achievement, Inc., New York City, for developing guidelines and resource materials for business minded teen-age members, and for conducting workshops, seminars and conferences on free enterprise.

YOUTH PUBLIC ADDRESS—Don Gleason of Nashville, Tn., 18-year old orator and Cohn High School graduate Class of '72, for speech, "I Believe in America," presented at a council meeting of Civitan International.

TOP RECIPIENTS OF ENCASED GEORGE WASHINGTON HONOR MEDALS IN FOLLOWING CATEGORIES

GOVERNMENTAL UNIT ACTIVITIES—Philadelphia (Pa.) Fire Department, Joseph Rizzo, Commissioner, for educating youth in fire prevention, patriotism and citizenship responsibilities.

AMERICANA—Campus Crusade for Christ International, San Bernardino, Ca., Dr. William R. Bright, president, for EXPLO '72, the International Student Congress on Evangelism.

Civitan International, Birmingham, Al., William Haehnel, Jr., president, for national Americanism activities and youth citizenship programs.

Colgate-Palmolive Co., New York, N.Y., David R. Foster, president, for the Help Young America contribution campaign to five of America's leading youth groups—Boy Scouts of America, Girl Scouts of America, Boys Clubs of America, Girls Clubs of America, and Camp Fire Girls.

Denver Technological Center, Inc. Englewood Co., George M. Wallace, president, for Festival America, a four-day old-fashioned Fourth of July program.

Duquesne Light Co., Pittsburgh, Pa., John M. Arthur, chairman of the board, and Flag Plaza Foundation, Pittsburgh, Pa., Edwin H. Gott, president, for the "You Are The Flag" youth essay contest, a Vexillological Expedition and an Ecology Leadership program.

Veterans of Foreign Wars, Kansas City, Mo., Patrick E. Carr, Commander-in-Chief, for the "Voice of Democracy" youth scriptwriting contest, Drug Abuse Education and citizenship recognition programs.

NATIONAL ADVERTISING — Newell Manufacturing Co., San Antonio, Tx., Alton S. Newell, president, for a full-page patriotic advertisement in the Wall Street Journal, "A New Year's Letter Praising God and Country."

LOCAL ADVERTISING—San Joaquin First Federal Savings & Loan Assoc., Stockton, Ca., William S. Chapman, president, for "The Federalist Campaign," a series of advertisements focused on early Great Americans—Washington, Franklin, Hamilton and contemporary leaders—Eisenhower, Kennedy and others. The William F. Golden Advertising Co., receives an identical award.

CORPORATE PUBLICATIONS—Lynchburg Foundry Co., Va., for the company's quarterly publication "The Iron Worker," which featured articles on special events in America's history. B. J. Hillman, editor, receives an identical award.

NONPROFIT PUBLICATIONS — National Exchange Club, Toledo, Oh., for a series of inspiring articles directed toward building strong loyalties to America and strengthening family ties.

RADIO—WKDN-FM Radio, Family Radio Network, Camden, N.J., Harold Camping, president, for the July 4th program, "A Tribute to America."

TELEVISION PROGRAM — ABC-TV Network, New York, N.Y., Leonard H. Goldenson, president, for program, "We Hold These Truths," from "Room 222" series. The following sponsors will receive identical awards—Avon Products, Inc., Beech-Nut Inc., Bristol-Myers Co., all of New York; Campbell Soup Co., Camden, N.J.; and General Mills, Inc., Minneapolis, Mn.

MOTION PICTURE—Norton Simon Inc., New York City, for a filmed presentation spotlighting the 19[illegible] "Congressional Medal of Honor Society Patriot Award" ceremony.

DON'T WAIT FOR TOMORROW

"He was going to be all that a mortal could be—TOMORROW!
No one should be kinder or braver than he—TOMORROW!
A friend who was troubled and weary he knew,
Who'd be glad of a lift—and who needed it too;
On him he would call and see what he could do—TOMORROW!
Each morning he stacked up the letters he'd write—TOMORROW!
And thought of the folk he would fill with delight—TOMORROW!
It was too bad indeed, he was busy today,
And hadn't a minute to stop on his way;
'More time I will have to give to others', he'd say,—'TOMORROW'!
The greatest of workers this man would have been—TOMORROW!
The world would have known him had he ever seen—TOMORROW!
But the fact is, he died and he faded from view,
And all that he left here, when living was through,
Was a mountain of things he intended to do—TOMORROW!

from the Gratis Lamplighter

World Religious News in Review

ABBI CRITICAL OF EY 73 CRITICS

New York (EP)—A sane voice mong Jewish protestations of evanelical outreach has been raised by abbi Henry Siegman, executive ce president of the Synagogue ouncil of America. He charges that iticism by some Jewish leaders of ey '73 is "alarmist," and says it ill be harmful to Jewish interests.

Rabbi Siegman, director of an ganization serving as an umbrella r Reform, Conservative and some rthodox rabbinical and congregaonal organizations, said that the hreat to Jewish survival in modn society" does not come from hristian proselytism.

"It comes instead from religious difference, from the allurements a secular and irreligious society," stated in the Feb. 9 issue of ongress Bi-Weekly, a magazine of e American Jewish Congress.

"A Christian understanding of daism can emerge only out of the ristian faith experience," he said. here is therefore a certain irrelence to suggestions made by Jews Christians concerning the status Judaism in Christian faith, for Jew can speak out of the Chrisn faith experience."

He called the Key 73 continentde evangelistic effort "personally appealing" (objecting to the emasis on sin, the promise of easy vation and its promotional and nipulative approach) and dered that "those few Jews who l convert will do so because we ve allowed Jewish life to become secularized, so emptied of trandent meaning, that some of our ldren will turn to Christianity and other faiths in order to fill a rible spiritual void."

Rabbi Siegman's views were called the American Jewish Congress "potentially divisive and damng" for Jewish-Christian relas.

CHURCH HEAD CALLS CITY SCHOOLS' CLOSE IMMORAL'

Detroit (EP)—Plans by Detroit to close its schools next month for eight weeks due to a lack of funds is immoral, according to the moderator of the United Presbyterian Church.

C. Williard Heckel of Bloomfield, N.J., head of the three-million-member denomination for one year, feels that "churches ought to be making sure that the schools don't close." Churches ought to "speak to their members on how they voted in the election" in which proposals on school financing were turned down, Heckel said.

"It is immoral that a society would hurt its young people. They are the most precious thing a city has," Heckel said.

NO PROTESTANT CONCENSUS ON ABORTION

New York (EP)—Protestant theologians and religious leaders have had varying reactions to the Supreme Court's ruling that a woman having a physician-approved abortion during the first three months of pregnancy may not be prosecuted.

Opinions range from approval of abortion-on-demand to rejections as strong as any made by Roman Catholics and Eastern Orthodox.

While some churches advocate non-restrictive laws in the context of individual decision, no Protestant denomination has said abortion should be approached casually. All stress the seriousness of an abortion decision. None have tried to define when life begins.

However, few denominational conventions have occurred yet since the January Supreme Court decision and statements on the issue probably will come with the spring and summer.

'ONLY DUMB, IGNORANT MESS WITH DRUGS'—DICK GREGORY

Macon, Ga. (EP)—"You've got to be dumb and ignorant to mess around with drugs and alcohol," comedian Dick Gregory told students at Mercer University here.

He warned that the use of reefers and alcohol "can turn a healthy body into a sick, degenerated, weak body. It's just like borrowing money from the bank—one day you have to pay it back."

The lecturer, speaking at the Baptist school's "Insight" lecture series, drew numerous rounds of applause and standing ovations during his two-hour speech.

MOST YOUTH OPPOSE PORNOGRAPHY

Seattle (EP)—Most young people in the United States feel that pornography and the pornographic industry have had a detrimental effect on society.

This canvass of youth in all parts of the nation revealed that nearly six in every ten feel that pornography is harmful.

The same survey indicated, however, that a slight majority said they would oppose an increase in censorship of "questionable movies, magazines, or books."

On the issue of pornography, four times as many noncollege youths were against it as were their peers in college.

The survey was conducted by telephoning 926 persons between 18 and 24 and was copyrighted by the Unidex Corporation.

75 MILLION SAID VIEWERS OF KEY 73 TELECAST

Madison, N.J. (EP) — The 30-minute TV launching for Key 73, "Faith in Action," was seen by some 75 million people in North America, says Virgil Megill, director of the Key 73 Mass Media Office here.

The color film was carried on 667 stations and will be shown to another 100 stations overseas on the Armed Forces Network.

Directors say the year-long evangelistic thrust now involves 150 religious bodies representing 95 per cent of all Christians in North America.

MISSIONARY NEWS

AID TO THE NATIONAL CHURCH

WHEN IT HELPS—

WHEN IT HINDERS

by Byang H. Kat

HENRY VENN'S famous formula coined in 1861 as a definition of the autonomous church—self-supporting, self-governing and self-propagating (extension)—has been so misused that massive education is necessary to review the thinking of both the donor and the recipient in mission-church giving. It should be noted that the Anglican High Church clergy was reacting violently against the dictorial paternalistic fervor of the Anglican missionaries in Venn's days. Venn's concern was the growth to maturity of the national church. "If he seems to us to assume too readily that the missionary task is finished when the new church is established, that is due not to any lack of concern for 'native Christians' but, on the contrary, to this conviction that as long as they are supervised by the mission they cannot come of age, nor gain spiritual maturity." (**The Responsible Church and The Foreign Mission**, by Peter Beyerhaus and Henry Lefever, p. 28). To use the three-"selfs" formula as a cover for reluctance to assist the young church overseas is to miss the point. The major concern should be the growth of the church of Christ in the foreign land.

Herbert Kane has rightly represented the positi of the church in the third world. After indicating h mission cum government institution will continue flourish, he asserted "Whereas the churches, woefu weak and poor, are left to fend for themselves." then cautioned, "The indigenous church will requ moral and material aid from the outside" (**Mod Monthly**, Nov., 1969).

Is should be remembered that the whole idea of church aiding the other is a New Testament princi The Macedonian church happily exercised this gr by sending unsolicitated gifts to the needy Christ brothers and sisters in Jerusalem (Rom. 15:26-2 Who should help whom in terms of home-field relati ships is immaterial. Antioch, and not Jerusalem, the home church of Paul and Barnabas, so there is o need to advocate that churches in developing nati s should send aid to the churches in advanced nati s. Macedonian donation was sent on the basis of n as an affirmation of the true catholic nature of church of Jesus Christ, and as an exercise of a gr (2 Cor. 8:1, 2) which was seen as a privilege ra

than a responsibility grudgingly fulfilled after a series of "mission conferences organized by women's auxiliaries." The gospel as the power of God unto salvation was meant to break down not only spiritual walls but also economic walls as much as possible.

Although it is necessary to stress the need and privilege of giving, we must face the problem of the effect of giving on the younger churches. How can we know when foreign aid will promote church growth or stifle it? The middle man in the new ball game is the missionary. He is at the point of screaming, "We are pressed on everyside" (2 Cor. 4:8, ASV). At the Green Lake convention, North American pastors strongly charged the mission boards "for standing in the way between us and our brothers overseas." In a recent "think session" some keen Christian university students in Nigeria confronted the Sudan Interior Mission and the leaders of their indigenous church, the Evangelical Churches of West Africa (ECWA), with this challenge: "SIM has been supported from its foundation by overseas churches. One would have expected the mission to introduce ECWA, the fruit of the mission work, to overseas churches, but there seems to be no effort made to this end; in fact, one would suppose that the SIM acts as a deliberate barrier between ECWA and overseas churches interested in it."

Many national church leaders would see some truth in this allegation. And many more would at least plead for more support from overseas than what is given "At the present stage in her development, the ability of the church in Africa to contribute personnel outweighs her ability to contribute financially" (Africa Now, May/June 1971, p. 4).

There are some valid reasons why the "middle man" has had to be tossed around. Some missionaries have failed to measure up to the trust committed to them. Half-truths in deputation, stories for self-promotion, not telling the nationals the true situation in North America, jealousy for the academic progress of the national Christians, fear of losing their position—these and many other reasons are causes of mistrust of the middle man."

Many times when a missionary leaves his station or the field of his work, the station is considered closed even though a faithful national colleague is laboring on faithfully with great results. This has led many nationals to doubt if Americans are really interested in the growth of the Lord's work. It was humorously remarked at Green Lake, "Where the American dollar is, there he must be in person. If he is not there, his dollar must not go." The suspicion is more than a point of humor in the national. Many really believe that American Christians are interested only in their own man there.

The problem lies not only in the missionary. Many churches are either too gullible or they have indiscreet enthusiasm. The strong demand at Green Lake to "let us deal directly with our brothers" cannot be the solution. Many pastors and students forget the long process that goes into the making of a missionary or a national Christian leader. A national high school boy, who knows very little apart from the 30 miles around his home town except through books, is more easily believed about what obtains in the church overseas than the missionary. An American pastor went on a three weeks' tour of a mission operation in an African country. After "discussing" with a school boy who was just learning French (the American pastor knew only English), he returned home and reported that the money his church was pouring into the work was not bearing fruit. A student had told him they were not learning anything, he reported.

The national church cannot be exempted from being part of the problem of foreign aid. While the American pastors might have had a primarily spiritual emphasis in their desire to deal directly with "our brothers in the foreign field," many nationals would have had material benefits as their primary motivation. There are numerous cases where "begging letters" have flooded homes and churches in North America from Africa. It is true that many of the "beggars" are not bona fide leaders of the church. But some churches have had to pass some strong rules in Nigeria to restrain indiscriminate correspondence. Similarly, mission leaders have had to arduously check the missionary "prayer letters." It should also be pointed out that many local church groups are not aware of the overall operation of the mission and the church. National churches have threatened to withdraw from the mother mission/church organization "because they refused to build a hospital in our town."

Individual national students many times fail to see the need of the Lord's work as a whole. A Nigerian student was given a scholarship to study in North America for a theological degree. After completing the course, he asked for another degree in a secular field. This was also granted him with the hope that it would enable him to pursue a higher degree in theology. Upon completion of second degree, the student applied to take a third degree in a different lie. He was then advised either to return home or to pursue a second degree in theology. The student became bitter, and began to circulate letters to churches saying that the mission had withdrawn his scholarship for no just reason. Without looking into the matter, a gullible American Christian would rush to this student's support "to help build up the church in Africa." An unjust condemnation of the mission and national church leadership concerned would ensue.

Apart from the foregoing illustrations of possible abuses, it is also possible that a bona fide gift could hinder the growth of the church. Dr. Louis King's illustration at Green Lake is not an isolated case. "Pastors and congregations annually made demands for more and more money from abroad. Instead of an attitude of love, care, and self-sacrifice on the part of a pastor, his feeling toward his congregation was, 'I get my salary paid whether you like me or not.' The congregation thought, 'What is the use of worrying about it. The pastor gets paid whether or not we provide for him and whether or not we like him . . .' . . . In one instance, the church had given the missionaries six months to leave."

A child lavished with gifts indiscriminately without sense of responsibility soon becomes a spoiled child. Once a church in Nigeria that used to receive huge amounts of money from overseas has grown to the place of blindness to the scriptural reasons for the existence of the church. It is not uncommon in that

(*continued on next page*)

church denomination to find a huge piano costing $50,000 while there is no evangelism program or organized church instruction classes of any type. Many of the churches are not growing, and the members are starving spiritually. Bread-on-the-plate type of aid may not be the only reason for a stagnating church, but churches that have been taught responsibility and sacrifice are the most evangelistic and growing churches in Nigeria. We must not, however, shut our eyes to the glaring fact that some work has suffered because of a lack of human compassion.

If foreign aid is to help rather than hinder the work of the Lord, it must be given us unto the Lord, and received too as God's money. There must be a strong element of trust all around. To bypass the existing mission agencies is not going to be the solution. It will only generate animosity between the missionaries and the national church; and when the emotional fervor evaporates, or some unhappy experience occurs, the bond of love between American and African Christians will break down. Such a situation could have a devastating effect on the body of Christ.

Missionaries too should have confidence in the nationals. The commonly heard phrase, "you cannot trust the national" must be dropped and humble repentance offered for the past action. Merely because one Nigerian boy steals some cookies in the missionary's kitchen (would he give him even of the leftover any way?) does not mean that all Nigerians are thieves. It is true that there have been cases of dishonesty among the nationals, but missionaries, let alone Americans as a whole, cannot all be excused from dishonesty. This does not amount to, "You cannot trust Americans." Nationals, too, need to realize that the missionary is a saint in the making. He can rightly cry, "Be patient, God is not finished with me yet." The missionary is there because God calls him. Just because one missionary has obstructed the way of progress of one national does not mean that all missionaries are there to hinder our progress. What Dr. John Mbiti of Kenya has said is a fact to be reckoned with when we consider the development that has occurred in Africa. "I see mission Christianity, therefore, as making a real contribution and progress in Africa, in spite of criticisms that could rightly be laid against it" (African Religions and Philosophy, by John Mbiti, Frederick A. Praeger, New York. p. 40).

The principle of partnership, where there is mutual confidence, should provide the guideline of provision of any foreign aid. The mission and church leaders need to understand each other. Training in the Scriptures and cultural anthropology, seasoned with patient acquiring of experience, cannot be overemphasized. Right spiritual relationships with the Lord of the harvest, of course, is absolutely necessary for the parties involved. Given these qualities, churches in the Western world should then seek to operate primarily through mission-church leadership in a given foreign territory. They are the men on the spot who can determine the weight of priorities.

The principle of partnership has worked in Nigeria, though weaknesses may not be denied. Within three years, SIM has spent several thousand dollars in various building projects. Before any of the money was expended, mission and church leaders sat down together and outlined the priorities, since there are so many needs and so little money to spend. One decision taken was that rural churches did not need an elaborate building such as is required in major cities where the government requires a certain standard of building to be achieved. The class of people to be reached in the cities is also different. The cheap labor available in the rural district is absent in the urban communities. So only key centers would qualify for the foreign aid available. The aid was not going to be doled out indiscriminately either. Some of it would be given as a gift, and another portion on a loan basis, but both were to be given only when the local community had contributed a certain percentage. Thus, local initiative was stirred and many new buildings have been constructed. This has enhanced church growth. In some cases the loan given has been paid back in shorter time than promised. This is because the building, with other elements, has drawn in a higher class of people.

Cooperation is required in any program. The principle of indigenization should begin the day the first missionary steps on the indigenous soil. Where programs have started as a mission's "own thing," problems have multiplied in the transition days. One mission complained about a national church that reluctantly accepted an elaborate medical program only to sell it to the government and use the money for the felt need. While one does not want to sit in judgment on such a case, it is apparent that local involvement was lacking at the beginning.

Two programs have been started by the Sudan Interior Mission and the Evangelical Churches of West Africa. One has been embraced as a baby of the church the other one is still looked upon as a baby of the mission. The primary reason is the way each program was initiated. In 1946, both the SIM and the national church (which did not become ECWA until ten years later) jointly started the African Missionary Society with a Nigerian as the Leader and a missionary advising.

The AMS, which is today called the Evangelical Missionary Society, has over 100 families involved. Working also in Dahomey and Niger, EMS has been responsible for founding more than one-fourth of ECWA's 1400 churches. In 1969, the SIM, with some consultation with ECWA leadership, started an office of evangelism with a missionary heading it and paid a hundred per cent by the mission. In spite of the obvious success, ECWA has not yet been convinced that this is her baby. The office of evangelism, it is advocated, must either come under the EMS or stay out of "our program." SIM has now learned that new projects must be started within the context of the church.

As to actual programs in which foreign aid could be directed without any fear of stifling growth, it is hard to lay down a general rule because situations differ. However, partnership of mission and church to determine the priorities should be a safe rule. From the experience of SIM and ECWA, the training of national leadership would have the overriding consideration. In this aspect, theology is being given the top consideration. While it is true that in Nigeria we need medical personnel and science teachers, both national and missionaries, it is in the area of church leadership that we are most lacking. John Mbiti has rightly said

"The church here now finds itself in the situation of rying to exist without a theology" (Ibid., p. 232). Ecumenical scholars have pointed out in a recent study hat some missions of the movement have been spend-ng as little as 45 percent of their total budget on theo-ogical education. Following this study, the World Council of Churches established a scholarship program and a sizeable number of African students have bene-fitted from this very lucrative program in liberal seminaries in the West.

If evangelical Christianity is to meet the challenge of the present day Africa, and this can safely be done vithout stifling autonomous growth, theological train-ng must be strengthened. A very spiritual church eader was once invited by some university students n Nigeria to speak. He declined the invitation with the emark, "What will I say to them?" His wide experi-nce and dedication were not sufficient for the task. t is true that Jesus Christ used the humble "unlearned" Galileans. But when the learned student of Gamaliel nd the medical doctor (Paul and Luke) came to the cene, our Lord did not turn them down.

Theological assistance should be given both for over-eas training and the improvement of theological ducation within the country. The indescribable hard-hip allowed as a sort of "jungle training" for young apable nationals has turned away many potential heologians. To illustrate the point, Igabaja Seminary, n Nigeria, brings in college students and expects them o live on $30 or less a month for a family of five. The tudent's counterpart gets five times as much in secular raining. The mission has to operate this way because f a lack of finances. The national church may be harged with irresponsibility. Evidently there is more eed of faithful stewardship on the part of Nigerian hristians. But it should be realized that the per capita ncome in Nigeria is less then $300 as compared to the 3,685 in the U.S. Without witch-hunting as to whose ault it is, the Nigerian church is appealing to the older hurches for assistance. Christians should search their earts and be sure that the principle of faithful ewardship, not only in collecting the Lord's money ut in spending it is followed. It should be borne in ind that all gifts come from Him. "What has thou hat thou didst not receive?" (I Cor. 4:7)

At this initual stage when churches are just emerg-g in many ways, a number of nationals must be sent broad for sound evangelical scholarship. With a few xceptions, the SIM/ECWA policy is to send men verseas only for the training they cannot get within e country. But even in this careful selection, there re a number of qualified students who cannot be sent verseas for much-needed theological education. Many these, of course, would accept a scholarship even if e devil gave it to them. U.S. churches would not stifle tional church growth if they gave assistance through cognized channels.

Besides leadership training, there are other national urch programs that will suffer unless foreign aid obtained. It would be the indigenous leaders, of urse, who should decide on such programs. A case point is the support that the Christian Nationals vangelism Commission in the U.S. is giving to some tional pastors in Nigeria. ECWA leaders are of the inion that the salary of a pastor in an established church should be paid by the local congregation. That is the case of some 1000 pastors and evangelists within ECWA. But in the Eastern States of Nigeria, churches are not yet firmly established to such a degree that they can finance their pastors. The recent civil war in the country worsened the situation. Furthermore, a full-time evangelist who is to labor beyond the confines of ECWA could not get adequate support from one single church, since every church has its own responsibility. So ECWA is delighted to have CNEC support about 40 people in these projects in Nigeria, but this is done through ECWA headquarters.

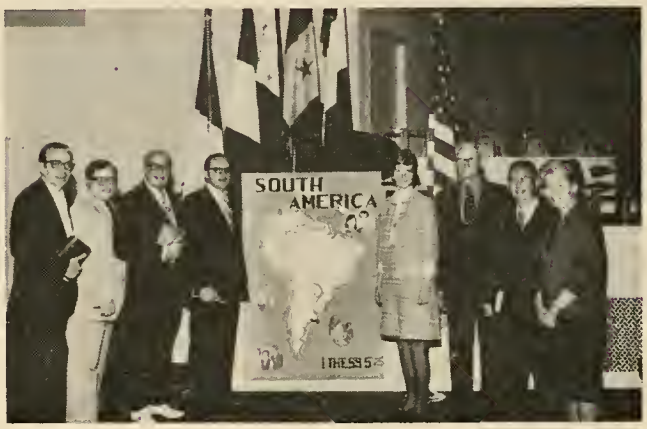
It is hoped that some of these guidelines, though perhaps not definite enough, will help in the sharing of material benefits that the Lord has given to his children. One area of need is personnel. Foreign missionaries are still very much needed for evangelism and building up the church of Christ. But it also must be underlined that the principle of partnership vertically first of all, and then horizontally, should provide the guideline. Indeed, we are "workers together with Him."

Mr. Kato attended Igbaja Bible College and graduated with honors. While teaching in a Bible school, and later working as a counsellor at "African Challenge" in Lagos, he passed a qualifying examination from London through correspondence courses and was accepted at London Bible College for the B.D. degree. In addition to receiving the London University Bachelor of Divinity degree, he also got the London Bible College Associate Diploma. He returned to teach in Nigeria at Igbaja Theological Seminary (Sudan Interior Mission) and then was elected general secretary of the Evangelical Churches of West Africa (ECWA), which now has 1400 churches. He came to Dallas Theological Seminary in 1970 and obtained the Th. M. degree with honors. He is now studying for the Th. D. degree. He is also an instructor in the department of missions in the seminary. In February at the Association of Evangelicals of Africa and Madagascar, Dr. Kato was named Executive Secretary of the Theological Commission which was formed at this meeting. Also the AEAM elected Reverend Kato as its General Secretary and his plans are to take over the position upon completion of his doctoral studies in September, 1973.

"Others Still Need Him"

Sarasota Seventh Annual Missionary Conference

February 18-21, 1973



Left to right: Rev. Dan Ankerberg, Rev. Bill Ross, Dr. J. D. Hamel, Rev. and Mrs. Kenneth Solomon, Rev. Clarence Stewart, Rev. and Mrs. Harry Liu

The highlight of the Sarasota Seventh Annual Missionary Conference was our largest faith promise to date which was subscribed—over $11,000. This is to be in addition to the amount given to missions through our regular church budget. During the week ending the conference, the Sarasota First Brethren Church sent two checks to the Mission Board which totaled $8,255.90; with an additional $250 going to World Relief and $250 to Pocket Testament League from last year's faith promise giving.

The conference this year was also highlighted with first hand reports of Brethren mission work by Rev. Kenneth and Jeannette Solomon. Their transportation was provided by the Sarasota Church. We were thrilled with the challenge we as Brethren have to present the life-saving message of Christ to the soul-hungry of Argentina where the Solomons have worked for the past 14 years, and also the challenging new work to begin in Colombia, South America.

The conference opened with a missionary message by the pastor, who is a member of the National Mission Board, on the radio broadcast, "The Brethren Hour" which has been aired for the past six years on the West Coast of Florida.

During the meetings we also had a first hand report of our home mission work in St. Petersburg with Rev. Phil Lersch and son John. They also stirred our hearts with their report fresh from the field of the work of World Relief in Southeast Asia.

First hand reports from Asia, India, and Indonesia were given by Rev. and Mrs. Harry Liu, world missionaries from Pocket Testament League.

Mrs. Harry Liu and Mrs. Kenneth Solomon were als the guest speakers at a 10 a.m. "Coffee Hour" durin the conference; with Rev. Kenneth Solomon as gues speaker at a 7:30 breakfast for the Sarasota Christia Business Men's Fellowship.

A tape was played of our Brethren work in Nigeri and India narrated by Rev. Virgil Ingraham, Secretar of our National Mission Board in his absence as he mad preparation for his journey into the land of Africa.

Rev. Solomon also shared with us the new Spanis speaking ministry in Tucson, Arizona and showed th film strip, "I Met a Guy," a Missionary Aviatio Fellowship presentationn, which was provided by th National Missionary Board. Special features of the co ference were unique displays, mission decoration, an Film Slides of the Mission Work in South America an in Southeast Asia.

During the closing service over fifty people stood a the invitation was given for parents who were willin to allow their children to go into missions if the Lor so led, and also for those who would support their youn people wherever the Lord called them. Also present a the conference were Rev. Dan Ankerberg, Evangeli from Chicago, Ill.; Rev. Bill Ross, Associate Pasto Rev. C. A. Stewart and Everett Miller, honorary li members of the National Missionary Board; and Re Fred Vanator, founder and pastor emeritus of the Sar sota Brethren Church. Christ's command is, "Go an preach the Gospel to every creature." Presenting th Gospel of Jesus Christ to the lost at home and abroa should ever be our aim. WHAT ELSE MATTERS?

STATEMENT OF BILLY GRAHAM

The reports about a growing misunderstanding in Christian-Jewish relationships over Key '73 have become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key '73, I have from the beginning publicly supported its concept.

First, as an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ. Implicit in any belief is the right of sharing it with others. The message that God is love prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselyting that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion, and intimidation have had no place in my evangelistic efforts, certainly not in historic Biblical evangelism. The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Where any group has used an overbearing witness to seek conversions, the Bible calls it "zeal without knowledge." I understand that it is the purpose of Key '73 to call all men to Christ without singling out any specific religious or ethnic group.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people as St. Paul suggests in the book of Romans. In my evangelistic efforts, I have never felt called to single out the Jews as Jews nor to single out any other particular groups, cultural, ethnic or religious.

Lastly, it would be my hope that Key '73, and any other spiritual outreach program, could initiate nationwide conversations, which would raise the spiritual level of our people, and promote mutual understanding.

NATION'S EVANGELICAL LEADERS TO MEET FOR ANNUAL NAE CONVENTION

WHEATON, Ill.—Some two thousand evangelical leaders from across the country are expected to gather in Portland, Oregon, May 1-3, for the 31st Annual Convention of the National Association of Evangelicals. NAE provides a united witness for 3.5 million evangelicals in some 36,000 churches from a broad range of denominational affiliations.

Representatives will meet in business sessions to elect officers, hear reports and pass resolutions bearing on the concerns of evangelicals across America. The work of NAE's four affiliates and eight commissions will be presented, and representatives and guests will share in special programs of Bible study, prayer, music and drama, fellowship and inspiration. In addition, practical help will be offered through the more than 60 commission sessions, workshops and luncheon meetings on a wide range of topical areas from legislation and social action to higher education and evangelism.

One of the highlights of the three-day conclave will be the evening sessions with major addresses on the 1973 convention theme, "Loved, We Will Love." The theme, based on I John 4:11, will be explored in depth by Dr. Lloyd T. Anderson, the Rev. Bob Harrison and Dr. Dave Breese. Dr. Anderson, pastor of Bethany Baptist Church in West Covina, Calif., will emphasize on Tuesday evening the love God expressed for all men in the gift of His Son. On Wednesday evening, well-known San Francisco-based evangelist and musician, the Rev. Bob Harrison, will speak on the love of Christ which captures and motivates the Christian. Dr. Dave Breese, president of Christian Destiny, Inc. and internationally known conference speaker, will bring the final message on Thursday evening, speaking of the challenge Christians have to share God's love with the world.

Among other convention highlights will be the Tuesday evening banquet sponsored by NAE's World Relief Commission. Dr. Everett S. Graffam, WRC executive vice president, and members of his staff will present the worldwide activities of the commission as it assists with material and spiritual aid to the homeless and destitute peoples of the world. A special feature of the evening will be an appearance of the Moo Gung Wha Korean Children's Choir. The WRC is sponsoring the choir on a special tour in the United States to raise relief funds for Bangladesh and the WRC Children's Hospital in Vietnam.

The business sessions and commission-affiliate meetings will be punctuated both in the morning and late afternoons with devotional periods and Bible study. The Rev. Ray Smith, general superintendent of the Open Bible Standard Churches, will lead the morning sessions; and the Bible Hour sessions will be led by the Rev. Stuart Briscoe, author, missionary leader, and pastor of the Elmbrook Church in Brookfield, Wisconsin.

Another feature of the evening sessions will be an appearance of the Christian Drama Troupe from Oregon's George Fox College, who will present a chancel production of "Ten Miles to Jericho." The Seattle Pacific College Singers will present special music on the closing night.

Delegates will also have opportunity to see on display the very latest in Christian publications, visual aids, materials and technology at the 82 exhibits sponsored by evangelical publishers, educators, missionary agencies and independent organizations.

NAE's Women's Fellowship and Evangelical Foreign Missions Association (NAE's missions affiliate) will hold their annual meetings in conjunction with the NAE convention.

CHURCH NEWS

MORTGAGE BURNING AT VINCO BRETHREN

A mortgage-burning ceremony was held during the 7:30 P.M. service on Sunday, January 7, 1973 at the Vinco Brethren Church, Mineral Point, Pennsylvania.

It marked the end of indebtedness incurred for the construction of an addition to the church. Ground had been broken for the $100,000 project in October 1965 and the enlarged sanctuary and educational facilities were dedicated a year later.

Rev. Henry Bates, who was pastor of the local church when the building program was completed took part in the ceremony and delivered the message. He is presently pastor of the Wayne Heights Brethren Church in Waynesboro, Pennsylvania.

Also participating in the ceremony were Rev. C. William Cole, pastor of the Vinco Church; William Stevens, Moderator; George A. Leidy, chairman of the building committee; Lester Leidy, chairman of the finance committee; and Earl Adams, who was in charge of construction.

A half-hour musical presentation preceded the service and was opened with a piano-organ duet presented by Sara Jane and Darlene Leckey. Selections by the Vinco Men's Quartette were given, the following are members of this talented group; Weldon McQuillen, Lester Leidy, James Mackall and Jacob Mackall.

The welcoming remarks and invocation were given by Rev. Cole who later led in prayer and gave the closing benediction.

Scripture was read by Wayne Botteicher and musical reading was given by Margaret Rorabaug Wilma Leidy presided over the offertory and M Stevens gave recognition to the guests.

Left to right: Lester Leidy, Earl Adams, Geo A. Leidy, Pastor C. William Cole, (partly hidden) Rev. Henry Bates, Duane Metzger, and William Stevens.

BRUSH VALLEY — ADRIAN, PA.

SWEETHEART COUPLE OF THE YEAR AT BRUSH VALLEY

Mr. and Mrs. Fred Miller were honored at a banquet n their honor, after being selected as Sweetheart Couple of the year at the Brush Valley Brethren Church. They have been actively involved for about 4 ears. Fred is currently serving as steward, and rustee, Freda is our church treasurer, and teaches in he Sunday School. They are also the advisors for our .Y.C. Fred Jr. is the Champion of the Jr. Division word drill having won this honor the last 2 times his event was scheduled at National Conference. He s also the president of our B.Y.C. Debby is the Secrearry of our B.Y.C. and Treasurer of the Sisterhood.

Shown from left the family is: Margie and Ruth, red Jr., Freda, Fred, Debby and Warren. The Brethren hurch can truly be proud of Sweetheart Couples who epict love and devotion to one another and to Jesus hrist, like Mr. and Mrs. Fred Miller.

MUSICAL CONCERT ENJOYED BY "MOUNTAINEERS"

On March 11, about 20 musicians from the Highland Brethren Church presented a Concert for the folks from the Brush Valley Church. The Highland group carried their lunches with them for the morning worship services in their own church, and ate during the three hour trip that was involved. The service was much appreciated by 147 people, most of whom were able to remain for the very fine evening meal which was hosted by the Missionary Society of the Brush Valley Church. All in all, it was one of the nicest experiences that we have had. About 30 Highlanders "came along for the ride," which made the affair even more enjoyable, as we were able to get to know these fine folk, and to realize that our kinship was greater than the Mountainous Regions from which we hail.

CAMPTIME ALREADY? ?

The Camping programs of both the Pennsylvania and Southeast Districts are to be expanded a bit this summer, as the districts are involved in a joint camping venture, for 1973, in our quest to better acquaint the Brethren of both districts with one another, and with Jesus Christ.

We are looking forward to a beautiful experience, as we will be sharing staffing responsibilities and camping joys, at Beautiful Camp Peniel. Peniel is located in the mountains of Southwestern Pennsylvania, almost equidistant from the churches of both districts. Most of the campers will be "new" as is the camp itself. Most of us will be making new friends. It is our earnest prayers that we all find Peniel to be the place where we, like Jacob, come Face to Face with God. We trust Him to bless this venture, and to help us share His Great Love with His great people.

The Rev. George Solomon will be the speaker for a week of Revival Services at the Brush Valley Brethren Church starting on Sunday morning, April 8th.

CALLING OUR CONTINENT

Key 73

TO CHRIST

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

A SCRIPTURAL APPROACH TO YOUTH MINISTRY

WHIRLYBIRDS	PRIMARIES, AGE 6-8
JET CADETS	JUNIORS, AGE 9-11
Alpha Teens	JUNIOR HIGH, AGE 12-14
OMEGA	HIGH SCHOOL, AGE 15-18

A PROGRAM THAT CONFRONTS YOUTH WITH THESE TEN IMPORTANT LIFE GOALS

1. FAITH IN JESUS CHRIST

To help youth find a personal commitment to Jesus Christ as Lord and Saviour

2. GROWTH IN THE HOLY SPIRIT

To help youth become disciples and lead them into the spiritual experience which in turn progresses into mature discipleship

3. LOVE TO OTHERS

To challenge youth to express in speech and action God's love as it is revealed in Jesus Christ

4. RESPONSE TO THE SCRIPTURES

To lead youth to read and respond to the Bible in a personal way and to train them in a serious confrontation with the Word of God

5. EFFECTIVE PRAYER

To help youth gain skill in prayer and meditation and to pioneer a personal devotional life

6. ETHICAL BEHAVIOR

To help young people develop a life style based on th gospel of Jesus Christ

7. CHURCH PARTICIPATION

To help youth recognize the church as Christ's bod and nurture identification with it

8. RESPONSIBILITY TO THE WORLD

To confront youth with their responsibility and relatio ship to their community, their country and their worl

9. FAMILY LIFE

To support youth in understanding relationships wit parents and family and to help them develop a capacit for respect and intimacy in the home

10. PERSONAL DEVELOPMENT

To help youth understand and accept themselves ar gain competence in dealing with personal problems identity and vocation

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The Brethren
EVANGELIST

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BUILDING HIS CHURCH THROUGH BRETHREN YOUTH

Vol. XCV April 21, 1973 No. 9

The Brethren EVANGELIST

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Central Council ..... Rev. Smith F. Rose

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

IMPORTANT ANNOUNCEMENT

In order to expedite the filing procedure in the subscription lists and to eliminate as much as possible the problem of issues not being received because of address changes not being received in due time, a method is being instituted beginning with this issue to facilitate notification of change of address.

An address change blank will be published on page thirty-one of each issue that can be filled out, clipped from the magazine and sent to the Publishing Company. The old address will automatically be on the back of the form eliminating the need to furnish same.

Co-operation from our readers in this matter will be greatly appreciated.

CORRECTION

The January 13, 1973 issue of THE BRETHREN EVANGELIST contained an announcement of the Hastings-Boyer wedding with Rev. Joseph Hanna officiating at the ceremony. This should have been reported as Mrs. Nancy (Hastings) Boyer's Pastor Rev. James Sanko as the officiating clergyman. Our apologies for this error.

By the Way

BUILDING HIS CHURCH THROUGH BRETHREN YOUTH

Guest Editorial

Periodically it is healthy for every organization to call a halt to business as usual and evaluate its product in terms of its purposes. Bruce Larson (in **The Emerging Church**, p. 42) relates the response of a Westinghouse Corporation official who was asked how Westinghouse would run the church if it had the opportunity. "The answer that came back was profound in its simplicity! We would ask only two questions: **What product are we trying to produce? Are we producing it?"**

It seems to me that every person in every congregation of the Brethren Church ought to be challenged to wrestle with these very questions as together the people of God seek to be obedient both to His Word and the nudgings of His Spirit. For only by so doing will they genuinely succeed in "Building His Church."

To be sure, such a process is not painless as each generation must, to a degree, determine for itself the forms of expression the timeless gospel message should assume. Such a process is necessary to insure vitality and to preclude lethargy.

In an article entitled "Pastoral Ministry and the Genius of Brethrenism" (Ashland Theological Bulletin, Spring 1969, p. 23), pastor Richard Allison asserts that: **The "genius" of any sectarian group within the Christian context is to be found in its contribution to Christianity as a whole. The early Christians were not defenders of what had been in Old Testament Judaism. Instead they built on this part and pushed forward under the direction of the Holy Spirit.**

Thus, the words of Isaiah the prophet began to be fulfilled: "Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isaiah 43:19 RSV).

For those who think a new thing is happening among youth, it may come as a surprise to discover that it is simply the age-old re-emergence of the church in this generation as it had done—though perhaps less dramatically—in each generation for nearly 2000 years. Already there is substantial evidence that the emotionally charged "Jesus movement" of a couple of years ago is seeking theological rootage to balance contemporary experience and seeking meaningful worship to balance social concerns as the youthful branch of the church moves toward fulfillment of its calling and toward maturity.

It is gratifying to witness—and be a part of—The Brethren Churches process of "emerging." As one who at once has considerable contact with the energy and impatience of youth and profoundly respects the conservative stance of their elders, I commend the church for its refusal to permit the existence of a "spiritual generation gap!" Brethren people are generally open to the "new" expressions of faith espoused by their youth—even though they may not be sold on every idea. Yet they are permitting their sons and daughters to become the church in their own way within the limits imposed by scripture and common sense.

As Director of Christian Education, my ministry requires that I take a hard look at our youth product in terms of the church's purposes. I must admit that our program has weaknesses . . . but I hasten to add that these are outweighted by our strengths. For instance, the revived Summer Crusader program is about to launch its fourth year and is stronger than ever. The National BYC Organization now has over 1100 registered members with another 250 on our college student list. The "Morning Star" has been started as a link between Brethren Youth of all districts. National BYC Convention participants in 1972 demonstrated unparalleled purposefulness and Christian commitment.

The future is bright. We are a united fellowship moving forward—building His Church in our time. I urge every reader to participate in the National BYC program as he is able—whether as a youth sponsor, church school teacher, or as a contributor through local programs, the National BYC project, and/or the May Youth Offering. We thank you for your support in the past and request your continued participation in this growing ministry to and through BYC.

—Fred Burkey

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

MAY INSPIRATIONAL

$21 MILLION IN DRUGS SEIZED

A chartered DC3 cargo plane landed at Miami in the early morning darkness at Christmas time of 1970. In the plane were tan leather bags, resembling mail pouches. In the pouches were handsomely wrapped Christmas packages. Certainly, they looked innocent enough! But in all those packages were drugs! Heroin! Twenty-one Million Dollars worth!

Four men from Argentina were smuggling narcotics into the United States—official agents had become aware of the shipment and moved in for the capture. The men did not get their luscious reward; but proved the truth of the Bible: "The way of the transgressors is hard." (Proverbs 13:15)

The incident reminded us of other kinds of "dangerous drugs" which Satan "the deceiver of the whole world" is always seeking to promote upon his victims. Oh yes, he wraps sin up in pretty packages and h loves to work in the darkness. By high sounding phrase and great swelling words of vanity, he makes sin appe innocent enough! But every phase of sin is deadly ar disastrous.

Deuteronomy 32 has a challenging message. Becau Israel forsook the Lord and ignored His pleadings, H says: "Their wine (or joy) is the poison of dragons And He says of His people (verse 29): "O that th were wise, that they understood this, that they wou consider their latter end."

Instead of being allured by pretty packages of pois which Satan offers, let us turn to the Lord who h manifested His love by giving the Lord Jesus Chri to die for our sins. Follow His injunctions, and t latter end will be blessed!

LAYMEN DISTRICT RALLY

The Pennsylvania District of the Laymen Organization have a rally scheduled for Friday Evening, April 13th at the Johnstown III Brethren Church.

Ye editor, having attended some of the district meetings at the district conferences and having a personal acquaintanceship with many of the Pennsylvania Laymen, can vouch for the many opportunities these men take advantage of to have fellowship together, to make plans for the furthering of His work in the Penns vania churches, and taking time out from their persor busy schedules to work with the boys in their church and communities.

The effectiveness of what dedicated Christian m can do in their respective congregations and distri and to the Brethren Church in general is well dem strated by groups of men such as these. (G.S.)

HOW COULD DAVID KNOW . . . ?

Psalm 22

Did you know that one of the most graphic descriptions of the crucifixion is found in Paslm 22? Hal Lindsey in **The Late Great Planet Earth** points out the parallels. The psalm speaks of how the victim's labor caused Him to sweat, and of the excruciating pain of torn ligaments and dislocated bones. Also, the psalmist tells of the great thirst and the gentiles surrounding the cross. (David calls them dogs). The nailing of the hands and feet, the shame of the nude victim, the gambling for the robe are all there. Yet, crucifixion as a form of execution was not known until the Romans introduced it in 200 B.C. How could David have known about it much less write about it 1000 years before it happened to Christ?

David is best remembered for his feats as leader and king. The story of David, the shepherd boy, defeating the Philistine champion, Goliath, is repeated again and again in Church Schools everywhere. However, one little known aspect of David's work is that through his psalms he speaks the words of prophecy. It is while prophesying that he tells of the crucifixion of Christ.

In Luke 24:44-46 Christ Himself lends credibility to David's prophecy. He includes the psalms with the writings of Moses and the prophets as scriptures He came to fulfill. In doing all of this He demonstrates both the validity of the ancient writers and His own Messiahship.

Christ also points out the role He fulfilled. The Jews, especially the religious leaders, were unwilling to accept this role of "suffering servant." How it is easier for us to see that Christ was to come twice. He came the first time as a "suffering servant" to pay for the sins of His people. The religious leaders claimed perfection. Christ pointed out their hypocrisy. Also, the people wanted a political leader. This we now know to be Christ at His Second Coming, for which we still wait.

It is the first coming and the Messiah's role as the "suffering servant" to which Psalm 22 refers. David depicts the painful sacrifice made by Christ for us. While we await His Second Coming let's not forget His first. He paid the terrible price for our sins. While we wait, remember He once said, "Go and sin no more." (John 8:11)

by Rev. J. L. Fields
from Jim's Jems—CONCERN

Friday, April 27, 1973 at 9:30 a.m. the band will sound the call for retirement ceremonies and the parade to pass in review. This will mark the termination of my career of 20 years as a Chaplain in the United States Air Force. When the last flight passes the reviewing stand and the band plays "Peg O' My Heart" I will hang up my blue suit.

It has been an inspiring, educational, challenging time of "Serving Him in the Service," as I have signed my letters. The 6 years of overseas duty and travel opportunities in Turkey, Greenland, Okinawa and Korea twice, have been outstanding experiences for me and my family. The training of young new chaplains and administrative duties have been rewarding. A high point in my career was my involvement in planning and building 5 new Chapels and new imaginative, creative Christian programs for military families. Always we have prayed and worked for peace, peace internationally,, peace of mind and the peace that passeth all understanding. It is my hope and prayer that I will be able to continue being of service to God and Country in the years ahead.

Serving Him in the Service
EUGENE J. BEEKLEY, Ch, Lt Col, USAF
Group Protestant Chaplain
Office of the Center Chaplain

DIGESTS OF THE BAPTISM MEMORIAL STUDY PAPERS AS PRESENTED AT RECENT GENERAL CONFERENCES OF THE BRETHREN CHURCH

(Note: The Central District Conference, in August 1969, memorialized the General Conference as follows:)

> "We memorialize the General Conference of the Brethren Church with this petition of inquiry—that the Central District Conference goes on record as favoring—that the Brethren Church accept into membership persons who have confessed Jesus Christ as personal Lord and Savior, and have been baptized by Believers' Immersion, and who evidence a personal faith in their lives."

General Conference referred the matter to Central Council for consideration. Central Council then appointed a committee charged with preparing guidelines for an indepth study of the memorial. The Committee later reported to the Council, (and to the denomination) that a program of study and research was being prepared, so that following a period of time, the Brethren could come to a knowledgeable consensus on the matter. Central Council approved the proposed study and research program of the committee.

As a part of that study program, outstanding scholars and theologians in the Brethren Church were approached relative to their participation in the program through the preparation and presentation of papers on specific subjects relating to baptism. Out of nine selected areas of study, seven papers have already been prepared and presented to General Conference. The last two will be presented at the 1973 General Conference. Tapes of the presentations (and subsequent discussion periods) have been made, and are available for personal or group listening. Copies of the papers are also available. Write the Central Council office at Ashland for more information on these tapes and papers.

Presently, the Study Committee is presenting through the pages of **The Brethren Evangelist,** digests of the seven papers already given at General Conference. The first of these appears in this issue. The others will follow shortly.

It is the prayer of the Study Committee, and of Central Council, that as a result of this study program and the deliberations of the Brethren, that the mind of the Brethren Church might be the mind of God on this matter, so that the all-important business of our witness of the Gospel of Jesus Christ might go on in an ever-increasing manner, to the saving of souls for eternity and to the glory of God.

Baptism Memorial Study Committee:
Fred Burkey, Secretary
Clayton Berkshire
Glenn Shank
Arden Gilmer
St. Clair Benshoff, Chairman.

"THE BRETHREN POSITION ON THE INSPIRATION AND AUTHORITY OF SCRIPTURE"

(summary of a paper presented to the 1971 General Conference)

by Rev. Charles Lowmaster
Pastor, First Brethren Church
Louisville, Ohio

EARLY FORMATIVE INFLUENCES

ur Pietistic Heritage

The Progressive Brethren Church is the product of nturies of struggle for truth, both in thought and actice. To try to trace her history prior to the post formation era is almost an impossible task, for any fluences contributing to the peculiar formation of at which we call The Brethren Church were also ared by others who evolved into separate and disnctive churches. Suffice it to say that the beginnings The Brethren Church found their origins in the ovement back to The Bible, elevating it, The Bible, the source of faith and practice as opposed to the thority of tradition.

The leaders whose theology paved the way for 17th d 18th Century Pietism, such as Spencer, Arndt, ancke, Arnold and Hochman centered their movement ound Bible study as a resource for the practice of ily life. Most of the Brethren histories which deal th this period give profuse testimony to Biblically rected life orientation.

It is worth noting that there was a certain air of mble confidence in the spirit of these early Brethren ich preserved them from vindictiveness and hatred id oppression and extreme opposition of the traditionsts. Just believeing that God's Word was an all fficient rule for faith and practice gave the Brethren mystic peacefulness which could not be shaken by e stormy tirades of their oppressors.

Henry Holsinger catches the dynamic of this aracter when he said, "A Scriptural faith will also oduce a scriptural love."[1]

e Mystic Mind

A condition which characterizes the Brethren Church dependence on the Holy Spirit and rejection of exnal authority. It has always been the philosophy of e Progressive Brethren that inner forms of faith are ly valid insofar as they may be justified by the itten Word.

"Rufus D. Bowman made this significant statement relative to the German origin of the Brethren Church, "The Church in its early history was a religious expression of the German mind." Careful study will indicate that the Brethren fellowship was not only an expression of the German mind in its early days but has continued in diminishing degree through the years. . . .

"The German mind, 'Has a passion for obedience.' Hence it not only yields to, but seeks, regimentation which prevails in all classes. Yet, standing in strong juxtaposition to the social mind is the inner urge for release, fostering individuality. It is a paradox which shows in the mental products of individual geniuses in German history. . . . In the things of the spirit, 'German Mysticism either deepened religious feelings or replaced them.' This accounts for the fact that German theologians led the protestant world in liberal theology on the one hand, and Pietism, Anabaptist and Spiritism on the other.

"Moreover, the German mind is vindictive and revengeful. . . . The fruit of the vengeful spirit was the second world war. . . .

"The subservancy of the German mind, its obedience to its leadership, is somewhat evident in the historic manner in which the Brethren membership followed the dictates of Annual Meeting for two centuries. Dogmatic powers used in the administration of the ban from the very beginning was the cause of constant trouble in the brotherhood. As was mentioned in a former chapter, it is difficult for their posterity, after two hundred and fifty years to understand how the founding fathers could establish the type of ban they chose after declaring as a principle, **No force in religion.**

"In this same connection, the seeming paradox of individualism existing in a regimented society, shows up in many Brethren individuals. Alexander Mack proved to be such a person among the Pietists. He dared to challenge the confused religious status and

(continued on next page)

thought his way back to the apostolic Church, leading others into an organized declaration of faith."[2]

DIVISIVE INFLUENCES

Pietistic Rejection of "extra Biblical" Authority

The contradictory nature of German mysticism, having, on the one hand, a love of freedom while, on the other hand, a sense of dogged discipline was destined to create division as various ones among the Brethren were led to adopt one of the extremes. It is rather sad to note that the Pietistic love of freedom and rejection of extra Biblical authority was not universally maintained in the development of the Brethren Church. In fact it seems that history repeated itself as the (German Baptist) Brethren expanded. Fear that diversity of doctrine or practice might develop, as well as the need for fellowship, led to the development of the Annual meeting. The growth of Annual meeting led to centralizing of authority, and the centralizing of authority led to binding legislation which often had no other authority than the will of men upon the member Churches. Thus the Pietistic spirit of Biblical authority alone was challenged as well as the mystic freedom loving German mind. In his History of the Church of the Brethren, Blough notes that "though claiming the Bible to be their guide and deploring the arbitrary restrictions of the official Churches, the early Brethren Church was oppressive and centralized in structure, making the local congregation subservient to demands, commands and arbitrary strictures, which could find no real basis in Scripture. Very explicit and exacting procedures were imposed on the order for washing feet at communion, intricate details of baptism and even such matters as whether a Church could call a Ministerial meeting."[3]

"In opposition to mandatory laws for the church, a milder element favored allowing individual conscience to rule in matters where there was no direct biblical pronouncement. The more aggressive milder ones were called progressives. Adaptationists would have been a better designation. To them, the matters of the cut of the raiment or treatment of the hair were personal decisions.

"The standard argument for uniformity of personal appearance, in dress and hair treatment, was pride. It was assumed that any desire to deviate from the prescribed, arose through a proud spirit. It did not seem to occur to them that paraded humility, or spectacular appearance could themselves become matters of pride. The cut of the cloth could not cover the swich of a skirt, nor hair style hide a smirk of self satisfaction."[4]

"The turmoil of the decade reached a climax in 1880. It was a year of decision. The entire church had been sifted as wheat and the threefold division became more pronounced—the Old Order; the Progressive; and the Conservative. It was the Old Order element that blew the lid off. The prime movers of the action were principally from the Miami Valley in southern district of Ohio. They presented a petition which set forth in no uncertain terms, their purpose."[5]

Henry Holsinger led the Progressive cause in the turbulent 1880's and assessed the problem thus:

"The history of the German Baptist Church leaders and conference, for years past, has been a history of continued departures from the primitive simplicity o the Christian faith in almost every essential featu of gospel liberty and church rule. . . ."

"They have made the decisions of annual conferen equal in authority to the Word of God, by declarin them mandatory. They preach for doctrines, the cor mandments of men, and make them tests of Christia fellowship, and neglect the weightier matters of th law, judgment, mercy and faith. . . ."

"We therefore reaffirm the primitive doctrines of th church, and disavow allegiance to all such derogato and subsersive ecclesiastical mandates, and declare o intention to administer the government of the chur as in the days of the apostles and our faithf brotherhood.

"We thus renounce mandatory legislation, creec and everything that may be construed to holding an thing as essential to salvation, except the gospel Christ (Romans 1:16), and thus declare ourselves being the only true conservators and perpetuators the brotherhood and its original doctrines and pri ciples, and are, therefore, the original and true church."

Having been expelled from the German Bapti Church the Progressives later met in conference.

"The conference reaffirmed the former position the Church in renouncing all creeds of every descr tion, except the Bible, the whole Bible."[7]

Further documentation is not necessary to prove th interpretation and authority of the Scriptures was dominant factor in the division of the German Bapt Brethren and that, although all three elements cla Scriptural authority, it was the Progressive Brethr who demanded verification of life and practice Scriptural authority.

DOCTRINAL DIVISION

The Brethren belief in the authority of the Scriptu was challenged in the first quarter of the 20th Centu as the Church launched out to achieve her educatio goals. This time it was liberalism and rationalism wh sought to place more confidence in the thinking abil of men than in the revelatory power of the Scriptu. Together with these challenges to Scriptural author was the challenge of the social gospel with its str of transforming power on the human and mate level rather than the power of personal confrontat with the Living God through His Word.

"After the Conference of 1915 the center of disp drifted from the social gospel emphasis to the Inspi tion of the Bible. Social service was not denied any as part of the gospel. The objections were tha was being magnified to first place as a means of bri ing in the Kingdom of God by man's effort."[8]

One of the main issues was whether the Bible infallible. The Southern California District submit a resolution to the 1914 Conference attesting to fa in Biblical infallibility.

At least one good thing came out of all the con versy and that is that it produced revival preach which produced great Church growth. It was in 1921 General Conference that the "Committee Twenty-Five" brought a report which document named "The Message of the Brethren Ministry" wh is accepted as its message to this day.

The charge of legalism was the next devisive attack on the Brethren. It found grist in the Brethren's strong emphasis on baptism which some assumed to imply baptismal regeneration.

It is impossible to present all the charge and counter-charge that issued from this subject. It was this, however, that gave birth to the Calvinistic-Arminian conflict which, coupled with the power struggle in the college led to the eventual division of the Brethren Church into the Grace Brethren, with a Calvinistic leaning, and The Progressive Brethren Church with an Arminian inclination.

Summary and Conclusion

From the preceeding resume' of Brethren history it is evident that the one facet of Brethren belief which remains the same today as in her founding in 1708 is found in the Progressive Brethren Church, that is, trust in the integrity, infallibility and sufficiency of The Bible. Through the divisions that have ruptured the Church and seen new denominations rise, embracing humanistic authority and rationalism, the Progressive Brethren have been unwilling to admit any other authority or interpretation than the clear Word of God.

In all fairness, it must be said that those who have broken away would probably also claim faithfulness to and belief in the Scripture as the Word of God.

Much has been said about the authority of the Scriptures in Brethren life. The strength of this authority lies in the Brethren conviction that The Bible is the inspired and inerrent Word of God, completely reliable and trustworthy in every part, both New Testament and Old. This writer noted only one instance of the use of Apocryphal literature and that prior to 1720. It is found in the letters of John Lobach written from Solingen Prison.

The Apocryphal writings do not seem to have even been accorded an equality with the Canon of today. The Brethren position on inspiration is brought into clearn focus in the only theological works produced in our Church—"God's Means of Grace" by Dr. C. F. Yoder and Memorial publication "Christian Doctrine—Lectures and Sermons" by Dr. J. Allen Miller.

Conclusion

Dr. C. F. Yoder probably catches the historical regard for the Scriptures as well as anyone:

"There is no book like the Bible in its power to inspire hope and regenerate the life. Whoever heard of anyone who said, 'I was lost in sin, discouraged and in despair, when I began to read a law book and found peace to my soul?' Or has anyone heard of any other book save the Bible, of which men say, 'This book has been the means of my finding God. It has saved me from sin and is an unfailing lamp to my feet?' A book that makes wholly for good must be a good book. Where is the nation or individual that has ever gone wrong through following the Bible? What husband ever beat his wife because of reading the Gospel? What thief carries a Testament in his pocket? . . . thus in its origin and in its impartiality and truthfulness, in its organic development, in its glorious consumnation, the Book of Revelation, like the book of nature, contains as it were in cypher the autograph of God. As only the fool hath said in his heart, 'There is no God,' so only the blind in heart have said, 'There is no message from God.' We leave off as we began, with the fact that the very goodness of God compels the revelation of God. It remains only for us to respond to His love, to listen to His message and to obey His will. In so doing we shall find eternal life."[9]

FOOTNOTES

1 History of the Tunkers and the Brethren Church; H. R. Holsinger; Pacific Press Publishing Company; 1901; page 100.

2 History of the Brethren Church; A. T. Ronk; The Brethren Publishing Co., Ashland, Ohio; 1968; pages 64-67.

3 History of the Church of the Brethren of the Western District of Pennsylvania; J. E. Blough; Brethren Publishing House, Elgin, Illinois; 1916; pages 294-297.

4 Ronk; op cit; pages 111-112.

5 Ibid.; pages 126-128, 130.

6 Holsinger; op cit; pages 532-535.

7 Ibid.; pages 546-547.

8 Ronk; op cit; page 309.

9 God's Means of Grace; C. F. Yoder; The Brethren Publishing House; Elgin, Illinois; 1908; pages 64-66.

CALLING OUR CONTINENT

Key 73

TO CHRIST

SISTERHOOD

DEVOTIONAL PROGRAM FOR MAY

Call to Worship

Song Service

Circle of Prayer

Bible Studies
Junior: SHARING CHRIST THROUGH THE WORD
Senior: THE WORD OF GOD and THE LIGHT OF MEN

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by Norma Grumbling

THE WORD OF GOD AND THE LIGHT OF MEN

For our Bible study this month let's look at John 1:1-14, a passage that talks about Jesus Christ as the Word. Before beginning to examine the passage, we should establish just what this expression means.

Jesus Christ is God's Word. Usually we use this term to refer to the Bible. But just what are the functions of the Bible?* Perhaps some of the things you named were "to guide us, to express God's love for us, or to give us an example that we can live by." Well aren't all these things applicable to Christ also? Didn't Christ live by every principle set up in the Bible? (See Matthew 5:17) Jesus Christ was and is God's Holy Word, given to us in human form instead of written form. This is one meaning of Christ the Word.

Another meaning of that expression could be that Christ was God's form of communication to us. There are many forms of communication; what are some of them?* Out of all these forms, which one do you think is the most commonly used and most effective?* You probably agree that it is the spoken form—the **word.** Does this give us a clue as to the importance of Jesus Christ as a link between us and God? He was the best possible communication that God could establish to reach us here on earth. What qualities of God can you think of that Christ communicated while he lived on earth?* (Check Matthew 9:36; John 8:58; Matthew 11:28, 29; John 8:15, 16; John 6:64; I John 4:7, 8; John 21:17; II Corinthians 5:21; and Mark 2:5, 7 for som ideas.) After discussing the qualities of God that Chris communicated, read John 14:7-9.

So we have two equally good interpretations of th statement that Christ was the Word: (1) He was th human form of what the Bible says, and (2) He wa the line of communication from God to us. Now let u take a few minutes to read and study John 1:1-5 an 9-14. Read the passage to yourself, and then answe the following study questions as a group.

How long has Christ existed? Who is Christ? (vs. 1 & 2)

What part did He play in creation? (v. 3)

His life was what for men? (vs. 4 & 9) What doe this mean?

Did men understand this? Did they accept this ligh for their lives? (vs. 5 & 11) Have you personall accepted this light for your own life?

If you have received Christ, what has He given you (v. 12)

Can you rephase v. 14 according to our definitions o "Word?"

Perhaps after taking such a close look at John 1 we can fully realize the importance of Christ as th Word of God and light of men.

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* wait for answers from the group

JUNIOR BIBLE STUDY

by Mrs. Gary Taska

SHARING CHRIST THROUGH THE WORD

Scripture Text: II Timothy 3:16, 17 (The Living Bible)

If you are going to bake cookies or paint-by-number or pass a test in math what do you have to do first? If you said "read the directions" you are RIGHT! Did you ever have something you were doing turn our wrong and someone say, "Did you read the directions?"

Last month we talked about how you can talk to God, remember? The hot line to heaven—Prayer. God has a way that he can talk to **you.** Everything He wants you to know is in the greatest guidebook of all time, the Bible. God had the Bible written so you would have some directions to follow on your trip through life.

In the Bible there are many, many stories about people. Some of them were good and some were not. As we read about these people we can see how God wants us to act and live. The Bible is a whole set of books all wrapped into one. Altogether there are 66 books: some are books about laws; some are about history so you can know what happened before and after Jesus was born; some are prophecy, that's something that is going to happen in the future; some are letters from early Christians to one another that helped them learn about Jesus and how to live for Him; others are poetry and songs to help us praise God.

God wants us to have this wonderful book so we can know what He is like. He wants us to know about His love for us. He has given us directions for living. We won't know what to do unless we read the directions, will we?

Maybe you've wanted to read the Bible more but you just can't get started or think you can't understand it. One of your Sisterhood guidelines this year is the challenge to read PSALMS FOR MODERN MAN. If you haven't started to read the Bible yet this would be a good place to start. These Psalms are of course included in our complete Bible of 66 books. But PSALMS FOR MODERN MAN is written in words we use today and you can understand it easier. There are many Bibles written now in our everyday language and if you have one in your home do make use of it.

When you read the Bible don't try to read a whole lot all at once. Try reading just one chapter and think about what it is saying. It's a good idea to pray and ask God to help you get something out of it. After you've read a chapter ask yourself these questions: (1) Who or what is it talking about? (2) What's happening? What's it saying to **me** or what is God telling **me** to do in these verses?

God didn't intend to give us an instruction book that we can't understand. He wants us to know what it says. Don't get upset though if you don't get it all at once. No matter how often you read God's Word there's always something new that shows up.

Well, what has all of this to do with sharing Christ through the Word? You can't tell anyone about something you don't know anything about, can you? So first you find out what the Book, the Bible, is all about, read the directions, find out how God wants **you** to act, and **then** you can share it with a friend. Happy reading!

CHURCH NEWS

HIGHLIGHTS AT WAYNE HEIGHTS

The Brethren at Wayne Heights have shared in several "highlight" experiences during the past month or so—spiritually and materially. About the beginning of the new year the Senior Brethren Youth Crusaders threw out a challenge to the rest of the church. They offered to pay one half of the cost of laying wall-to-wall carpeting throughout the sanctuary if the rest of the congregation would match their gift. In just a matter of a few weeks the necessary funds were on hand and work began. A large group of men and women turned out for two or three evenings to sand and refinish the pews and the other woodwork of the church. A week or two later the carpet arrived, and after several evenings of labor—the professional rug layers being assisted by a number of the local men—the job was completed. A beautiful rug now covers the entire main floor of the sanctuary, the choir and pulpit platform, the Sunday School room at the rear of the sanctuary, the entire narthex, the pastor's study and the stairs leading up to the study. We are now in the process of procuring new matching drapes to place in the front of the church across the baptistry. This has been a wonderful addition to the beauty of the church building, and has helped considerably with the acoustics of the sanctuary.

Another "highlight" was our Sacred concert on Sunday evening, March 11th. This was a "First" for the Wayne Heights Brethren Church, and attracted a large attendance—the sanctuary being completely filled for the service. One of the purposes of the service was to help the congregation to realize just how much potential talent there was in the church, and a number of the Brethren were pleasantly surprised to discover just what could be done with a little practice and determination. Mrs. Henry Bates did much of the planning, arranging of the program, transposing the music, practicing with the various participants, etc. and her work was much appreciated by the listeners. Tape recordings of the program were made and since the evening of the concert these recordings have been played for a number of shut-ins who were not able to hear the original program. It is hoped that this will become an annual event in the church.

Various facets of the missionary work of the church continue to be emphasized, and are continuing to find support among the Brethren. A number of weeks ago our Missionary Committee called to the attention of the congregation an appeal from the World Relief Commission of N.A.E. for blankets to be distributed in a number of countries throughout the world. The Missionary Committee distributed dime folders to be used for this purpose, and also encouraged folks to give to this project in any other way they desired. Through the efforts of the members of the Wayne Heights Church enough money was directed to World Relief to take care of the purchase of forty-four blankets. At the present time we are in the process of preparing for a Missionary Conference with Brother Kenneth Solomon as the leader. At the present writing a number of our folks are also busily engaged in various ways in the training and counselling programs associated with the coming of the film "Time to Run" to the Waynesboro area.

During the month of March we set out to show a ten percent increase in our Sunday School attendance over the month of February. We are happy to report that we attained this goal, seeing an increase not only in the Sunday School attendance but also in our Morning Worship attendance. We are working on another ten percent increase over March's attendance for the month of April. We have been thrilled to see a number of new folks becoming active in our Sunday School, and to see new folks attending our worship services along with others who are now becoming regular attendants again after periods of inactivity or irregularity in attendance. We praise the Lord for these signs of growth, and praise Him that folks in the church are taking the initiative in seeking to lead others to the Lord and into the church. Last Sunday morning two young ladies stepped out to profess their faith in Jesus Christ as Lord and Saviour. A baptismal service is planned for Easter Sunday night.

We rejoice in these visible manifestations of the working and leading of the Holy Spirit, and we solicit the prayers of the Brotherhood that this might be the time that this church launches out and begins to fulfill the hopes and visions which were in the hearts of many Brethren in Pennsylvania when the work was begun here by the District Mission Board. We know that our Lord is able!

FALLS CITY, NEBRASKA

Like other portions of the nations, the weather in Nebraska has not been too favorable. Especially for the elderly members of the church as the "flu bug" makes its rounds. In spite of all the inclement weather and the ills it takes along with it, many blessings have been experienced in our vicinity.

In the afternoon prayer groups that meet in the parsonage, the study of the Gospel of Luke and the prayer period have been very beneficial in that it is felt that many prayers have been answered.

The appearance of the church building has been enhanced by replacing the side-walks and adding a new ramp with railings. Two new pianos have been acquired for the sanctuary and fellowship hall and have added greatly to the worship in music.

The WMS held their annual birthday party on Feb. 18. with ninety guests present to enjoy a fine program of hymn-singing, vocal and instrumental special music. The dining room was decorated with a "four Seasons of the year" theme with each table being furnished with its own birthday cake. A unique plan for raising funds for maintenance and improvements of the church was

tilized by those present giving an offering of a penny or each year in age.

Rev. and Mrs. Keck journeyed to Ashland, Ohio on business trip late in February. Rev. Keck is serving s chairman for the Pastor's Conference to be held at Camp Bethany in May.

The laymen of the various churches in Falls City ave been active in their annual Lenten breakfasts and Bible studies.

The spring Communion for the Falls City Brethren Church is planned for the evening of April 15, 1973.

Rev. Kenneth Solomon, missionary on furlough is scheduled to speak here May 9-10 on the missionary program of the Brethren Church.

The Falls City church will be host church to the Midwest District of The Brethren Church Conference which will be held October 11-14, 1973.

May we conclude this news bulletin with a parting thought for the day, "It is good to be a Christian and know it, It is better to be a Christian and show it."

Ethyl Schroedl,
Corresponding Secretary

SARASOTA, FLORIDA

At the Congregational Business Meeting April 3rd, he Sarasota First Brethren Church unanimously voted o confer the title of Pastor Emeritus on Rev. Clarence tewart of Nappanee, Indiana for the work which he as given of himself unselfishly, and unstintingly, to ur Sarasota congregation. We would also add our ppreciation to his beloved wife Mary who has been special angel to our fellowship down through the ears.

It was on Sunday, January 3, 1971 that Rev. Stewart was presented a life membership certificate from the Missionary Board of the Brethren Church at special ceremonies at our church.

Rev. Stewart was ordained by Rev. Kimmel in the South Bend, Indiana Church in 1914. His first pastorate was in the Teegarden, Indiana Brethren Church. Following this he served the Loree Brethren Church for nine years and the College Corner Church for ten. He served the Mexico, Indiana Church for three years. His next call was to Bryan, Ohio where he served sixteen years. From 1946 to 1951 he was pastor of the New Paris, Indiana Church. In 1951 he went to the Flora, Indiana Brethren Church where he was pastor until 1959. He, then, was to retire, making his home in Nappanee, Indiana.

While in retirement he was interim pastor of the Sarasota First Brethren Church from October of 1959 to February of 1960. He was also interim pastor in the Tempe Brethren Church in Phoenix, Arizona. He was also pastor for three years in Mishawaka, Indiana and for three months in Roanoke, Indiana. In former years he has held evangelistic meetings in Indiana, Ohio, Pennsylvania, and Virginia, and is, at present, continuing as a supply pastor for the Brethren denomination.

On July 17, 1971 he was featured on the cover page of the Brethren Evangelist with a story about his life, and tributes by such outstanding men as Dr. John F. Locke.

We are proud at Sarasota First Brethren to confer the title of Pastor Emeritus upon Rev. C. A. Stewart as he joins his famous colleague and founding pastor of Sarasota First Brethren, Rev. Fred Vanator, Pastor Emeritus.

In the words of Dr. John F. Locke, "The world and the Brethren Church need alot more saints like these men . . . men who will take their New Testament tasks seriously and work at them faithfully and happily, enjoying it all inspiringly, so that others will take heart and take up the battle and burden for the One who said, "My yoke is easy and my burden is light."

YOUTH IN LIVING SERVICE

by Fred Burkey

Brethren Youth are a living contradiction to the allegation that "our churches are full of people who only learned the words of Christianity and never the doing." We should be thankful that most of our churches are teaching children and youth the action which accompanies the words and ideas as they are growing and learning in our church schools.

Until recently it often appeared that one was not really expected to serve Christ until he reached adulthood and completed his education. Even then, the impression was often left—albeit by accident—that the only real opportunities for Christian service were in far off lands across the sea or from behind a pulpit. Consequently many people have spent their entire lives attending services but doing little else to upbuild the Kingdom because they felt no call to these areas of service. Years ago legend has it that one teen-ager told another during Sunday school, "Don't worry, no one expects us to do anything. We're just supposed to sit and listen till we grow up."

Fortunately, times and approaches to teaching have changed. Youth—the years between twelve and twenty—are more receptive to the gospel message than at any other period in their lives. And they want to be active in His service. They are somewhat like small children learning to swim. Before all the fears and phobias are built in, it comes fairly naturally. But a adult who tries to learn to swim finds it quit unnatural and difficult.

Educators for years have told us that for every tas in life there is a "teachable moment" when the indivi ual is ready both to receive knowledge and to use it.

Our best information leads us to the conclusion th youth are most receptive to the challenge of Christia service . . . but it must be relatively immediate or th flame burns out.

We are grateful that the Brethren Church is reco nizing the need for youth-oriented service opportunitie The church is rich in human resources and many the best are asking how they can serve. Some will b come professional pastors and missionaries, teache and musicians; others will enter "secular" vocatio but if we are faithful (on the local, district and nation levels) in laying out genuine service projects, o church will continue to see new spiritual growth and increasing number of youth in living service.

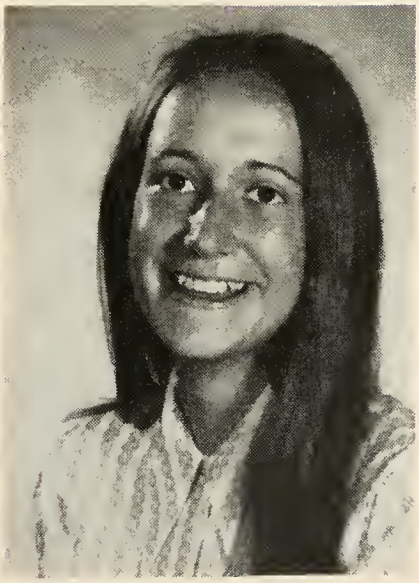
1973 SUMMER CRUSADERS

Serving Brethren Care and the Brethren's Home

Two girls will spend five weeks at Brethren Care in Ashland and three weeks at the Brethren's Home in Flora. The gals will be spending as much time as possible just being with and caring about the residents. Daily routine schedules will be planned by supervisors at each location.

Nyla Nye
Milledgeville (2)

Nyla Nye is a second-year Crusader from the Milledgeville, Illinois, Brethren Church. Last year Nyla was a member of the Midwest Team, which conducted VBS and visitation at Derby and Cedar Falls and participated in various functions at Ohio Camp Bethany. She will graduate from high school this spring.



Donna Shank
Gretna (1)

Donna Shank, formerly from Maurertown, Virginia and presently from the Gretna Brethren Church in Ohio, will be a high school senior in the fall. Donna is active in her high school and has been involved in BYC and Sisterhood on the local and district levels. She hopes to study nursing after graduation from high school.

Serving Ft. Wayne, Indiana — Crestwood

The objectives of the Crestwood Project are (1) to reach persons of all ages in the Crestwood area with the Gospel message in ways that will encourage them to consider uniting with Crestwood Brethren or other evangelical churches, and (2) to prepare the core membership of the Crestwood church for an ongoing innovative ministry to the whole community. Personnel will include five Crusaders, who will work closely with the pastor and DCE in areas of outreach to children, youth, and adults—the family as a whole.

Ruth Deardurff
Gretna (3)

Ruth Deardurff, a third-year Crusader from the Gretna (Ohio) church, will serve as Children's Work Supervisor. Ruth served on the St. Petersburg team in 1971 and 1972 and will be using her knowledge and experience from Brethren House to develop a learning center at Crestwood. She is presently teaching at Hi-Point Day School for the Retarded in Bellefontaine, Ohio.

Paula Tinkel
Crestwood (2)

Paula Tinkel, "PK" from the Crestwood church, wi be a junior at Ashland College in the fall, majoring i elementary education. Paula has a special interest i the work at Crestwood and will be working closely wit the children's program. Paula served on the Arizona Wyoming team in 1972.

Beverly Blough
Smithville (1)

Beverly Blough, from the Smithville, Ohio, Brethren hurch, will be a first-year Crusader. Bev will be an .C. junior in the fall, majoring in elementary educa- on and minoring in speech and hearing therapy. As vocational objective she hopes to become a teacher f the deaf.

Joan Holsinger
Park Street (1)

Joan Holsinger of Ashland, Ohio, will be a sophomore geology major at A.C. in the fall. Joan has been especially active at Park Street church in the areas of teaching, assisting, and directing recreation for the annual VBS. She also has developed her artistic abilities through training in high school and college.

Michael Radcliff
Milford (3)

Mike Radcliff will serve as Youth Coordinator. Mike, "PK" from the Milford, Indiana, church, is a third- ear Crusader, having previously served on the 1971 xperimental team and the 1972 Northern Indiana am (BRANCHES). Mike will be an A.C. senior in the ll, with a major in religion and minors in Greek and ciology.

Rev. Paul Tinkel
Pastor, Crestwood

Rev. Paul Tinkel (long past youth and not a Crusader) is pastor of the Crestwood church. Paul will be working closely with DCE Fred Burkey and John Rowsey, Associate Secretary of the Mission Board, in developing an innovative outreach to adults. The team will work hand-in-hand with him in the total family ministry.

CAPSULE BYC REPORTS

VANDERGRIFT JR. BYC—We are having an average attendance of 15 at our meetings. . . . Each week we have had different planned programs such as Bible Baseball, filmstrips, Bible Down, sword drills, and various other games that teach us the Bible.

VINCO SR. BYC—We have been busy with determination to meet all the goals. We want to give $500.00 to our projects. . . . We had a ten-mile walkathon on which we made $306.60. Forty-one youth and five adults went on it in spite of it being a rainy and snowy day.

JOHNSTOWN SECOND BYC—Our programs for meetings are planned by two alternating teams. . . . In September we had a hayride. In October we had a walkathon. . . . We were in charge of the Christmas Eve service at our church.

NAPPANEE JR. HIGH BYC—In December we had bake sale. We had a few donations from the peop from the church besides what the kids brought. W made $38.50 and were very thankful for everyone th helped us.

PITTSBURG COMB. BYC—This is the second year have been visiting nursing homes. There are two hon we go to twice a month. When we go, we have a per of singing, fellowship, and a short service. The elde people seem to enjoy it alot. This is also the second y for Operation Somebody Cares. This is where our yo presents the ministry of Christ through the mail. use little booklets to get the message across. There a total of four mailings in succession. The youth t stuff, and stamp the envelopes. Then it is up to people to respond. There has been about a ten per c response. An adult visitation group then takes over visiting those who respond.

wo from Galilee, by Marjorie Holmes. Fleming H. Revell Co., Old Tappan, N.J., 1972. Hardbound, 223 pages, $5.95.

Impossible is . . . writing an entrancing novel when veryone already knows not only the ending but the ntire plot. And yet, Marjorie Holmes has done just iis in her most recent book, **Two from Galilee.** The Two" are Mary and Joseph, and this is the story of ieir lives from the period of their courtship through ie birth of their (her) first child. With the familiar hristmas story as her plot, the author flashes out the are bones gospel account with such expertise that I, or one, found it most difficult to tear myself away rom the book. Page by page, the story pulls the reader orward, only slackening its grip on the last page.

Now, what makes this story so gripping? First of all, Miss Holmes makes her people live. While worshipping one Christmas Eve, she suddenly became aware that the Christmas story was not a soothing lullaby but an earth-shaking event which involved real people in a real place. It really happened! With a determination to make this story real to others, she searched the background of the times and even traveled to the Holy Land to get the "feel" of the place. As a result, her book is history come alive. The reader enters into the daily lives of Mary and Joseph, sharing their feelings: their doubts, their agonies, and their love.

To be sure, this is a love story, and a story of a most beautiful love at that. As the author writes, "They had been chosen because they loved each other so much, so that this child might begin his life in a home where there was love." Did the author then fall to the temptation of romanticizing this story, as we so often do when we read Scripture? No, she did not, and this is the second reason why this story is so gripping.

Besides delving into questions that arise from the scriptural account, Miss Holmes also works in discussions on love, suffering, and revelation, to name but a few. Deep probing into the realm of ideas, blended smoothly into the narrative, makes this a third factor which draws the reader's attention.

And, fourth, there remains the talent of the author herself. Fans of Marjorie Holmes who have read her previous books, **I've Got to Talk to Somebody, God** and **Who Am I, God?** and/or her column in **Woman's Day** magazine need no convincing. The great success of her books alone speaks for her ability.

It's only too bad that men feel that romantic novels are "for women only." They will be missing a most worthwhile book.

Judith Larson
Book Newsletter

AE'S NEXT DECADE

HEATON, Ill.—The National Association of Evanelicals will enter its fourth decade of service at its 1973 onvention in Portland, Oregon, May 1-3.

The event highlights the end of NAE's 30th Anniverary Year and will launch a new phase of ministry in ehalf of millions of evangelicals across the country, ccording to Dr. Billy A. Melvin, executive director. Conerning NAE's next ten years, Melvin said, "Never beore in the history of this nation have conditions been o ripe for the evangelical witness. In spite of many vonderful scientific discoveries and unprecedented naterial prosperity, people are still searching for purose and meaning in life.

"We know the answer is spiritual," Melvin asserted, and the power available through a relationship with the living Christ is the bridge toward understanding and solutions."

As to NAE's role in this evangelical witness, Melvin said the association is gearing up to assist at the community level in establishing new groups of united evangelicals and in strengthening existing ones on an action-oriented basis. "Local churches working together can sponsor many creative projects in outreach and Christian ministry that no single congregation can handle alone. Together they can initiate effective programs of social concern and, at the same time, spread the good news of Christ right there in the marketplace. It is time," he said, "for evangelical churches to get together and get the job done."

NAE represents some 3.5 million evangelical Christians in more than 36,000 local churches.

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the ELEVENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Chun Yang Won Orphanage

CHUN YANG WON ORPHANAGE

Our bus arrived at this orphanage past the scheduled time in late afternoon. But the children were still gathered in the bleachers at the sports field to give us the most personalized greeting we got on the whole trip.

It's one thing to be introduced to the superintendent of a school or home by Dr. Graffam as you step off the bus. But it's something special (and remembered forever) to look into the crowd of youngsters and see one holding a wooden sign which says, **"Welcome, Rev. Lersch."** And another, **"Welcome, John Lersch."** That's right . . . a separate welcome sign for each member of our group.

Chun Yang Won Orphanage
Adults standing are Dr. Everett Graffam (tour director) and Eul Hee (orphanage superintendent). Note welcome sign in upper left. Also note children.

The chorus sang. All the children sang. We too pictures of the group. And had our pictures taken wit the children holding the signs with our names on then

Then on into the small chapel for a dedication se vice of a newly-built girls' dorm. The Koreans "parked their shoes at the door again. But for us they had larg "socks" that fit on over our shoes. Another courtes for guests . . . as well as chairs along the side for u while they sat on the floor.

The superintendent of the Chun Yang Won Orpha age is Eul Hee, a dear little lady with the compassic of Christ flowing through all she does. In Korea on the 1st and 60th Birthdays are celebrated. It is sa that on her 60th Birthday a few years ago was tl only time that village had a traffic jam. The childre had grown up and come back. One boy was in Vietna as a soldier. He saved for two years to buy her o mink pelt for around her neck, and gave it to her that 60th Birthday.

Several buildings have had to be moved because th were too close to the road. **The World Relief Comm sion has helped with this expense and a $1,000 che was presented at the Dedication Service for the ne dorm.** Two government officials were present. T children's chorus sang. The congregation sang "Con Thou Fount of Every Blessing." Two men from o group led in prayer and brought the message.

All this was followed with an informal playlet, son and children's dances. We then walked a short distan for the ribbon-cutting ceremony and a tour of the do itself. **Again we saw first-hand the good some of o Brethren money is doing to help others.** Got a go picture of John with one of the orphan children sta ing at the cornerstone.

Before leaving, our gracious hosts treated us to freshments of Pepsi, cookies, bananas, pears, etc. A provided us with small embroidered towels and doili A visit of only a couple hours, but one we'll ne forget.

Sung Ae Day Nursery

SUNG AE DAY NURSERY

Arriving at the city of Iri we crossed the railroad acks upon which, before the DMZ was established, a erson could board the train at Pusan, Korea, and ride ithout changing trains to Paris, France—including days crossing Siberia.

The Sung Ae Day Nursery in Iri is operated by an riental Missionary Society Church, the largest in the ty. The church building itself was built basement rst. Then the upper sanctuary was added, without srupting worship services in the basement. In Korea eople equip God's House first, then their own homes. he church usually is better equipped than the Chris- ans' houses.

This Day Nursery is just one of 240 operated by OMS, nd the 450 children are among the 25,000 aided by this rogram in Korea. From the recreation area on the of we viewed the children playing and singing in the ay-yard below. Day Nurseries are a rather recent ldition to child care in Korea. Better than orphanages at least one parent is available, for it allows the family to be together at night, yet releases the parents to work for a living during the day.

For 4,000 years of non-Christian Oriental religions, the main concern of the people was for their own family—not their neighbor's needs or the community. Then a miracle happened! Some churches began sponsoring Day Nurseries. Koreans for the first time, we were told, became concerned outside the family. **WRC helped in those early days by supplying food for the children.**

It still costs this church $300 per month to maintain the Day Nursery. But the spiritual values are great and it is a tool of evangelism. The children hear Bible stories during the day, repeat them at home at night, some parents become inquisitive and come to inquire. The church easily sees the value of investing $300 per month in compassion for children and evangelism.

These things we learned while consuming delicious tea and cookies in the pastor's living room—seated on the floor, sans shoes, of course.

(Next—The Honam Project)

St. Petersburg, Florida

WRC DISPATCHES FUNDS TO MANAGUA

Valley Forge, Pa. (EP) — In response to human suffering following the devastating Dec. 23rd earthquake in Managua, Nicaragua, World Relief Commission sent $7,000 in borrowed money for emergency items and set a goal of $50,000.

WRC Executive Vice President Everett S. Graffam said the Rev. Bruce Bell was appointed Emergency Field Director for the operations. Mr. Bell is Central America Director for Baptist International Mission, Inc.

In addition to the Baptist group, WRC is working with the Assemblies of God missionaries and Central American Mission personnel in Nicaragua.

The quickest way to help the Nicaraguans, according to the U.S. State Department, is to make monetary contributions to voluntary relief organizations. It is WRC policy to forward funds to evangelicals working in a disaster area so that needed supplies of food, blankets and medicine can be purchased locally to avoid delay. The commission is the overseas relief arm of the National Association of Evangelicals.

7-TON TRUCK IS BANGLADESH AMBULANCE

Chittagong, Bangladesh (EP)—A 7-ton truck served as an ambulance for an eight-year-old Bengali boy threatened with the loss of his one good eye, according to Fred Gregory, World Relief Commission's director for Bangladesh.

Jacob Bario, a Bengali, lost the sight of one eye in complications following severe smallpox. Mrs. Howard Hawkes, Assemblies of God missionary and representative of WRC, visited his home every day. When the good eye was threatened with infection she knew the boy had to have professional help.

Since 85 per cent of the transportation has been destroyed in Bangladesh, the WRC truck provided the solution. It was on a regularly scheduled relief run to Dacca when it gave the patient and his mother a lift.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio—The Ashland College Choir scheduled 16 concerts during its Spring Tour this year performing in Ohio, Georgia, South Carolina, Virginia, District of Columbia and Florida between April 5 and 15.

Although the choir includes a wide range of both sacred and light concert fare in its repertoire, it emphasizes the finest sacred music from all style periods in all its programs.

Student singers in the choir represent the most experienced participants in the vocal program on campus. Members are from all class levels.

Calvin Y. Rogers, director of the choir, had announced a group of soloists appearing on tour with the choir. Richard DeLong, choir organist, is a music major from Mansfield.

Other instrumentalists are Marilyn Amstutz, a sophomore from Kidron, David Gatts, junior from Ashland, William Peters, junior from Berlin, Conn. and Lawrence Hiner, faculty percussionist. Featured vocal soloists are Barbara Stentz, senior from Nova and Joyce Wendel, a senior from Cleveland.

In addition to the soloists, choir members include: ASHLAND—*Julie Meyer, Lou Ann Picking, Eric Schussler, JoAnne Strine, Kevin Whitmore; LOUDONVILLE — George Winters; BELLEFONTAINE — *Paul Deardurff; BOWLING GREEN—Beth Henschen; CANTON—Gail Klippert, Katherine Ritz, Lenn Shive; NORTH CANTON—Paula Baines; ELYRIA—Judith Hottenrott; EUCLID—Lynn Nevar; FAIRVIEW PARK—Jean Cipra; GERMANTOWN—*Sherry Barnhart; HOMEWORTH — *Ron Blake; HUDSON — Timothy Neff; MT. PLEASANT—Carolyn Riley; NAVARRE—Debbie DeCeuster; NORTH OLMSTEAL—Scott Barkhurst; ORRVILLE—John Robinson.

Also, BOLTON, CONN.—David Potter; MILFORD, IND.—*Michael Radcliff; FAIR HAVEN, N.J.—Betty Bartel; MOUNTAINSIDE, N.J.—Dennis Uhlig; KERHONKSON, N.Y.—Cathy Previll; MT. KISCO, N.Y.—Robert Watson; PENFIELD, N.Y.—Jon McKnight; PITTSFORD, N.Y.—Mary Worboys; HUNTINGDON VALLEY, PA.—Jeff Ditzler; PITTSBURGH, PA.—Susan Lillich and HERNDON, VA—*Stephen Barber.

Ashland College's "Ambassadors of Song" the College Choir in recent years has performed concerts in major centers of America and Europe—Washington, New York, Rochester, Cleveland, Pittsburgh, Akron, Dayton Chicago, Vienna, Bonn, Munich, Rome, Florence, Venice Paris and Geneva.

In addition the Choir has performed informally in St. Vitus Cathedral in Prague, in St. Peters Cathedral in Rome and in the Baroque splendor of German' Ettal Monastery and Innsbruck's St. Stephens Church

The choir and its director, Rogers, were warmly praised in the European press during their spring 1972 tour.

(* Denotes Brethren students)

LET'S MEAN WHAT WE SING

We often sing, "Sweet Hour of Prayer," and then content ourselves with ten minutes-or less. We sing, "O for a Thousand Tongues," and don't use the one we have to praise God. We sing, "Lord, I Give Myself to Thee," but never have any time or money to give Him. We sing, "The Whole Wide World for Jesus," and don't even invite our neighbor to church. We sing, "I Love to Tell the Story," and never mention it to anybody. Unless we change this, our story might be that of two churches, situated on opposite sides of the street, One sang, "Will there be any Stars in My Crown," and the other chimed in, "No, Not One."

Corinth Brethren Bulletin

MRS. O'HAIR SUES NIXON, CHAPLAINS, LODGING 'CIVIL RELIGION' CHARGE

WASHINGTON, D.C. (EP) — Madalyn (Murray) O'Hair, the atheist who brought about the Supreme Court decision on school prayer, has filed suit in federal court against President Nixon, the treasurer of the U.S., the Senate and House chaplains and other Congressional officials for allowing religious services in the White House and the Capitol.

Acting as her own attorney, she accused Mr. Nixon of being the "central figure" in an effort to "make Christianity the official 'civil religion' of the United States." Specifically, she charged the President with holding religious services in the White House in violation of the First Amendment.

In the suit, she asked the court to enjoin Mr. Nixon from allowing such services and to declare unconstitutional the practices of "devoting the property and premises of the Executive Mansion" to such religious services.

She also brought suit against Dr. Edward L. R. Elson, former pastor of National Presbyterian church, Washington, D.C., the Senate chaplain, and Dr. Edward G. Latch, a former United Methodist pastor who is the House chaplain, for "reading passages from the 'Holy Bible.' "

Mrs. O'Hair then asked that the court enjoin the chaplains and the sergeants-at-arms of the Congress from using the "property and forum" of the two Houses for that purpose.

She told the court that these religious practices interfere with the free exercise of religion on her part as a federal taxpayer, and . . . all federal taxpayers . . and . . . contribute to an establishment of religion," which is contrary to the First Amendment.

TALENT SEARCH SPOTLIGHTS MINORITIES IN WRITING CONTEST

La Canada, Calif. (EP) — Hundreds of entries are expected in the four-month "Christian Writing Contest for Youth of Minority Groups," sponsored by the Evangelical Press Association.

Guidelines for the January 1 to May 1, 1973 contest were prepared with the close cooperation of EPA board member Mel Banks, editor of Inteen, Chicago.

"Our hope is that the contest will encourage young people who represent the minority groups in our pluralistic society to enter the field of writing," said EPA president C. Charles Van Ness.

Contestants will submit entries by May 1, 1973, in the categories of fiction, non-fiction, and poetry. Any person aged 13-18 who is a member of a minority race in North America is eligible for one of the three prizes in each of the three categories. Posters are available.

Judges are being selected from all parts of the country. Winners of the contest will be announced at the May 14-16, 1973 convention of the Evangelical Press Association in Fort Wayne, Indiana.

'MISS AMERICA' OFFERS CHRISTIAN TESTIMONY AT HERSHEY CRUSADE

HERSHEY, Pa. (EP)—Miss America gave a Christian testimony here before the Greater Hershey Crusade for Christ.

Terry Ann Meeuwsen, 23, told participants: "I don't feel that I represent young womanhood or the youth of America. I speak for myself. There are so many areas of Miss America that it can almost be overwhelming."

A native of Appleton, Wis., she recalled her experiences as a singer with the New Christy minstrels before she made a Christian commitment.

On the nightclub circuit, Miss Meeuwsen said, "there was alcoholism and drugs around—no common denominator. I felt lost in nightclub entertainment. I realized I had to establish what is right and what is wrong for myself and I couldn't do it for myself.

"That is why I made a commitment to Christ two years ago. And I think any confidence I have today can be attributed to that."

When she and the Minstrels were playing at a Baptist church in Texas, Miss America related, "I had reached the point where I couldn't express love for anybody." Before the concert, a woman had given her a booklet on the "Four Spiritual Laws."

That night, she said, "I read the book, said a prayer, and told myself that I ought to give Jesus a chance." Five of the other eight members of the group later became Christians, she added.

Miss Meeuwsen sang "Amazing Grace" and "He Touched Me" for the audience. Later, during an altar call, about 100 persons came forward.

At a press conference held before her testimony at the Crusade, Miss America replied to the contention of some Women's Liberation groups that she is being exploited: "I have a $10,000 scholarship, more clothes than I know what to do with, and am having a good time. And I get a fee for my appearances. Is that being exploited?"

Of her Christian commitment, she said, "The commitment to Christ doesn't make me less human. What I say can sometimes be misinterpreted. I made mistakes just like everybody else does."

MISSIONARY NEWS

MISSION CHURCH WALKS ALONE

BLESSINGS IN NEWARK, OHIO

In the past few years the Lord has provided many blessings for the Newark Brethren Church. And they add up to the fact that the Newark church is now ready to stand on it's own.

The Newark church has recently been Incorporated in the state of Ohio. This provides the legal basis for standing on our own. And in this the Lord even directed us to an attorney who did the legal work for us free of charge.

Next the property deeds were put into the name of the church by the Missionary Board. The parsonage is free and clear—paid for by the church. The church deed has a mortgage with the local bank, but the recent $10 Club gift of $10,342 has mut this mortgage in half. And the Church can easily handle it now. Again the Lord has blessed us.

A second loan made to the Newark church by the Revolving Fund will be paid off within a few months. And a third loan made by the Ohio District Mission Board has been substantially reduced to about half of it's origional value. These facts show the efforts made by the local church membership. The added fact that the church offerings in 1972 increased by $1,773 ov 1971 shows that the Lord is blessing these efforts f His cause.

It should be pointed out that the church indebtedne in 1969 was over $35,000. Today it stands at a litt over $9,000.

For a number of years the Newark church has be receiving support from both the denomination Mission Board and the Ohio District Missi Board. The church has been working on red ing this support and becoming self-supporting. July 1973 the support from both Boards will total on $54 per month—and still decreasing. This means th the Newark church is all but standing on it's own for the first time. And for this we give thanks. The t Mission Boards will continue to "hold our hand" f a little longer—until we get used to standing on o own. But a major goal has been reached in the Newa Brethren Church.

We give thanks for what God has done for us a with us. And we look ahead to better things as guides us.

DEAR AUNTIE ETHEL

The following letter to Aunt Ethel and her response are reprinted from the book WHO'D STAY A MISSIONARY? by Helen Morgan and published by the Christian Literature Crusade, Fort Washington, Pennsylvania 19034, and reprinted by permission. This booklet is available from the Missionary Board for $1.00 and a companion volume WHO'D BE A MISSIONARY? is also available for $0.50.

Dear Auntie Ethel:

I am so thrilled because at college a few months ago I was called to be a missionary overseas. I feel I am quite well qualified for this as I am studying for a degree in Agriculture and hope to take an M.A. in it; consequently, I will be able to assist the native church in very practical ways.

I am twenty in August and, though my girl friend thinks I will "get over it," I am sure the Lord has called me. What do you advise me to do? I imagine most missionary societies would be glad if I offered to them. How shall I select the one which will most appreciate my training?

Ernest.

Dear Ernest:

I'm glad you feel so sure of the Lord's call.

Finish your degree, get a job somewhere in this country and make a success of it. After at least two years in your job, apply to the society that you consider God is leading you toward.

Mix with all kinds of people and learn to tolerate their oddities and to like being with them. Study the Bible carefully and deeply. Aim at maturity in Christian thinking and action. Take as many different courses in the evenings as you can: woodworking, typing, cooking, painting—just keep learning. Learn to drive and, if you can, ride a horse. Widen your experience.

Try not to think of yourself as God's gift to the lucky missionary society that you finally select. They may (mostly because of government regulations abroad) be glad of your degree but they will be much more interested in other things. Your colleagues and the nationals of whatever country you go to will primarily be interested in what kind of person you are, so try to be a nice one by the time you get there.

Auntie Ethel.

THE BOOK-NOOK

Kenneth Solomon, veteran missionary under appointment to Colombia recommends the following book which is available from the Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805 for $4.95.

In HAMMERED AS GOLD author David Howard gives to the reader an honest presentation of modern missionary activity in Colombia, South America that is both as thrilling and inspiring as it is instructional. The one who takes time to pick up this exciting book will find it most difficult to put it aside until completing it. And, upon finishing this wonderful adventure in reading, he will give thanks to God for having responded to this enthusiastic recommendation to read this dramatic account of the marvelous way God is working in this needy area of Latin America.

DON'T MISS THE OPPORTUNITY

In the March 10th issue of the BRETHREN EVANGELIST announcement was made of the visit of four of our Nigerian Church men to the United States. These men will be visiting churches of the Church of the Brethren most frequently but arrangements have been made for them to also visit some of our Brethren Churches. Following is a list of the confirmed dates for Brethren Churches. If you are near one of these, don't miss the opportunity of becoming acquainted with these men. If you can not attend one of these meetings, contact your nearest Church of the Brethren and ask the pastor where the men will be visiting in your area.

5/3/73	Southeastern Pastors (At Chandon)	John Guli	
5/3/73	Washington, D.C.	John Guli	Chandon
5/18/73	New Lebanon, Ohio (carry-in dinner)	John Guli (tentative)	Dayton, Gretna, Gratis, Pleasant Hill, West Alexandria
5/19/73	Southern Ohio Pastors (at New Lebanon)	John Guli (tentative)	
5/20/73	New Lebanon, Ohio (morning worship	John Guli (tentative)	Miami Valley Churches
5/25/73	Smithville, Ohio	John Guli	Area Churches
5/27/73	Ashland Park Street (morning worship)	John Guli	Garber and Mansfield
5/27/73	Canton, Ohio (evening worship)	John Guli	Louisville and Massillon
5/29/73	Peru, Indiana	John Guli and Mamadu K. Mshelbila	Loree, Center Chapel, College Corner, Flora, Burlington, Mexico
5/30/73	Oakville, Indiana	John Guli and Mamadu K. Mshelbila	Muncie
5/30/73	Union Center Church of the Brethren near Nappanee	Malam Nvwa Balami and Jabani Mambula	Nappanee, Indiana
6/1/73	Elkhart, Indiana	John Guli	Winding Waters
6/2/73	Ardmore, Indiana	John Guli	North Liberty, County Line, South Bend, Teegarden
6/3/73	Jefferson, Indiana (9:00 A.M.)	John Guli	
6/3/73	Goshen, Indiana (10:00 A.M.)	John Guli	
6/3/73	North Manchester, Indiana (evening)	John Guli	
6/3/73	New Paris, Indiana (10:30 A.M.)	Mamadu K. Mshelbila	
6/3/73	Bethany Church of the Brethren (Route 6 near New Paris, Indiana)	Mamadu K. Mshelbila	Milford, Warsaw, and Dutchtown

The suggested list of co-operating churches is only suggested as you may find it more convenient to attend a different meeting or to attend a service in a Church of the Brethren located closer to you . . . but DON'T MISS THE OPPORTUNITY.

Information on Mamadu K. Mshelbila and Malam Nvwa Balami by Alan Kieffaber and reprinted by permission from the February, 1973 MESSENGER. Pictures of John Guli, Jabani Mambula, and Nvwa D. Balami by Otto Shaubacher and the picture of Mamadu K. Mshelbila is by Lois Schmidt.

MORE NIGERIAN VISITORS

In the BRETHREN EVANGELIST for March 10, 1973 eprinted an article by Alan Kieffaber entitled "Lardin Gabas: The View from Within." This article from the February, 1973 MESSENGER told about John Guli, one f the Nigerian leaders who are now visiting the United States. Mr. Kieffaber continues below, concerning two nore of the men visiting us.

Mamadu K. Mshelbila

MAMADU K. MSHELBILA, perhaps more than any her Nigerian churchman, stands with his feet in two orlds. With the mark of his clan etched on his broad ace, he is closely related to an old royal Pabir family n the Western part of Lardin Gabas). Yet in 1973 he at once the first Nigerian principal of Kulp Bible chool and the chairman of the 19,000 member Nigerian urch. His challenges at a school in the opposite (east-n) end of the district and as the head of a church ith many tribal faces is enabling unity to emerge from e pressures of tradition and the pell-mell rush into e modern era.

Though not yet 40, Mamadu does not lack experience. ke many church leaders, he was first drawn to edu-tion, Christianity, and church work by a medical oblem, which brought him early in life to the Gar-da hospital community. His training is all so typical his generation; begin primary school, then teach in e lower classes, advance a few years, then teach some ore. So, to Waka Teachers' College and a teaching rtificate, after which he also followed the channels to come an ordained minister. When in 1964 he was pointed headmaster at Garkida, the oldest and largest ristian primary school in the mission area, he had rved as preacher, village evangelist, officer in Boys' igade (similar to Boy Scouts), and member of several urch committees. He left Garkida to attend the Theo-gical College of Northern Nigeria for four years. hen coming to KBS in 1972, he brought not only this oad cross-section of experience, but also a family of ght children.

Predictably, however, the breadth of Mamadu's ex-rience necessarily limited its depth—just one of Nigeria's leadership problems, as Mamadu sees it. "In the past, both expatrites and Nigerians have had a vague fear that Nigerians could not handle responsibility well. This fear is to our mutual shame." This mistake is being corrected, but the image is there. Now budding rapidly, young leaders are thrust into learn-as-you-go situations. For the most part, they welcome it. For Mamadu it's a well-established pattern.

Other concerns subtly nag at leaders like Mamadu. "Will there be a continuation of real friendship and fellowship with the overseas church, as the expatriates gradually phase out?" Implicit is a fear that the shaky financial structure will collapse if overseas support is withdrawn too soon. What is "too soon?" The "schedule" of withdrawal, much discussed but little clarified, is a touchy subject on both sides of the water. Mamadu points to cases where individual stations or entire programs have disappeared under such circumstances. The present World Ministries Commission pattern of personnel termination and budget tightening combine with the Nigerian struggle for a sound base of money, leadership, and unity to make this concern a real one.

Disunity, also a touchy subject, looms large in everyone's mind. "But unity, brotherhood, and mutual understanding **must** come to the church," says Mamadu. "When these are present, then problem solving will be easy; maturity and self-sufficiency will develop naturally." This sounds glib until one considers how often similar words are said of "mission" situations and areas of conflict stateside, and in the church at large. Mamadu definitely includes the U.S. church in his three-point goal. He feels the Nigerian church would be as severely crippled by a premature break with the "parent" church as by a schism among the Nigerian factions.

It is Mamadu's hope that his leadership will be sufficient to guide the Nigerian church through this turbulent period of misunderstanding and fracture, to a higher plane of spiritual and organizational maturity. For him, a return to the roots of the faith is essential, as an anchor amid the waves of less worthy loyalties. He covets the prayers and the continued support of his "brethren" in both Nigeria and America.

Jabani Mambula

Nvwa D. Balami

MALAM NVWA BALAMI often feels like a square peg in a world of round holes. A dedicated teacher and pastor, he is one of the Nigerian churchmen caught in the pincers of past and future. A slight man with a slight physical handicap, he has nonetheless earned the respect if not always the agreement of his brethren.

"My first ambition has always been to teach, and to serve wherever my church needs me." This double-barreled approach is directly to the point of Nigeria's need. Desiring to do more than teach children, Nvwa left his post as headmaster of Marama primary school and became an evangelist in the surrounding villages, convincing the government people that Bible should be added to the "3 R's" in the program for illiterate adults. A long string of churches now surrounds Marama.

Nvwa early perceived the need for sound theological education in the nascent Nigerian church. He got church assistance to attend the Theological College of Northern Nigeria, the first Lardin Gabas man to do so. He then assumed charge of the church at Waka with its thousand members in school and surrounding community. He stayed at this work for five years, stressing education and pastoral counseling in every mud hut, teacher's house, and dormitory room.

Had theological education come too soon? Nvwa resisted the district's request that he move to Kulp Bible School after one year, maintaing the importance of his ministry at Waka. In majalisa (district meeting) he suggested that pastors wear robes to dignify their office and elimate concern for clothing. Years ago this idea was regarded as impertinent and status seeking. But for the 50th anniversary celebration, all the ministers will have robes. At TCNN, Nvwa learned an appreciation of music and form in worship, but at home he was told that his ideas should be reserved until more people shared his training. This bothers him very much because he sees in it a crisis in leadership, the church's most immediate obstacle. Nvwa notes the men who have been to TCNN and those who are there now. Will their ideas he accepted? Will they be regarded as threats by less-trained church leaders? Mamadu and John Guli have found a place in the church structure, but how many will? Some are already deciding that there is no future for the "educated" man in the church, and are turning elsewhere.

Nvwa's own case illustrates. Leaving Waka because of differing views on church-sponsored education, he is now teaching Bible at Waka Secondary School. But since the school cannot recognize his nondegree certificate from TCNN, his salary is minimal. Thus he finds himself on the fringes of a church he wants to serve, yet lacking in credentials to assume the position of a qualified teacher. In Nigeria, it is difficult to find the money to go back to school, especially for a man with five children and responsibility for other relatives. If he saw changes on the way, Nvwa might be more optimistic about the present.

The first to confess his own sensitivity to reproach, desire to advance, and the pressure of ethnic loyalty, Nvwa insists the church must rise above these. "We should not see shameless manipulation within the church. The meaning of Christ is the opposite of self interest and family loyalty." The church must reverse the trends of shrinking membership, caution in evangelism, conflict of interest, and failure to attract and make a place for potential young leaders. The solution he sees is better education—for worship and ministry, for administration and evangelism, and for weaning the church from divisive infighting.

Nvwa would admittedly like to be in the vanguard of the new church, not as an officer but as a teacher of ministers in Lardin Gabas. Perhaps he has alienated himself from the support he needs. Does the church need him? Is education one of its priorities? Does it want to be healed from its crippling infirmities? Nvwa is caught with his church in these dilemmas.

"I'm getting too old to learn Greek," Nvwa smiles wryly, "but there are still some possibilities, and in or outside the church, something will open up."

John Guli

POETRY CORNER

PRAYER OF A CHURCH CUSTODIAN

s I polished the cross in the church today
wondered just what people would say
f I took it down from its resting place,
nd put there instead a thing of disgrace
ike the one Jesus carried up Calvary's Hill,
he marks of shame are with us still.
wondered too what Jesus would say,
f He should enter the church today
Vhile I was cleaning and making things fair
wonder if Jesus would say, "Were you there?"
Iy faltering answer would probably be;
But Lord, I try to make others see!"
But wait," perhaps He would lovingly say,
Have you given a cup of cold water today?
o some soul in need of a smile and a prayer,
o help make his burden more easy to bear?"
sat with bowed head and a sense of remorse
Vas I **really** there when He died on the cross?

—Della P. Davis

MOTHER'S DAY PRESENT FROM THE KIDS

After you've taken them to the store
And roamed the aisles for an hour or more;
After you've dropped them a subtle hint,
("Mother likes almond better than mint.")
After you've loaned them the three cents tax
And wrapped the package, you can relax;
Nothing to do till the day arrives,
But practice your shouts of glad SURPRISE.

—Betty Billip

WHERE AIN'T GOD

He was just a little lad,
and on the Sabbath Day
Was wandering home from Sunday School
And dawdling on the way.
He scuffed his toes into the grass;
He found a caterpillar;
He found a fluffy milk-weed pod,
And blew out all the 'filler.'
A bird's nest in a tree o'erhead
So wisely placed and high,
Was just another wonder
That caught his eager eye.
A neighbor watched his zig-zag course,
And hailed him from the lawn:
Asked him where he had been that day,
And what was going on.
"Oh, I've been to Sunday School."
He carefully turned a sod,
And found a snail beneath it;
"I've learned a lot of God."
"M'm, a very fine way," the neighbor said
"For a boy to spend his time;
"If you'll tell me where God is,
"I'll give you a brand new dime."
Quick as a flash his answer came!
Nor were his accents faint;
"I'll give you a dollar, Mister,
"If you'll tell me where God ain't."

—Author Unknown

WHICH ONE WENT ASTRAY?

'Twas a sheep, not a lamb, that went astray
In the parable that Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold;
And out on the hilltop, and out in the cold,
'Twas a sheep that the Good Shepherd sought;
And back to the flock and back to the fold
'Twas a sheep that the Good Shepherd brought.
Now, why should the sheep be so carefully fed
And cared for, even today?
Because there is danger if they go wrong
They will lead the lambs astray.
The lambs will follow the sheep you know
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.
So still with the sheep must we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
The sheep will have to pay.

from JEWISH HOPE

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MYRON F. BOYD
President, NAE and Bishop, Free Methodist Church, Winona Lake, Ind.

DAVE BREESE
President, Christian Destiny, Inc.
Wheaton, Illinois

STUART BRISCOE
Pastor, Elmbrook Church
Brookfield, Wisconsin

BOB HARRISON
Evangelist, Bob Harrison Ministries; San Francisco, California

CLYDE W. TAYLOR
General Director, NAE
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A SCRIPTURAL APPROACH TO YOUTH MINISTRY

WHIRLYBIRDS	PRIMARIES, AGE 6-8
JET CADETS	JUNIORS, AGE 9-11
Alpha Teens	JUNIOR HIGH, AGE 12-14
OMEGA	HIGH SCHOOL, AGE 15-18

A PROGRAM THAT CONFRONTS YOUTH WITH THESE TEN IMPORTANT LIFE GOALS

1. FAITH IN JESUS CHRIST

To help youth find a personal commitment to Jesus Christ as Lord and Saviour

2. GROWTH IN THE HOLY SPIRIT

To help youth become disciples and lead them into the spiritual experience which in turn progresses into mature discipleship

3. LOVE TO OTHERS

To challenge youth to express in speech and action God's love as it is revealed in Jesus Christ

4. RESPONSE TO THE SCRIPTURES

To lead youth to read and respond to the Bible in a personal way and to train them in a serious confrontation with the Word of God

5. EFFECTIVE PRAYER

To help youth gain skill in prayer and meditation and to pioneer a personal devotional life

6. ETHICAL BEHAVIOR

To help young people develop a life style based on th gospel of Jesus Christ

7. CHURCH PARTICIPATION

To help youth recognize the church as Christ's bod and nurture identification with it

8. RESPONSIBILITY TO THE WORLD

To confront youth with their responsibility and relatio ship to their community, their country and their worl

9. FAMILY LIFE

To support youth in understanding relationships wit parents and family and to help them develop a capacit for respect and intimacy in the home

10. PERSONAL DEVELOPMENT

To help youth understand and accept themselves an gain competence in dealing with personal problems c identity and vocation

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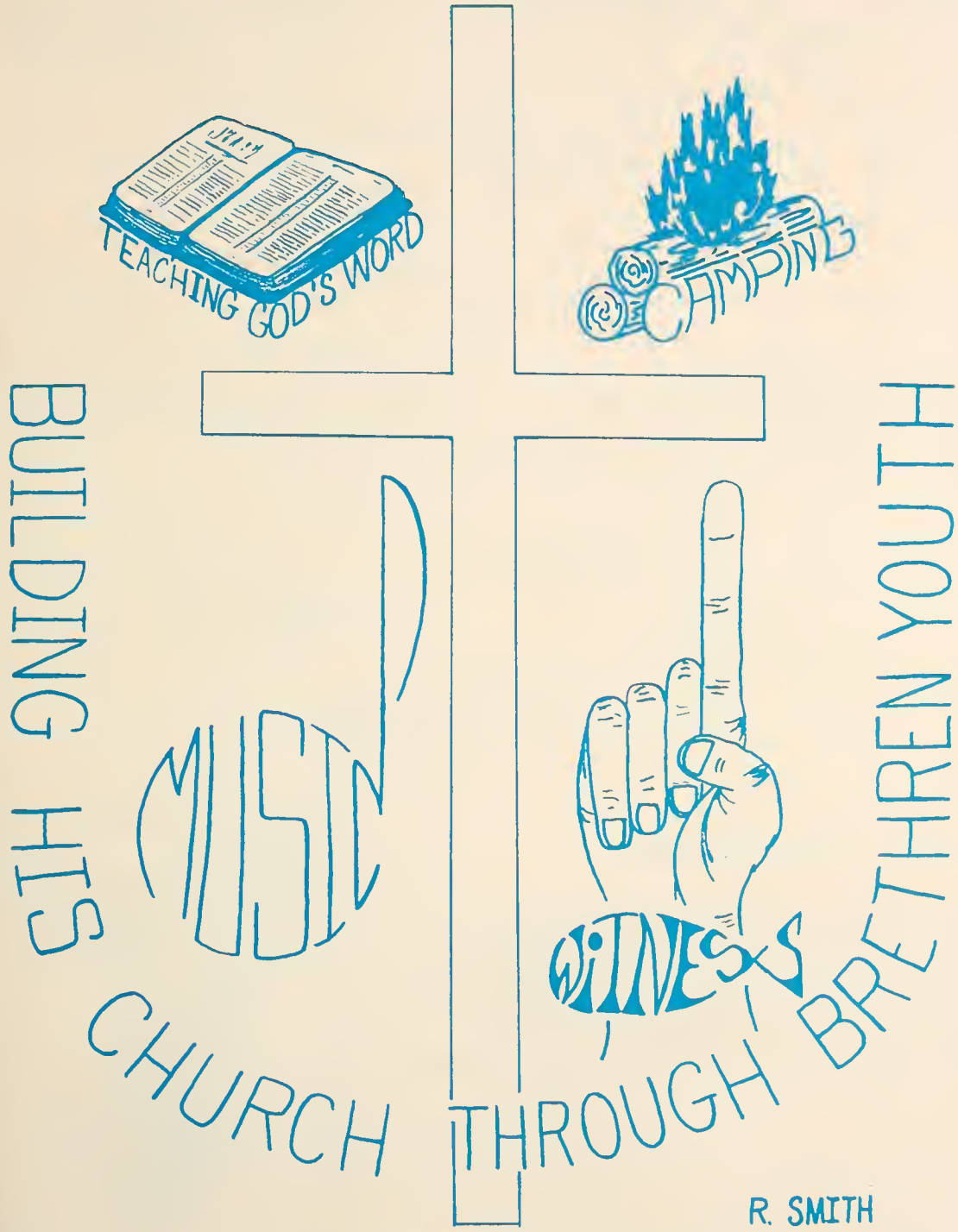

May Youth Issue

Vol. XCV May 5, 1973 No. 10

The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

ANNOUNCEMENT

As a result of an expansion in the Telephone Company program in Ashland the past few weeks, the Brethren Publishing Company has been issued a new telephone number. The number to call when contacting the Brethren Publishing Company and the Bookstore is **(419) 289-0325.** To call Mr. Dick DeVeny in the printing plant the number is **(419) 289-2611.**

WE AIM TO PLEASE EVERYBODY

If you find any mistakes in this issue of our church paper please consider that they were put there for a purpose. We try to publish something for everybody—including those who are always looking for mistakes.

By the Way

TV—X-R-PG- or G?

There have been many requests in the various church bulletins that are sent to the editor's desk pertaining to appeals for interested persons to write to the CBS Television Network opposing the projected presentations of X-rated films on television.

Your editor has written a personal letter to the president of CBS on this matter and has just received a reply from the CBS vice president of Program Practices on this subject.

Many of our readers who may have protested in like manner to the network may have received answers similar to the one published here, but for the benefit of those who are concerned about the matter but did not make a formal protest to CBS we are hereby reprinting the answer received by this office.

The CBS Television Network has made no announcement that it plans to run X rated movies. I cannot be too emphatic in stressing that CBS has no intention of broadcasting X rated movies; nor has it ever had any such intention. Let me, as briefly as possible, set forth the facts.

I should point out that when it was determined that the CBS Television Network would replace Merv Griffin with motion pictures, arrangements were made to purchase 247 features. Of those, one, "The Damned," had originally been given an X rating for theatrical showing. Before we would even consider it, we insisted that the distributors edit the film and have the X rating removed by the Motion Picture Code Office. Both were done; it was edited and the rating was revised to an R. We—CBS—felt that even more editing was necessary and proceeded to take an additional eleven minutes out of the film, after which it was our conviction—and still is—that the motion picture would have come under the category of PG—Parental Guidance. I think you would agree that any television viewing at such a late hour would involve parental guidance.

I'm sorry you've been misled, and I'll appreciate it if you'd be kind enough to enlighten those by whom you were misinformed.

Cordially,
Thomas J. Swafford
Vice President
Program Practices

This denial by CBS of ever having made such an announcement pertaining to the showing of said movies may serve as a reminder that many people have been misinformed. It does not completely exonerate them as a detriment to the morality of our nation in that they admit the movies would have to be rated PG. Neither does it mean they should be held solely responsible for being alone in this matter of programming. The other networks are contributing also by offering certain programs that indirectly or directly contribute to the decline of the morality of our society.

To share in the blame and the responsibility along with the networks, the sponsors of the programs in question might accept their share of the responsibility.

There is a project being undertaken at the present time by a group known as The Society For The Christian Commonwealth, Inc. which has quite a bit of information dealing with this subject. It can be had by writing to:

STOP IMMORALITY on TV
278 Broadview Ave.
Warrenton, Virginia 22186

MISSIONARY NEWS

A JOURNEY--TO DISCOVERY!

A THANK YOU FROM JOHN GULI

Through your generous gifts to Lit-Lit work, I was able to attend the Afrolit Seminar held in Lome, Togo on December 10-20, 1972. The Lit-Lit Committee of the Higi Advisory Committee sent Mr. Bitrus Zira of Mbororo along with me to the literacy meeting.

When we went to Lome for the seminar, we traveled by bus and train from the Higi area to Lagos, capitol of Nigeria. On the way to Lagos, we passed through the jungle and broad open grass land. By taxi, we went through the small country of Dahomey along the sea coast. It was our first time to see the ocean. When we returned from the seminar, we traveled by plane.

There were thirty-one delegates and nine consultants from many different countries of Africa, Europe, and the United States. These met daily to discuss African literacy programs. There were lectures, workshops, clinical sessions, and field trips during this time.

One of the consultants, Dr. Ampene of the University of Ghana, suggested, "that new readers should be given an opportunity of learning for self-esteem and self actualization. He should also be given a chance of writing something of his own."

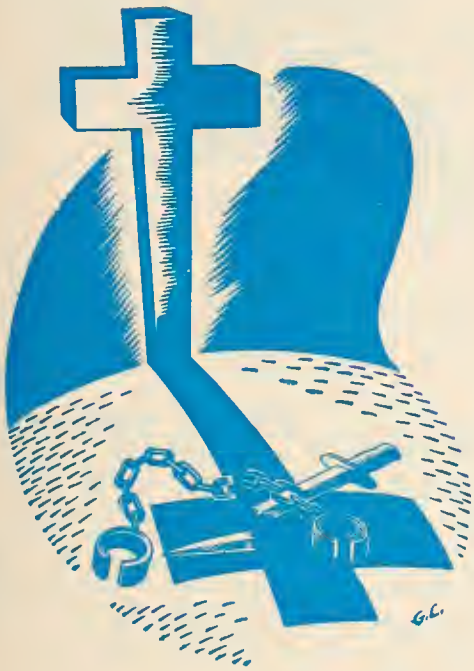
Dr. Gudschinsky of the Summer Institute of Linguistics stated that a person is literate when he can "read and understand anything he would have understood if it had been spoken to him in a language that he speaks, and who can write, so that it can be read."

It was at this seminar that Bitrus and I discovered the real need of literacy work in the Higi area and its potential help for our people. We shall do our best to motivate others to do Lit-Lit work with us. We wish to carry out an active Lit-Lit program among the Higi people and to help others who may wish this work in their area. I realize that most of the Higi people do not know how to read and write. Out of six thousand Higi church members perhaps only one thousand are literate. There are many thousands more outside of the church who we are trying to reach for Christ with Lit-Lit work. Our goal is to develop Christian literature for these people.

We, in the Higi churches, are grateful for your support in this needed work.

SIN AND SALVATION

by REV. T. RAJA RAO, Rajahmundry



It is commonly believed in India that good works like eeding the poor, building the temples, charitable en-owments, reading holy books, and many other things an compensate for and cancel the sin which a man nay have committed, and attain (Maksha) salvation. Because of this many a man who is a thief, an adulterer, r even a murderer hopes to go to heaven by perform-ng many good deeds with the least amount of interest n them but with the aim of attaining (Maksha) alvation.

The Bible makes it clear that we cannot influence God or attain salvation just by doing good things. It ays that all our good deeds are like filthy rags before God (Isaiah 64:6). Our good works cannot save us Ephesians 2:9). On the day of judgment every man vill be defenseless and will have to confess that he is uilty of sin inspite of all his good works. "Therefore y the deeds of the law there shall no flesh be justified n his sight. . ." (Romans 3:20).

If your good works cannot assure you of salvation. ow then can you get salvation? The Holy Bible tells s the correct way. First of all you must repent of our sins, with real sorrow in your heart for what all ou have done in the past and doing in the present. You night be a drunk, you might be telling lies in your business or writing false accounts. You might have traveled without a ticket or on another person's Railway Passes. You might have taken bribes for doing someone a favor. You might be living with a woman to whom you are not married. You might even be a murderer, whatever you are and whatever may be the size and nature of your sins, when you repent of them you will be filled with shame and hate for what you have done, and you will be humbled by the knowledge of it. Because of sinful life you are unworthy to stand in the presence of the Holy God. You will be ready to confess all your sins and will be longing to be delivered from every one of them. You will have desire to live a new life in the fear of God. This act of repentance will redeem the burden of your heart and make you happy. The scripture says, "If you confess your sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." (I John 1:8, 9)

The second step is you must believe the Lord Jesus Christ who died on the Cross for your sins, and shed his precious blood to clease you from every stain of sin. You must trust that the Lord Jesus Christ rose again from the dead and He is alive today and is eager to save you from the clutches of sin. As you put your faith in Christ, the power of God will empower you to win over the devil and make you a new person. No one can save himself by good works. A sick man needs a doctor, a drowning man needs a life saver, a student needs a teacher, so also you need Jesus Christ to save you from drowning in sin. The Lord Jesus alone can meet your need and solve your problem. Repent and surrender to Him, He will deliver you from sin and lead you to salvation.

CHRIST THE LIBERATOR

Reviewed by Samuel F. Rowen

Something significant may have happened at the Urbana '70 Inter-Varsity missionary convention. And the title of this book may offer a clue. **Christ the Liberator** is the collection of the Bible expositions, addresses and reports delivered to the 12,300 delegates. In the past it has been common practice to produce the volume with the title of the official theme. Tom Skinner finished his address on "The U.S. Racial Crisis and World Evangelism" with the challenge to the delegates to proclaim that "the Liberator has come." The spontaneous applause at that moment established the real theme of the convention.

The theme of world evangelism was central in all of the addresses. Poverty, racism, social justice were all addressed in a word-wide context and not in isolation from evangelism. Leighton Ford gave the keynote address on "Is Man Really Lost?" This issue grew out of a survey following the 1967 convention which showed that many delegates were not convinced that man was eternally lost if he did not hear and believe the gospel.

The expositions of John 13-17 by John R. W. Stott (which comprises nearly one-third of the book) is worth the price of the book. Samuel Escobar (Argentina), George Taylor (Costa Rica), Samuel Kameleson (India) and Byang Kota (Nigeria) give perspective to the issues of evangelism from Third World nations. Paul Little gave one of the most practical addresses on knowing the will of God I have ever read. Ted Ward outlined the variety of options available for overseas service, and Warren Webster spoke on the qualifications of a missionary.

In a collection of this nature all addresses are not of equal value. However, this book is worth reading, for it not only gives good information, but communicates an optimistic excitement concerning world evangelization

Mr. Rowen works with Missionary Internship, Farmington, Mich.

(Christ the Liberator. Downers Grove, Ill.: Inter-Varsity Press, 1971. 288 pp. $2.95 (paper).

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THANK YOU BOLINGERS

During the April Mission Board meeting, a letter was received from the Larry Bolingers, sharing with us their decision to terminate their service in Nigeria with their present term. This decision has been made after much prayer, considering the needs of the church, and for the over all good of the work. The Missionary Board has accepted this resignation with regrets, but gives thanks to the Bolingers for their faithful service over more than six years as missionaries. We pray for God's richest blessings upon each member of their family as they return to the United States to begin a new phase in their ministry.

Since their desire is to continue to serve the Brethren Church in a pastorate and they should be located in that pastorate by the first of September, they will not be available for deputation upon their return from Nigeria. They will be in attendance at General Conference and the Brethren will have an opportunity to hear from them at that time.

DEAR AUNTIE ETHEL

The following letter to Aunt Ethel and her response are reprinted from the book WHO'D STAY A MISSIONARY? by Helen Morgan and published by the Christian Literature Crusade, Fort Washington, Pennsylvania 19034, and reprinted by permission. This booklet is available from the Missionary Board for $1.00 and a companion volume WHO'D BE A MISSIONARY? is also available for $0.50.

Dear Auntie Ethel,

I am 25 and have applied to a missionary society. Now they want me to study for TWO YEARS in a missionary training college! I am a fully qualified nurse and I could be used NOW. There are tremendous needs and shortages of medical staff in a number of places. It seems such a waste of time to wait two more years.

I have also heard most alarming things about these women's missionary training colleges. Some people say they concentrate on turning out approved "types" for the mission field. The thought of becoming a "type," quite apart from having to live again in a women's institution, is enough to make me shudder. Do you think I should apply to another missionary society?

"Impatient."

Dear Impatient,

If you just want to go abroad and NURSE, then go with a government organization. If you want to go as a missionary then don't resent the fact that you need training. You will NEED the solid biblical grounding offered you in a Bible college. There is no need for you to go to a women's college; there are several mixed ones. Personally I arrived in my Bible college so emotionally exhausted by various tempestuous love affairs that I was only too delighted to be minus the opposite sex.

Concerning the "type." There is a sense in which Christians will be the "same." "Be ye all," said Paul, "of the same mind" and, again, "Let this mind be in you which was also in Christ Jesus." Christians are striving to be "like Jesus" and this will color their thinking so that there will often be a uniformity of opinion about things. There will be a uniform kindness, a consideration for other people, an ability to weather life without going overboard. Do you mind sharing this kind of thing with others? But within these limits there is scope for a great widening of interests, different personalities, different gifts, different attitudes. Be yourself and let God teach you. His is the master hand and He is the God of variety of creature and color so that no snowflake is like its fellow, no single thumb print is identical with another. Entrust yourself to Him and you won't become the "type" you fear!

Auntie Ethel.

The Brethren Layman

DR. LAWRENCE W. BOTTOMS TO SPEAK AT CONFERENCE

Dr. L. W. Bottoms

Dr. Lawrence Bottoms will return to our General Conference this August as the speaker for the Tuesday evening Laymen service and for a combined Ministers-Laymen meeting on Wednesday morning. Dr. Bottoms has served as pastor in several Presbyterian Churches as well as executive with the Board of Church Extension of the Presbyterian Church, U.S.

At the present time Dr. Bottoms is the Coordinator of Support Services, Board of National Ministries of the Presbyterian Church and has held this position since 1969. He is an author as well as having served as Associate Editor of the Presbyterian Outlook. His experience is not only in Home Missions as he has visited overseas fields of the Presbyterian Church in Brazil, Africa, and Portugal.

Plan now to attend General Conference, August 13-19, 1973 not only to hear Dr. Bottoms in these two programs but also to participate in all of the other activities being planned.

JOHANNESBURG CRUSADE

JOHANNESBURG, South Africa—Evangelist Billy raham told the largest multi-racial group ever assemled in this nation that South Africa is "finding she an no longer live isolated from the rest of the world." This is just one of the many changes facing Africans n every side," he said at an evangelistic rally at Vanderers Stadium here. "While fashion and styles hift and while politics and laws change, God never hanges," the evangelist emphasized in his final meetig in South Africa.

The American preacher spoke to an estimated 60,000, etting a new record for the sports arena in which the ervices were held. The previous high mark was 36,000 t a championship cricket match.

Graham stressed that the God who "so loved the orld" loves black as well as white, red as well as ellow, rich as well as poor, educated as well as unedcated. The congregation he addressed included repreentatives of all the country's races and groups. Black, rown and white were mingled throughout the crowd. hey also worked together as volunteers helping to sher and counsel. In addition to being the largest ulti-racial gathering ever held in the country, the lly was also the largest religious meeting ever held ere.

When the evangelist gave the invitation to receive hrist at the end of the service, thousands walked to e platform area to indicate their profession of faith. ounselors speaking Afrikaans, English or Zulu were hand to assist those who came forward. The final lly sponsored by South Africa Youth for Christ, with e cooperation of hundreds of area churches, climaxed raham's first visit to this nation.

It was disclosed here that he was initially invited to each here 26 years ago. Daniel Mills of Capetown, an -year old retired lawyer, was introduced as one of ose who first invited the evangelist a quarter century o. He was one of the founders of South Africa Youth r Christ and was a platform guest here. Graham pressed regret that he had waited until 1973 to accept e invitation. "Maybe," he explained, "this is God's oment." The current president of South Africa Youth r Christ, atomic scientist Lou Atberts, said in welming the American that he knew this was "the right me." The evangelist had refused previous invitations cause he could not be assured that racial integration ould be possible in the audiences.

His first South African rally in the port and resort ty of Durban a week before the Johannesburg event as held in connection with a multi-racial Congress on vangelism and Mission. Special government permison was obtained to hold all three of the integrated ents. Preaching on John 3:16, Graham stressed God's changing nature in the midst of world change. He entioned that he had observed change in the brief ne—less than two weeks—that he had been in the untry. The evangelist warned, however, that no atter how much change is effected by man, Utopia ll not come until Jesus Christ returns to earth. He ted that human nature with its tendency towards will continue to be a factor affecting life on earth.

The historic service was the first evangelistic meetg ever broadcast live over a nationwide radio network in South Africa. There are no television stations in the country and a radio commentator said that the audience for the program was the largest in the history of South African broadcasting for a religious program.

Professional golfer Gary Player who had joined in the invitation to Graham and who gave a reception at his home for the Graham Team was on the platform. Other sports figures were also in the congregation as was the Mayor of Johannesburg.

This statement by Dr. Billy Graham is a reply to a few inquiries pertaining to statements made by the Evangelist on capital punishment and rape during a press conference while on his South Africa Crusade tour.

I would like to amplify some of the press reports of comments I made recently in South Africa concerning the penalty for rape.

First, of all, it is of interest that the African press regarded the **big story** of my visit to be in the realm of race relations. My strong statements on race plus the large numbers attending the meetings and responding to the Gospel were front page news. In fact, the crusades broke all attendance records for any event south of the equator in Africa. The meetings were totally integrated. This in itself was played up as historic in the press.

I realize it is not the responsibility of a minister of the Gospel to go around setting penalties for crime. My comment on rape was an offhand, hasty, spontaneous remark at a news conference that I regretted almost as soon as I said it. I meant to come back to it before the conference was over and correct it but got sidetracked on other issues. I unfortunately used a word which, in our sex-oriented culture, was emotionally charged and did not really clarify my true thoughts. It came out of a deep concern for the rapid increase in the number of rapes and a result of it having been called to my attention by a newsman concerning a 12-year-old girl who had been raped by several men and who the doctors said may be a psychological invalid for life. I said at that press conference, "Whatever penalties society may impose for crime against the person, they should be administered fairly, objectively, equally, and swiftly to all, without regard to race or wealth."

It is interesting that the thought of castration for some people stirs a far more violent reaction than the idea of rape itself. Perhaps this is a part of our permissive society's sickness.

The Bible teaches that all men will one day appear before the Judgment Throne of God where perfect justice, untainted by the sin and error of man, will be meted out by a just and merciful God. This justice of God will be administered with **a severity** that is greater than the mind of man to imagine and this justice of God will be administered also with **a mercy** that is beyond the mind of man to imagine.

Ultimately, the answer to controlling crime is not to mount a legal offensive, but to effect a change of heart. This is the miracle produced by faith in Christ. My recent world trips only strengthen my conviction that our nation's future is hinged irrevocably to a spiritual renewal.

DIGESTS OF THE BAPTISM MEMORIAL STUDY PAPERS AS PRESENTED AT RECENT GENERAL CONFERENCES OF THE BRETHREN CHURCH

(Note: The Central District Conference, in August 1969, memorialized the General Conference as follows:)

> "We memorialize the General Conference of the Brethren Church with this petition of inquiry—that the Central District Conference goes on record as favoring—that the Brethren Church accept into membership persons who have confessed Jesus Christ as personal Lord and Savior, and have been baptized by Believers' Immersion, and who evidence a personal faith in their lives."

General Conference referred the matter to Central Council for consideration. Central Council then appointed a committee charged with preparing guidelines for an indepth study of the memorial. The Committee later reported to the Council, (and to the denomination) that a program of study and research was being prepared, so that following a period of time, the Brethren could come to a knowledgeable consensus on the matter. Central Council approved the proposed study and research program of the committee.

As a part of that study program, outstanding scholars and theologians in the Brethren Church were approached relative to their participation in the program through the preparation and presentation of papers on specific subjects relating to baptism. Out of nine selected areas of study, seven papers have already been prepared and presented to General Conference. The last two will be presented at the 1973 General Conference. Tapes of the presentations (and subsequent discussion periods) have been made, and are available for personal or group listening. Copies of the papers are also available. Write the Central Council office at Ashland for more information on these tapes and papers.

Presently, the Study Committee is presenting through the pages of **The Brethren Evangelist**, digests of the seven papers already given at General Conference. The second of these appears in this issue. The others will follow shortly.

It is the prayer of the Study Committee, and of Central Council, that as a result of this study program and the deliberations of the Brethren, that the mind of the Brethren Church might be the mind of God on this matter, so that the all-important business of our witness of the Gospel of Jesus Christ might go on in an ever-increasing manner, to the saving of souls for eternity and to the glory of God.

Baptism Memorial Study Committee:
Fred Burkey, Secretary
Clayton Berkshire
Glenn Shank
Arden Gilmer
St. Clair Benshoff, Chairman.

THE BIBLICAL VIEW OF BELIEVERS' IMMERSION

EVIDENCE FOR TRINE IMMERSION

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

by Rev. James Naff
Pastor, St. James Brethren Church
St. James, Maryland

FORESHADOWS OF CHRISTIAN BAPTISM
There are several "pictures" **of Christian Baptism in the Old Testament.**

A. THE ARK (I Peter 3:20-22)
Not only was the ark completely surrounded by the waters of the deluge, but the old life was buried under the waters. Their coming forth was to a completely new life.

B. THE PASSAGE OF THE RED SEA (I Cor. 10:1-5)
It is of particular interest to note that Ebaptisonto, which is middle voice, implies the consent of the subjects, "had themselves baptized."

C. BATHING BEFORE ATONEMENT (Heb. 10:22)
The ceremonial cleansing before atonement (Lev. 16:4, 24, 26, 28), according to the best Jewish scholars was always by a triple action, "To this day (1927) Orthodox Jews continue the triple washing, as a sign of renewing the heart."[1]

D. JEWISH BAPTISM BY TRINE IMMERSION
The rites of circumcision and bathing (symbol of cleansing) along with the rites of atonement and purification, were condensed into a triple bathing, usually performed on the day of atonement. In the day of John the Baptist, it was the recognized proselyte baptism, and who is to say it was not his method.

E. CEREMONIAL CLEANSING IN THE OLD TESTAMENT
Very early, external purification was accepted as a symbol of internal cleansing (Gen. 35:2), fulfilled in and by Christ.

1 Stuckman, "Beauty and Purpose of Christian Baptism," p. 4.

II. THE SYMBOLISM OF BAPTISM
Baptism represents the saving work of each member of the Trinity. Jesus' formula is **trinitarian** (Matt. 28:19, 20). The terms Father, Son, and Holy Spirit are NOT interchangeable. Saving faith recognizes the distinct saving work of each member of the Trinity.

A. THE FATHER
1. Accepts the faith of the penitent
2. Forgives the penitent's sin
3. Receives the penitent as a son

B. THE SON
1. Propitiation for sins
2. Bearer of Divine Life
3. Head of Church, His Body

C. THE HOLY SPIRIT
1. Convinces of sin
2. Renews the heart
3. Glorifies Jesus
4. Enables us to live in Christ

Baptism must depict death, burial and resurrection as well as dependance. The death of the old man (Rom. 6:5) is only adequately shown by a **forward** action. (Jesus bowed His head and gave up the ghost (John 19:30). Free choice is adequately demonstrated only by forward action—I **give** my life—whereas calamity is expressed by backward action—compulsion.

It also expresses worship (Phil. 2:10) but one does not fall backward in worship but rather forward.

III. WORD STUDY
Study the richness of the Greek language in regards to the rite of baptism.
1. —rantizo—sprinkle, moisten, purify.
2. —echeo—pour, pour out, —epicheo-pour over, pour upon.
3. —pluno—to wash by plunging in water, cleanse, bathe

(continued on next page)

4. —nipto—wash, purge, cleanse a portion of the body.
5. —loutron—bathing place
6. —louo—to wash the whole body
7. —baptizo—to dip, immerse.

Baptizo in one or another of its forms is used throughout the New Testament **invariably** in reference to Christian Baptism. Baptizo is known as a frequentative verbal, meaning that the action denoted is repetitive.

Since the Greek language is so expressive and exact with distinct words expressing various applications of water, is it not to be understood that the Spirit expressly guided in the choice of baptizo.

IV. BAPTIZO IN THE NEW TESTAMENT

Baptizo—dip, immerse, submerge—is used throughout the New Testament when referring to the action of Christian Baptism. It is a frequentative verb.

Matthew 28:19

No explicit directions concerning the mode of baptism are given except in the commission. From the first, it must have been understood by the Apostles for no dispute arose until the Arian unitarian heresy in the 4th Century.

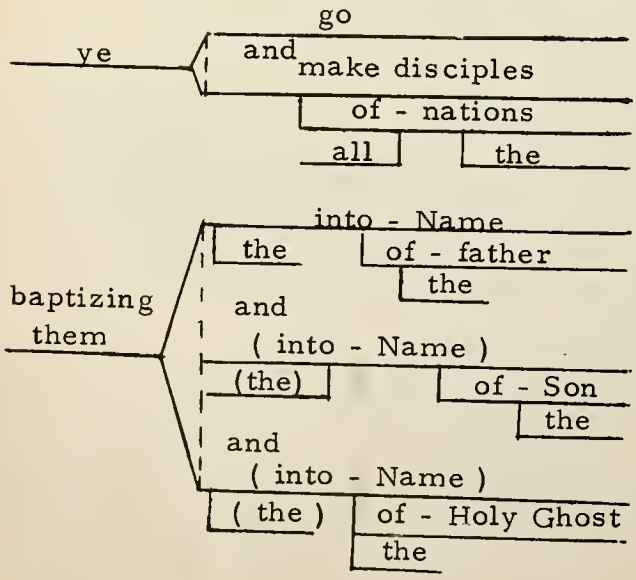
Baptizontos is frequentative. The word itself does not determine the number of dips. The number is indicated by the modifying phrase, "into the Name of the Father and of the Son and of the Holy Ghost." The names are distinct; they cannot be substituted one for another, so, three dips would be the proper number.

But why is it so important to fulfill the commission's three possessives?

—"into the Name"—has double meaning.
—object or purpose
—union or communion with

To be baptized "into the Name of" means into the possession and protection of: a "love bond slave" of the Savior.

This ellipses, with three co-equal possessive clauses, becomes especially clear when the verse is diagrammed[2]



"The early church understood this perfectly, and Tertullian, only a generation from the Apostles, says candidates were immersed 'Three times, at each Name, into each separate person."[3]

2 R. L. Hoffman, "Biblical and Historical Proofs for Triune Immersion," A.T.S. 1953.

3 C. F. Yoder, God's Means of Grace, p. 175.

The body is buried once (one going down into and one coming up out of the water) expressing the unity of God, but the head is dipped three times expressing Trinity.

Acts 8:36-39.

This presents a strong case for administered baptism and immersion, otherwise, why would Philip go down into the water **with** the Eunuch?

Acts 22:16

The middle voice, "get thyself baptized," emphasizes the active part taken by the convert in his own baptism.

V. THERE IS NOTHING IN SCRIPTURE CONTRARY TO CHRISTIAN BAPTISM BY TRINE IMMERSION

Several texts have been used to prove that Trine Immersion is contrary to Scripture.

1. Ephesians 4:5

This verse is not dealing with the number of dips or the division of water and Spirit, but rather appealing for unity in the church.

2. I Corinthians 12:13

But this does not refer to the action, but to the MODE of induction into ONE BODY. As the text does not indicate the number of dips, it is again limited by our Commission to baptize, hence, three dips.

3. Hebrews 6:1, 2

At first glance one would think this allowed for any type of baptism, since baptismone is plural.

The Syriac renders it baptism, singular. It may refer to plural dippings, but it certainly does not refer to pourings or sprinklings.

4. John 3:5

We are born only **once** into the kingdom, so we should be immersed only once. But are we not then confusing one baptism with one dipping? It is true that we are born only once into the kingdom, so baptism, **rightly administered,** is not repeated, but in one baptism is multiple action.

5. Colossians 2:12

As we are buried only once, we should be immersed only once. But, baptism symbolizes **death,** burial and **resurrection.** Baptism **also** represents the Trinity, as well as the old becoming the new. Death, burial and resurrection are symbolized by one going down into and up out of the water, while Trinity is symbolized by three dippings of the head.

SUMMARY

The mode of baptism as taught by the Scripture then, is:

—FORWARD ACTION
—FROM A KNEELING POSITION
—TRINE DIPPING INTO EACH PERSON OF THE TRINITY SYMBOLIZING:

DEATH
BURIAL
RESURRECTION

} by entering into and emerging from the pool of water.

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1973 SUMMER CRUSADERS

SERVING OHIO AND INDIANA

This twelve-member team will be working closely with KEY '73 Youth Outreach Weeks in several communities. The team will be responsible for leading four four-night youth learning seminars, four all-city or area celebration rallies, and production of two multimedia musicals: "It's Getting Late" (based on Biblical prophecy on the end times and the second coming of Jesus Christ) and "Come Together" (a musical worship experience in love).

CALLING OUR CONTINENT

TO CHRIST

Sherry Barnhart
Gratis (3)

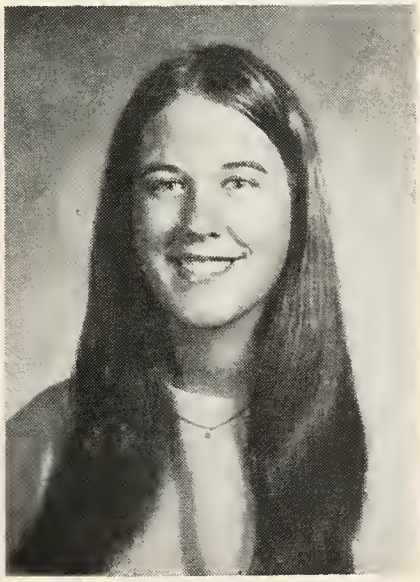
Sherry Barnhart, a third-year Crusader, is team supervisor and musical director. Sherry will graduate from Ashland College in May with a B.S. in math education. She has previously served on Collegiate Crusader teams, and on Summer Crusader teams in 1970 (Western Team) and 1972 (Northern Indiana Team).

Sue Ellen Stoffer
Canton Trinity (2)

Sue Ellen Stoffer was a vocalist on the 1972 Northern Indiana team (BRANCHES) and was co-director of the Campus Crusade training sessions. Susie will be a junior at A.C. in the fall, majoring in English. She is presently secretary of National BYC.

Jan Glenn
Milledgeville (1)

Jan Glenn will be a sophomore at Goshen College, majoring in nursing. In her home church she was active in BYC, Sisterhood, and VBS. Jan is presently a member of the National BYC Council, representing the Central District. She is a first-year Crusader.



Joan McKinney
Tucson (1)

Joan McKinney heralds from Tucson, where she will graduate from Palo Verde High School in June. Joan spent her junior year of high school singing with "Up With People" and travelling to the South and East Coast of the USA, five European countries, and Mexico.

Susan Michael
Gratis (1)

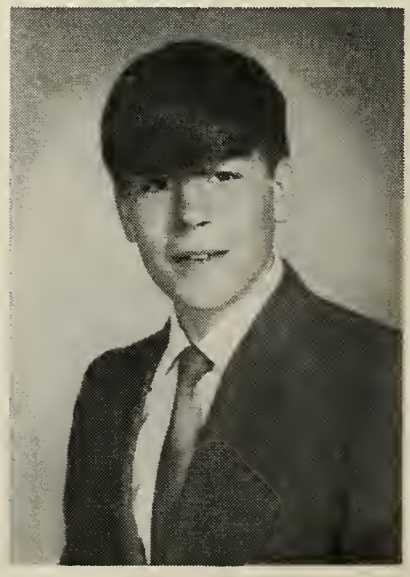
Though she enjoys working with young children, **Susan Michael** has also shown leadership among her peers by serving as a Student Council representative and member of the Homecoming Court of her high school. She will enter Middletown Campus of Miami University in the fall, majoring in Elementary Ed/ Special Ed.

Pamela North
New Lebanon (1)

Pamela North has shown her musical talent throug high school chorus, the New Lebanon Adult choir, an a special youth choir ("J.C. and Co."). Other activitie include Science Club, Girls' Athletic Association, an counselling at Camp Bethany. She plans to enter colleg in the fall.

Bruce Ronk
Park Street (2)

Bruce Ronk is chief photographer for the team. Bruce was a member of the 1972 Arizona/Wyoming Team and will be a junior pre-seminary student at A.C. in the fall. He had demonstrated his "shutterbug" talent by being appointed head of photography for the Ashland College News Bureau. Presently Bruce is preparing many of the slides that will accompany "It's Getting Late."



Stephen Barber
Chandon (1)

Stephen Barber will be a sophomore at A.C. in th fall, majoring in math and minoring in chemistry an business administration. Steve is a tenor/baritone i the A.C. A Cappella Choir, and he has shown ability o the French Horn. He is presently the Southeast Distri representative on the National BYC Council.

Robert Grumbling
Johnstown III (1)

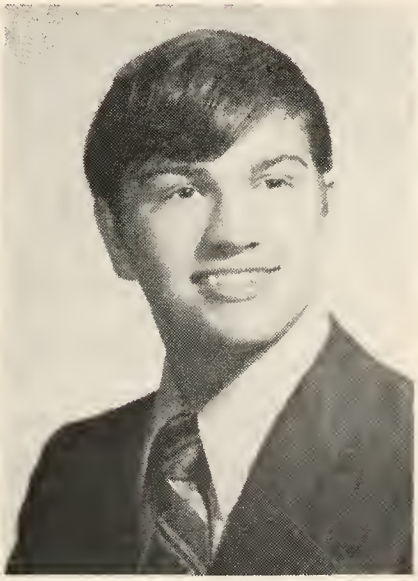
Robert Grumbling, team technician, is completing his junior year at Johnstown Vocational-Technical High School, majoring in electronics. He sings in two choirs at Vo-Tech, in his church choir, and in a small rock group. Rob has also been active in his local BYC.

Kenneth Hunn
Mishawaka (1)

Kenneth Hunn is a high school senior, active in his high school Concert Choir and Swing Choir. During his high school years, Ken has been cast in three musicals. He has served as a counsellor at Indiana Camp Shipshewanna and has worked closely with Summer Crusader teams in his area. He sang in the chorus of "Show Me" in 1972.

Kerry Scott
Warsaw (1)

Kerry Scott also was a member of the "Show Me" chorus in 1972 and a counsellor at Camp Shipshewana. Kerry is V.P. of his local BYC and treasurer of the Northern Indiana District BYC. A high school senior in the fall, Kerry has been involved in cross-country, track, band, and choir.



Tracy Wilt, Jr.
Washington, D.C. (1)

Tracy Wilt, Jr. will be a sophomore at Prince George's Community College in the fall, majoring in music and minoring in drama. He has been involved in many vocal ensembles, both in his church and in his schools. His vocational objectives include evangelistic work and/or work as a professional musician.

PEOPLE GOALS

God, I live many days without a direction. I just react to whatever comes up.

Help me to set some goals—not just for more profit, more business, or higher efficiency—but "people-goals."

By the end of this year what should have happened in the lives of the people here?

How can each person's work be made more fulfilling (to him and the company)?

How can we become better acquainted?

What can I do to be more concerned about people?

God, help me to set some goals.

Amen.

From **Man Talk,** p. 15

In many ways this bit of verse speaks to the Youth ministry of the Brethren Church. In more cases than we'd care to admit, our youth programs lack direction because the youth goals are poorly understood or are ignored altogether. Those of us who are pastors, and youth sponsors all know that we get bogged down in administrative processes—papers, figures, meetings and more meetings. We struggle through . . . finally arriving at the end of the year and wonder if its all been worth it.

Perhaps we could help ourselves by asking ourselves the questions set forth in the poem and striving to answer them in our own lives.

The National Board of Christian Education is giving direction to the BYC ministry and is striving to assist youth leaders in their important work. The "Success With Youth" study materials have been approved for use in BYC groups; the Summer Crusader program is in full swing; college youth have been used to conduct services in Brethren churches; resources are printed and distributed to youth and youth workers on a regular basis; the National BYC Convention is planned and administered; the BYC Council serves both as a source of valuable input and as a sounding board for proposed ideas; and a new nurturing and recruiting program which hopefully will be ready by General Conference.

We are committed to the thesis that leadership is essential to church growth and stability and that the best kind of leadership is developed **inside** a dynamic Christian fellowship. Our goals are "people-goals." The process of "growing a crop of leaders" is slow and painful. It requires the participation of many people within the body of Christ . . . but just look around you—it's happening now!

We urge every member of every church to support BYC in every way possible. Not just during "Youth Month" but throughout the year. Pray for them, encourage them, yes and when feasible push them a bit. Learn to know them and help them get to know the Lord. His program has "people goals."

A MOTHER'S THANKS

We received our first Christmas card from our oungest son this past Christmas. He is 23 years old nd lives about 50 miles from our home. Perhaps you re thinking—"What is so unusual about that?" Let ıe explain what is unusual about it. Our youngest on has been confined to a wheelchair all his life. He vas also born blind and mentally retarded.

For many years he was in the State School. Several nonths ago we received a letter telling us they were oing to transfer him to some nursing home. This was ɔ make room for the more disturbed, mentally retarded hildren. With fear and trembling we took this matter ɔ our Lord. There really seemed to me to be no answer. 'ou know however, our Lord never leaves nor forsakes s. The answer came when another pastor's wife made ıe suggestion we check about getting Donnie admitted ɔ our Brethren Home in Flora. I could scarcely wait ɔ talk to my Lord about this. To make a long story hort—on November 1, 1972 we drove our son to his ew home . . . the beautiful Brethren Home in Flora, ndiana. He was quickly adjusted to the new surroundıgs and his large sunny room.

Those wonderful people have been so good to him. 'he staff members take their own time to come in to elp him learn the little extra things. One young lady omes in on her day off to make sure he has his prayers t bed time each night. She took this as her special roject. Another has taken time on her own to work vith him in speech therapy, etc. Someone had patiently aken the time to hold his hand and printed "From your son Donnie—I love you both." This cherished message came on the first valentine we have ever received from him.

We have always appreciated our home at Flora—now through personal experience we know the beauty of a CHRISTIAN NURSING HOME compared to a State home. We have praised God many times these past few months for our Christian nursing homes and the Christian staff. The opportunity it has given us to visit with our son as we were never permitted to do before. Just sitting in his room visiting with him is something we had never experienced in the 19 years he had been in the state school. There are other joys too like being allowed to check his clothing personally and buying the things he needed, providing him with his own radio, knowing we can buy his favorite candy, taking him cookies, fruit, etc. These are all wonderful new experiences for us.

There is no way we can show our full appreciation for the Christian atmosphere our son is now living in.

I assure you I sleep much better at night knowing our son is being cared for in such a place as this. I would like to thank every Brethren who has in even the smallest way helped to make this home possible.

May we urge each of you to remember both of our homes—The Brethren's Home in Flora and Brethren Care in Ashland—with your support, your prayers, your letters of encouragement, visits, volunteer work, etc.

Mrs. Duane Dickson

WORLD RELIEF REPORT

(For several months this page has been a report of the Lersches' trip to Southeast Asia in 1972. But now, for a segment or two, Phil will relate the highlights of a Travel Report just released by Dr. Everett Graffam, Executive Vice-President of the World Relief Commission, following his extensive travels to WRC locations this Spring. The Lersch "travelogue" will then resume in future issues.)

TOKYO, JAPAN

Dr. Graffam's time in Japan was very brief, but he was able to meet with executives representing several mission agencies and learn that they had formed an **emergency relief committee.** He writes: "This is designed to function anywhere in Japan in the event of a disaster, crisis, or unusual need. Through official action, they have requested WRC to use their committee as a channel of whatever help we as the overseas relief arm of NAE (National Association of Evangelicals) can give.

"They will serve as our counterpart agency and will join WRC in getting funds, materials, clothing, food, etc. in the unaffected parts of Japan which will be aided by whatever we can do. This is the ideal arrangement as it is designed as a partnership in bringing physical and spiritual comfort to all who can be reached. We have discussed the dimensions of mutual assistance with various Christian leaders in several strategic areas of the world over a period of five years, and we are very happy to accept their vote of confidence."

This is the kind of contacting and planning that enables WRC to be of help immediately and economically when disasters strike! It's good to know that the use of our money is planned so wisely.

KOREA

Dr. Graffam's few days in Korea gave opportunity to review the final details of the phase out of WRC's major involvement there, although they will continue a minor role of assisting a few key projects. One of these is the Yu Eul Hee Children's Home in Yusung. **This is the orphanage that John and I visited, where the kids had made welcome signs with our names on them to display when we arrived.** Dr. Graffam met with Mrs. Hee to make an initial gift to aid her in building a 50-bed dormitory so she could care for that many more children who had been moved out of another home which closed. He writes: "At 67-years-young, she is known as Mother to hundreds of children for whom sh has cared over the years since the Korean War. Th rough estimate for the building is $5,000. We feel thi will be one of many places in the world that will b richer because God's servants had linked hearts an hands in a practical way of expressing God's love."

Plans were also completed for the Korean Moo Goon Hwa Choir to come to the United States in May for 35-day tour, under the auspices of WRC. This is th same group of ten girls that John and I heard in an around Seoul last year. You may recall their pictu in the **Brethren Evangelist** and some details about the travels in the bus with our tour group. "The trip planned to help raise funds for the Hoa Khanh Chi dren's Hospital run by WRC in South Vietnam and th Under-Age-Five nutrition clinics in Bangladesh presentl caring for 6,000 children." **If time permits, I want t print a copy of their itinerary in the hope that some o you readers might be close enough to hear them.**

Because the Girls' Choir (from Korea) is touring th States to help raise funds for the Hoa Khanh Children Hospital (in South Vietnam), Dr. Graffam had a rathe unusual opportunity during his visit in Seoul. He d scribes it: "I learned the Girls' Choir had been use by the Public Relations Association of Korea on i radio as well as military bases. It was necessary t cancel one of their appearances due to their trip fo us. Because of this, I was asked by Admiral Sohn, Pres dent of PRAK (former Ambassador to West Berlin an Defense Minister for Korea), to join him and his sta for lunch. During that meeting, I was able to outlin for him our plans for the choir as ambassadors of goo will as well as third country statesmen. They were ve impressed with our program permitting Korea to he through the choir. They made me an honorary memb of the Korean Association. There are only five oth people who have been thus honored. We had a delightf meal, and I was asked by the Admiral to convey to t people and officials of Vietnam that Korea wanted continue its interest and help to the country of Sou Vietnam in every way it can." Once again, Dr. Graffa was able to witness for Jesus Christ in "high place through World Relief.

(Next—More from Dr. Graffam about Vietnam.)

St. Petersburg, Florida

ATHEIST O'HAIR MEETS HER MATCH

Norman Vincent Peale tells about Madalyn Murray 'Hair, who is billed as the world's greatest infidel ıd atheist. She spoke at a college in Ohio. About 350 udents and faculty gathered to hear her views on ·ligion. In her speech she proceeds to take religion ›art. Dr. Peale said, "She lambasted the clergy and all ıurch officers. She harassed all believing students ıd professors, and she harangued the foolish thinkers ho believed what they read. She made a laughing ock of those who trusted in prayer and mocked the tizens of America as stupid to believe in anything ·ligious."

As the meeting was about to break up, from the ıck of the auditorium there came a tiny voice of a tle college girl. She spoke quietly, and her voice was lled with compassion.

"Mrs. O'Hair, I am so happy you came to speak to l of us here at our college tonight. We have listened ith attention to your tirade on our beliefs. We thank ›u for showing all of us what an atheist is. We express ratitude for your challenge to our faith. We appreciate ›ur concern for us, but now in turn we must be ever rateful for your visit because now and forever we have ·en strengthened in our Christian beliefs by listening you tonight. We really feel sorry for you. I thank ›u because I know you have strengthened my faith in ır church, in our religion, and in our faith."

The speaker of the evening was flabbergasted. It ems it was the first time she couldn't say anything. ıe applause for the young girl's response was deafen- g.—Via Christ For The Nations.

·EAUTY FOR ASHES' FILM PORTRAYS RAGEDY OF MANAGUA 'QUAKE

Glendale, Calif. (EP)—Scenes of the tragic need in anagua, Nicaragua, are revealed in a new missionary ›cumentary film produced and narrated by Larry ard, president of Food for the Hungry headquartering ·re.

Titled "Managua: Beauty for Ashes," this second in series of mini-films produced by Dr. Ward in the orld's trouble spots was made available approximately ·o weeks after the Dec. 23rd quake which destroyed ore than 70 per cent of the Nicaraguan capital where me 400,000 people lived.

"The immediate and ongoing need now is to feed the 4,000 homeless Managuans scattered in outlying ırrios," Dr. Ward told EP News Service.

Food for the Hungry provided 70 tons of canned ›ods valued at $200,000, which was on its way by Jan.

The organization also sent Hal Stack to Managua as s Disaster Relief Coordinator. He has been particularly signed to assist the **Comite Evangelico Pro-Damnifi-dos del Terremato** (Evangelical Committee for Earth- ıake Victims), an organization coordinating the work 17 evangelical groups. Gustavo Parajon, M.D., is ıairman.

The Glendale-based organization maintains its com- unication via ham patch.

In addition to this first shipment, other dispatches will follow and Food for the Hungry will study the necessity for long-range self-help food development programs in a country which already had faced severe drought complications even before its earthquake. Ward warned that people unfamiliar with relief logistics often fail to appraise the long-range need for disaster assistance. "They see stacks of relief goods and fail to appreciate what is involved in moving these," Ward stated, "or just the gargantuan nature of the task of feeding a half million people as in Nicaragua.

In the usual pattern, according to Ward, a crisis period comes a month or so after the first emotional response is over and the food supply from the rest of the world begins to dwindle.

Check List of Relief Aid

The Salvation Army dispatched 100 cartons of shoes, clothing and other relief supplies from Panama and collected funds for later use.

President W. Stanley Mooneyham of World Vision, International personally took a check for $25,000 to Managua on an inspection trip.

The Medical Assistance Programs rushed $400,000 worth of vaccines—flu, polio, diphtheria, tetanus toxoid, and smallpox—and established the Disaster Relief Fund.

Roy McKeown of World Opportunities flew to Managua and contributed 1,000 in a pooling of emergency funds for the evangelical committee then helped arrange further shipments from Los Angeles.

The Southern Baptist Foreign Mission Board made available an initial $5,000 for relief efforts among Nicaraguan Baptists. All six Baptist churches in Managua were destroyed; buildings of the Baptist Seminary were seriously damaged.

World Relief Commission of the National Association of Evangelicals sent $7,000 and set a goal to raise $50,000 for earthquake victims.

American Baptists, with a long history of missions there, supplied $5,000 in reserve funds. Their representative, Dr. Gustavo Parajon, said 80 per cent of the Baptist hospital was destroyed by the quake.

Catholic Relief Services had stockpiled 518,000 pounds of food ear-marked for Guatemala then diverted to Nicaraguans.

Church World Service, arm of the NCC, sent an initial shipment of supplies worth $500,000. Other private relief agencies were at work.

WATERMELON

"I am not so much of a farmer as some people claim," mused William Jennings Bryan, with a twinkle, "but I have observed the watermelon seed. It has power of drawing from the ground through itself 200,000 times its weight. When you can tell me how it takes this material and from it colors an outside surface, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each one of which is capable of drawing through itself 200,000 times its weight. When you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

from Gratis Lamplighter

"ALL KINDS OF SHOES"

Rev. Brian Moore is the pastor of the Ardmore Brethren Church in South Bend Indiana.

He has served as past moderator of the Midwest District of the Brethren Churches, is presently serving as a member of the National Board of Christian Education and as a member of the Camp Commission of this Board.

Rev. Moore is a graduate of the Eastern Mennonite College where he received his B.A. degree. He received his Seminary training at the Ashland Theological Seminary. Upon graduation from the Seminary and receiving a B.D. degree, he served as pastor of the Glenford, Ohio; Pittsburgh, Pennsylvania; and recently at the Derby, Kansas Brethren churches.

by Brian Moore

Over a hundred years ago an Englishman wrote a parable which accurately describes the condition of many Christians then and today:

"I arrived in that city early one morning. It was cold and there were flurries of snow on the ground. As I stepped from the train to the platform I noticed that the baggageman and the redcap were warmly attired in heavy coats and gloves, but oddly enough, they wore no shoes. Repressing my impulse to ask the reason for this odd practice, I went into the station and inquired the way to the hotel. My curiosity, however, was increased by the discovery that no one in the station wore any shoes. Boarding the streetcar, I saw that my fellow travelers were likewise barefoot; and upon arriving at the hotel I found that the bellhop, the clerk, and the residents were all devoid of shoes. Unable to restrain myself longer, I asked the manager what the practice meant.

"What practice?" said he.

"Why," said I, pointing to his barefeet, "why don't you wear shoes in this town?"

"Ah," said he, "that is just it. Why don't we?"

"But what is the matter? Don't you believe in shoes?"

"Believe in shoes, my friend! I should say we do. That is the first article of our creed, shoes. They are indispensable to the well-being of humanity. Such frostbite, cuts, sores, and suffering as shoes prevent! It is wonderful!"

"Well, then, why don't you wear them?" I asked, bewildered.

"Ah," he said thoughtfully "that is just it. Why don't we?" Though considerably nonplussed I checked in, secured my room, and went directly to the coffee shop. There I deliberately sat down by an amiable-looking but barefoot gentleman. Friendly enough, he suggested, after we had eaten, that we look about the city.

The first thing we noticed upon emerging from the hotel was a huge brick structure of impressive proportions. He pointed to this with pride.

"You see that?" said he. "That is one of our outstanding shoe manufacturing establishments!"

"A what?" I asked in amazement. "You mean you make shoes there?"

"Well, not exactly," said he, a bit abashed. "We tal about making shoes there, and, believe me, we hav one of the most brilliant young fellows you hav ever heard. He talks most thrillingly and convin ingly every week on this great subject of shoe Just yesterday he moved the people profoundl with his exposition of the necessity of shoe-wearin Many broke down and wept. It was really wo derful!"

"But why don't they wear them?" said I insistentl

"Ah, that is just it. Why don't we?"

Just then, as we turned down a side street, I sa through a cellar window a cobbler actually makin a pair of shoes. Excusing myself from my frien I burst into the little shop and asked the sho maker how it happened that his shop was not ove run with customers. "Nobody wants my shoes he said. "They just talk about them."

"Give me what pairs you have already," I sai eagerly, and paid him thrice the amount he mo estly asked. Hurriedly I returned to my friend an offered them to him, saying, "Here, my friend, or of these pairs will surely fit you. Take them, pu them on. They will save untold suffering."

"Ah, thank you," he said, with embarrassment, "bu you don't understand. It just isn't being done. Th front families, well, that is just it. Why don't we? And coming out of the city of Everywhere, ov and over that question rang in my ears: "Why don we? Why don't we?"

(Witness Is Withness, David Augsburger, pp. 7-10)

This parable points out the strange case of the bar foot Christians. It is your story, it is my story. It is th story of men who know that the Bible says, "have you feet shod with the preparation of the Gospel of peace yet we go barefoot. And all because it just isn't don we just talk about it. We talk about faith, we talk abo witnessing for the Lord, we talk about sharing th Good News with others, yet we don't really do it.

But this parable may not give the whole story. Many Christians do wear shoes of some kind. We know all oo well the pain that comes from not wearing shoes t all; so, instead of going barefoot, we have made ıybrid kinds of shoes to get us through. Our **faith** is ur shoes—shoes for walking, for wearing, for workng, for sharing. The question for us to consider is, 'what kind of shoes am I wearing?"

Are they **Sunday shoes?** There are all too many Christians who have only Sunday shoes. Their faith s a one-day-a-week affair; their shoes are all shiny ınd bright! They are all spiffed up for that one day vhen they are gotten out and worn, but they sit in the loset all the other days of the week. And these Chrisians see no good reason for wearing these shoes any ther day except Sunday. After all, isn't Sunday church vhat it's all about? Why not have just Sunday shoes? Faith is for the sanctuary, the walled-up place with its tained glass windows. To this person's way of thinking, he shoes one wears all week long have nothing to do vith the shoes one wears on Sunday. His Sunday shoes ave a special place reserved for them and he knows hey will be there when next Sunday rolls around.

Sneakers? Some people's shoes of faith might well be alled sneakers; because that's the way they feel about heir own personal faith. They are ashamed about it; hey apologize for it; they are always on the defense. And so they sneak around when the issue of standing p for Christ comes up. This must be the kind of shoe hat many of the people who sneak in and out of church n Sundays must wear. You've seen them! They often rrive late and they just disappear when the service is ver! They sneak off! And one wonders if these same eople don't make it a practice of sneaking off when he opportunity to speak about the faith arises. They re not exactly barefoot; they wear sneakers.

Combat boots? Combat boots are another kind of hoe that a Christian often wears. To this person witessing means to get into hot argument with unbelievrs about religious subjects. To this type of person, here is nothing like a good old set-to to let everyone now what he believes. You know people like that. To hem the church and spiritual things are just someing to fight about. They are always able to pick an rgument with almost anyone; and in this constant elligerent approach, they have gotten the notion that hey are among the few valiant warriors of the faith eft on this earth today. A warrior he is! A contender or the faith? I doubt it! He doesn't go barefoot; he vears combat boots!

Loafers? There is another kind of Christian — he vears loafers. This person is all very casual about this vhole matter of being a Christian and especially of haring the faith. There's no need to get all excited bout this thing of church and Christianity and Chrisans and witnessing—no point in being a fanatic about ! But if you would check up on this person, you would iscover that he is a loafer in about every other area f his life too. Another word for the loafer might be azy. After all, nothing matters that much, does it? If gets done it gets done; if it doesn't, so what! And ou know, the church has a good many of these people ı its ranks. Barefoot? No, just loafers!

Hush-puppies? A fifth kind of faith-shoes might be called hush puppies. Now, hush-puppies are famous for their comfort; they feel good on your feet. And that is the kind of faith many modern Christians desire and have—the comfortable religion, the kind that makes no great demands on anyone, the kind that soothes and makes one feel good about life. Now, don't get me wrong—the true faith does make one feel good about life; but the true faith is not exclusively the soft-shoe approach. Those who wear the hush-puppy shoes of faith are out for a cozy, just-for-my-private-enjoyment type of religion. They avoid anything in the faith that cramps their style or pinches them or tramps on their toes. And certainly when it comes to sharing one's faith with another, this kind of person is very hushhush. They have discovered a way to avoid the pain of going barefoot and also avoid the price of living out the true faith.

Work shoes? There is another element in the constituency of the church today whose faith might be compared to work shoes. It's not that these are the busiest, hardest working people in the church; no, these are the ones who believe that it is one's works that get him to heaven. If you do good, try to live right, never hurt anyone, be kind to all, God will not turn you away from His heaven. Really, there is not much difference between these people's outlook and the creed of the Boy Scouts! There are many secular organizations which have a very high moral and behavioral standard. But there still seem to be those in the churches who make salvation dependent on how good a life one leads. There is nothing wrong with good works; in fact, the letter of James insists that good works are **the** evidence of a good faith. But to make one's faith simply a pair of work shoes is to take away from the perfect, allcomplete and all-sufficient work of Jesus Christ on the cross. He did the work that saves us; now we do works which reveal that He saved us.

Everyday shoes? Finally, we come to those shoes which characterize the man who has his feet shod with the preparation of the Gospel of peace. These shoes are simply everyday shoes, his walking shoes, the shoes he spends most of his life in. They are not just Sunday shoes, they are everyday shoes. They are not work shoes; yet he wears them to work. They are not sneakers, combat boots, loafers or hush-puppies. These shoes are everyday shoes, a very real part of the man in his everyday walk of life. These shoes characterize the man who walks with Jesus Christ in truly fine daily relationship. He is not ashamed of Christ. He is not ashamed of witnessing for Him. He is ready at all times to share his faith with others. Jesus Christ is an integral part of his life; he lives for Him in the fullest sense.

Brethren, let's quit just talking about shoes. Let's stop just admiring shoes. Let's not be content with a weekly exhortation of the virtues of shoe wearing. And let us clean the closet of all our substitute shoes that we have invented to replace the everyday, walking shoes. Let us not be going around barefoot either, put on our shoes of the readiness of the Gospel of peace. "I got shoes—you got shoes—all of God's children got shoes." But don't wait till you get to heaven to put them on!

news ... from the Brethren

Masontown, Pa. — Plans are being made to broadcast our local campaign for our Lord in this vicinity. This will be the Revival services scheduled to be held May 20th to 27th. Thomas Kidder, pastor of the Brush Valley Brethren Church will be the evangelist for these services.

MEMBERSHIP GROWTH

Masontown, Pennsylvania— 10 by baptism.

Hagerstown, Maryland— 4 by baptism

Massillon, Ohio—2

Goldenaires

Mr. & Mrs. Orr Myers celebrated their 60th Wedding Anniversary April 8, 1973. They are both members of the First Brethren Church of North Manchester, Indiana.

* * *

Mr. & Mrs. Garber Wright celebrated their 59th Wedding Anniversary on Palm Sunday, April 15th. They are also members of the North Manchester, Indiana Brethren Church.

* * *

Mr. & Mrs. Glenn Hanna celebrated their 60th wedding anniversary on March 19th. They are charter members of the Kokomo Brethren Church.

* * *

Mr. & Mrs. Kenneth Jones celebrated their 50th wedding anniversary on February 24th. The Jones are Charter members of the Kokomo Brethren Church.

* * *

Mr. & Mrs. A. W. Derr, of Rt. 1, Cerro Gordo, Illinois celebrated their 52nd wedding anniversary January 31, 1973. They are members of the Cerro Gordo Brethren Church.

Memorials

HOOD

Mrs. Fannie Hood, 88, went to be with her Lord on April 7, 1973 after a very short stay at St. Joseph's Hospital in Kokomo. Mrs. Hood who has lived in Carroll County, Indiana all her life had spent her last few months in The Brethren's Home in Flora while her surviving husband, Rufus, lives at Milner Convalescent Center in Rossville. Also surviving are her two sons, Fred and Frank Hood, a daughter, Mrs. Marie Zimmerman, seven grandchildren and six great-grandchildren all of Flora. Memorial services were held at the Brethren's Home and funeral service took place at Leiter-Reinke Funeral Home with the Rev. Samuel Keller officiating. Burial was at the Maple Lawn Cemetery in Flora. She was a member of The Bachelor Run Church of the Brethren.

* * *

HARRISON

Mrs. Jesse Harrison a long time member of the First Brethren Church, North Manchester, passed away February 22, 1973, after a long illness. Memorial services were conducted by her pastor Rev. Woodrow Immel. Interment was at Huntington.

SHOOK

Funeral services for Mr. Ralph Shook were held February 25 at the First Brethren Church in North Manchester with Rev. Woodrow Immel officiating. Surviving is one daughter and several grandchildren. Interment was in the Fair View Cemetery, North Manchester.

* * *

WISMAN

A funeral service was held February 18 from St. John's Church of Christ at Harrisville, Va., for Blaine Wisman of Strasburg, Va., who died in Shenandoah County Memorial Hospital. The Reverend Gerald Martin officiated at the service and interment was in Harrisville Cemetery.

A member of Maurertown Brethren Church, Mr. Wisman was a retired insurance agent and real estate broker. He had taught in Shenandoah County Public Schools and at Massanutten Military Academy. He was a farmer. A graduate of Ashland College. Mr. Wisman died four days before his 80th birthday.

* * *

FUNKHAUSER

Mrs. Sadie Funkhauser, 85, of Rt. 1, Toms Brook, Va., died March 1st at her home. A funeral service was conducted from the Maurertown Brethren Church of which she was a member. Interment was in Riverview Cemetery at Strasburg, Va. The Reverend Thomas D. Jones officiated at the service.

* * *

GLASCOCK

Mrs. Olive York Glascock, 90, a resident of The Brethren's Home, returned to her Maker on April 8, 1973. Mrs. Glascock was born in Roanoke, Virginia and later resided in Peru, Indiana until 1971 when she came to the Home. Memorial services were held on April 11 at The Brethren's Home and church services were held in the Peru First Brethren Church with The Rev. Kenneth Howard officiating. Burial was in Mt. Hope Cemetery in Peru. She is survived by her brother, Charles Greer of Twelve Mile, Indiana. She was also the aunt of Rev. Delbert Flora of Ashland, Ohio. Mrs. Glascock was a member of the Peru First Brethren Church.

BE KIND TO PARENTS

Especially For Youth

(Many articles have been written on how to handle teen-agers. Here, as a change of pace, are some suggestions to teen-agers on how to get along with their parents.)

—Don't be afraid to speak your parents' language. Try using some strange-sounding phrases such as, "I will wash the dishes," "Of course I don't want the car if you need it," and "Yes."

—Try to understand their music. Play Glenn Miller's "Moonlight Serenade" on the stereo till you become accustomed to the sound.

—Be patient with your parents who are underachievers. When you catch your mother sneaking salted nuts, don't show your disapproval. Tell her you like fat mothers.

—Encourage your parents to talk about their problems. Try to keep in mind that, to them, things like earning a living and paying off the mortgage seem important.

—Be tolerant of their appearance. When your Dad gets a haircut, don't feel humiliated. Remember it's important to him to look like his peers.

—And most vital of all, if they do something you consider wrong, let them know it's their behaviour you dislike, not themselves. Remember that parents need to feel that they are loved.

(Anonymous)
from Wayne Heights Highlights

CHRIST IS ALL-SUFFICIENT

For the:

ARTIST He is the altogether lovely (Song of Solomon 5:16)

ARCHITECT He is the chief cornerstone (I Peter 2:6)

ASTRONOMER He is the sun of righteousness (Malachi 4:2)

BAKER He is the living bread (John 6:51)

BANKER He is the unsearchable riches (Ephesians 3:8)

BUILDER He is the sure foundation (Isaiah 28:16; I Corinthians 3:11)

CARPENTER He is the door (John 10:9)

EDITOR He is good tidings of great joy (Luke 2:10)

ELECTRICIAN He is the light of the world (John 8:12)

FARMER He is the sower and the Lord of the harvest (Matthew 13:37; Luke 10:2)

FLORIST He is the rose of Sharon and the lily of the valley (Song of Solomon 2:1)

JEWELER He is the living precious stone (I Peter 2:4)

LAWYER He is the counselor, lawgiver and advocate (Isaiah 9:6; I John 2:1)

LABORER He is the giver of rest (Matthew 11:28)

FOR ALL BELIEVERS He is the source of true peace.

The Pastor's Helper
Hagerstown, Maryland

CHURCH NEWS

REVIVAL SERVICES

Fairless Hills, Pa. — North Manchester, Indiana

As a member of the Missionary Board of the Brethren Church it was my personal privilege to be the evangelist for our Fairless Hills-Levittown Mission Church March 18-23. The theme for the six days of meetings was "Christ Will Make You Free." Our text was John 8:36, "If therefore the Son shall make you free, you shall be free indeed."

Our spiritual results were 12 first time confessions; 23 rededications; 20 renewal of marriage vows and love for Christ; and 20 coming to the altar to be soul winners. The average attendance was 96 with a high of 109. The pastor, Rev. James Donahoo, presented a special personal approach to his people with the "Disciples of Philip" program. The pastor and his people are to be commended for their evangelistic thrust in the community.

Special services and nights included a ladies night; a men's night; and a youth night with a question and answer period after the evening service with 53 young people attending.

During the meeting the evangelist organized and directed a house to house campaign for soul winning and promotion of the Brethren work in the community. He also yas the guest speaker for the Christian Business Men's Committee of Lower Bucks County, Pa.

Under the dynamic leadership and faithful Holy Spirit ministry of their pastor, Rev. James Donahoo, the people of Levittown, Pa. will be assuming complete financial obligations and will not need the support of the Missionary Board in the coming year. For this we congratulate the pastor and faithful members of the Levittown Church.

Ten years ago it was my privilege to be the evangelist at the North Manchester, Indiana Brethren Church with Rev. Woodrow (Bud) Immel as the pastor. During that meeting we had an average attendance of 167 with three first time converts and ten rededications. Our largest attendance was 265.

This year, ten years later, I was graciously invit to return to North Manchester which under the lead ship of Rev. Immel is one of the fastest growi churches in Indiana. We held an eight day "Calli You to Christ" Abundant Life Campaign, and the sults were thrilling under the direction of the Ho Spirit.

We had an all time high of 420 at one service with average attendance of 309. Over 300 decisions we recorded at the altar including 28 first time conversio rededications, husband and wives renewing their vo and love for each other and Christ, and those w wanted a Revival to begin in their heart coming f ward the first day of the meeting.

This revival was the most publicized that I have ever eld in my evangelistic ministry. Newspapers had ad-ertising of over a quarter of a page, and the Man-ester College paper had a half page ad. Over 2,000 ards were placed on doorknobs or given to people at e front door of their homes.

PRAYER for the meeting was a part of their every ay life, and a special "PRAYER POWER ROOM" as provided where a half hour before each meeting many as fifty people met to pray for the Holy Spirit have His way in our services. Centers of worship nder the direction of Dr. Lloyd Smith depicted various titudes of worship each evening.

The evangelist was guest speaker at the Manchester ollege prayer breakfast, and also guest speaker in e class room of Dr. T. Wayne Reiman, Professor and hairman of the Religion Department. He also shared ith a group of over fifty teenagers almost two hours discussion and questions about the problems of our outh today. After the Tuesday evening service the vangelist taught a "soul winning" class with almost xty in attendance.

On the way to North Manchester the evangelist was eeted at the Fort Wayne Airport by the traveling nternational Amigo," John Rowsey, Associate Sec-tary of the Missionary Board of the Brethren Church, d Pastor Mike Hurd. On the way to North Man-ester, Brother-in-law John Rowsey let the evangelist op by the side of the road and make snowballs because is was the first snow he had seen in thirteen years. was a delightful experience and, I am sure, a sur-ising shock for the passing motorists. That Saturday ening the evangelist and Rev. Woodrow Immel, esident of the Missionary Board of the Brethren Church, attended the missionary conference being held in the Huntington, Indiana Brethren Church in con-junction with the Roanoke, Indiana Brethren.

Guests who attended the North Manchester Revival were from as far as Ashland, Ohio: Vijay Kumar, A.T.S. student from India; Richard Boyd, A.T.S. student and his wife; and Miss Joan Hamel, a junior at Ashland College. Mrs. Floyd Kilpatrick and the Pierce family attended from Battle Creek, Michigan; and over seventy people with their pastor Rev. Mike Dodds from Bryan, Ohio. Other guests were Rev. and Mrs. Jim Sluss, Nappanee and the "Happy" Hosslers; Rev. Ken Howard, Peru; Rev. David Manning, Udell Iowa; Rev. Mike Hurd, Roanoke; Rev. and Mrs. Fred Snyder from Wabash; Rev. Jerry Radcliff, Milford, Ind.; Rev. Kenneth Solomon, Argentina and now Colombia Missionary; and a missionary to China for over twenty years, the father of Dr. Lloyd Smith, the Rev. Harlan Smith; and Church of the Brethren Rev. Walter Stine-baugh and Dr. Harper Will; Rev. Daniel Null, pastor at the United Missionary Church; and Peabody Home Chaplain, Rev. Charles Henderson.

I will always be indebted to Rev. James Donahoo and Rev. Woodrow Immel, par-excellent pastors, and their people, for the thrilling experience of preaching the gospel of Jesus Christ in their churches. During the meetings the evangelist presented magic object lessons for the children, and accompanied the congregational singing on a trumpet provided by the churches. These are great days for revival and every Brethren church is urged to make these days of aggressive evangelism for Christ. People today are willing to listen! Thank God for Revival!

—J. D. Hamel, Sarasota, Florida

TRINITY BRETHREN — CANTON, OHIO

A special dedication service took place on Sunday orning, March 25th, when a beautiful set of Maas ectronic chimes were presented to the church. We eply appreciate the generosity of those making this ft possible. A special plaque is on the organ, calling tention to this presentation, with the following word-g on it:

CHIMES
in memory of
Emma Myers Houtz and Elizabeth Myers Bechtel
by daughter, Sylvia by daughter, Arlene

World Religious News in Review

WORLD JEWISH POPULATION IS SET AT 14,236,420

New York (EP) — There are 14,236,420 Jews in the world today, according to the 1972 edition of the American Jewish Year Book.

The volume, which is published jointly by the American Jewish Committee and the Jewish Publication Society of America, states that the United States has a higher Jewish population than any other country—approximately 6,060,000 in all.

Volume 73 of the annual series also shows Israel to be third in the world Jewish population fgures, with a total of 2,632,00. Second is the Soviet Union, with a total of 2,644,000.

GOD AND PATRIOTISM QUICKLY BECAME BASIC, POW RELATES

Putnam City, Okla. (EP)—Prisoners of war "reduced things to basics so quickly we couldn't understand how we'd lived so long in the land of the free and the home of the brave and spoken so seldom about patriotism and God."

Thus Col. Robinson Risner summed up his 7½ years as a POW in North Vietnam at Putnam City High School where two of his boys attend.

Following the prolonged applause and cheers of 2,800 students, the uniformed airman added: "We were not ashamed of His presence and strength, not ashamed about our flag, our country, our president."

He said when prisoners first returned he knew immediately it was still America the Beautiful.

The 48-year-old pilot, formerly a member of Bethel Assembly of God church in Oklahoma City, got a laugh when he said at the end of his speech, "It's good to have the shoe on the other foot. For now, I've got a captive audience."

BRITAIN'S 'TV CONSCIENCE' SAYS U.S. TRAILS BBC BY NINE YEARS IN PERMISSIVENESS RACE

Washington, D.C. (EP) — The moral content of American television is at about the level British television displayed in 1963, according to Mrs. Mary Whitehouse of Birmingham, England, known as the "conscience" of Great Britain's TV viewers.

She made the remark in passing at a press conference here, and in an interview later was asked by Religious News Service to elaborate. In general, she said, she meant that "coarseness" of language used and the treatment of sex in television productions in this country is nine or 10 years behind that in Britain.

In the early 1960's, Mrs. Whitehouse said, Sir Hugh Carleton Greene, then director-general of the British Boardcasting Corporation (BBC), announced that his philosophy was "to push back the bounds of acceptability."

"This was done by a process of introducing certain words and certain types of programs late at night. There would be an uproar about them, but no notice would be taken of it. They would be done again and there would be less uproar; done again, no uproar; then accepted," she said.

Mrs. Whitehouse, former art department chairman at a large coeducational school in England and founder of National Viewers and Listeners Association there, said her concern and that of others was that BBC television programs were giving a "very one-sided" presentation of the "human condition," emphasizing negative aspects to the exclusion of the positive aspects of society.

AMERICAN BAPTIST SEMINARY CLOSING BERKELEY CAMPUS

Covina, Calif. (EP) — Financi problems have forced the closing the Berkeley campus of America Baptist Seminary of the West, i president announced here.

According to Dr. C. Adrian He ton, who has headed the Berkele school since November 1967, th seminary had failed in its effort to sell either the Berkeley campu or the Covina campus for thre years. As a result, he said, "we a in a serious financial crunch."

The seminary president reporte that he had recommended to i board of trustees that the institutio consolidate in Southern Californi where most of its church support i derived. "About one-half of th American Baptists west of Denve are in Southern California (in abou 275 churches,)" he said.

KOREAN CHORALE TO TOUR U.S. FOR VIETNAM AND BANGLADESH

Valley Forge, Pa. (EP)—The Mo Goong Hwa Korean Orphan Girl Chorale will tour the U.S. in Ma to help the World Relief Commissio raise funds for children at the Ho Khang Children's Hospital in Vie nam and the nutritional clinics i Bangladesh for children under fiv

The 10-girl group will prese sacred and secular music on a 3 day, 15-state tour, directed by C Ung Taik.

Names in the News

Ruth Graham has urged Chri tians to pray earnestly now for th Holy Spirit to move upon the 19 International Congress on Wor Evangelism convening in La sanne, Switzerland, July 16-25. Mr Graham, National Prayer Chairma of the Congress, believes the wor can be reached with the Gospel Jesus Christ in 27 years if Christia will properly respond to the ch lenge of evangelism.

Dale Evans Rogers will beg filming in May her own TV ta show, produced by the Southe Baptist Radio and Television Co mission. Titled, "The Dale Eva Show," the telecast will deal wi serious subjects which can sta in-depth probing.

Pastors' Conference 1973

MAY 15-17 CAMP BETHANY, OHIO

REV. DONALD E. PUGH
Managing Editor, Youth and Adult
Gospel Light Publications
Glendale, California

"CALLING OUR CONTINENT TO CHRIST THROUGH CHRISTIAN EDUCATION" is the theme of the Pastors' Conference. What better inspirational environment to prepare for the task before us than the serenity and beauty of nature in the hills surrounding Camp Bethany?

The resource speaker this year will be Don Pugh who is the Junior High Editor with Gospel Light Publications.

The Rev. Pugh is the developer of a new line of youth materials to supplement Gospel Light's expanding total Bible Teaching curriculum.

Rev. Pugh's background and experience in Christian education makes him well qualified as Editor for Youth and Adult Curriculum. While serving as Minister of Youth and later as Minister of Education at the College Avenue Baptist Church in San Diego, California, for ten years, he developed a comprehensive program of youth activities which included missions outreach into various parts of the United States and Mexico.

Aware of the understanding and communication gap between most parents and their teens, he began developing in San Diego a program of parent-education opportunities to help parents understand teenagers and deal with the problem of the changing American family.

Because of his interest in youth, Rev. Pugh served in various capacities of leadership with the Southwest Baptist General Conference in directing camps, youth service opportunities in Mexico and among Arizona's American Indians, and in leadership development.

Following his graduation from Fuller Theological Seminary in Pasadena, California, Rev. Pugh was ordained in the Bethany Baptist Church of Whittier, California and became the church's first Minister of Youth. During his two years of service there, a comprehensive Christian Education program was established which included a wide spectrum of youth activities.

Rev. Pugh was born and raised in Chicago, Illinois. Following a term of service in the United States Marine Corps, he attended Wheaton College, Wheaton, Illinois, where he received the degree of Bachelor of Arts and Master of Arts. In 1952 he married a Wheaton College Classmate, Marilyn Jo Graham of Athens, Illinois.

Other highlights in the program this year include an evening of Fireside Fellowship, a forum on the identity crisis in the Brethren Church, a service of Holy Communion and a tribute to Dr. Albert T. Ronk.

There is ample time provided for relaxation and recreation and all Brethren pastors and their wives are invited to take advantage of this opportunity for recreation and respite from the daily routines and especially the spiritual refreshment.

LAFF-A-LITTLE

Aspiring vocalist: Professor, do you think I will ever be able to do anything with my voice?

Instructor: Well, it may come in handy in case of fire.

"To what do you attribute your long life?" the reporter asked the centenarian.

"I don't rightly know yet," said the old-timer. "I'm still dickering, with two breakfast food companies."

Little Raymond returned home from Sunday School in a joyous mood. "Oh Mother," he exclaimed as he entered the house, "the Superintendent said something awfully nice about me in his prayer today."

"Isn't that wonderful!" said the mother. "What did he say?"

"He said, 'Oh Lord, we thank Thee for food and Raymond,' " replied the lad.

From Corinth Bulletin

A grumpy-looking man boarded a train in Knoxville, called for a pillow, made himself comfortable and just before closing his eyes for a nap, extracted a sizeable placard from his suitcase and propped it on his lap. The inscription read:

"I don't trust the Russians. I hope we won't have another war. I think prices will stabilize in about a year. I don't think we'll have another depression. I don't think the Dodgers will win the Series. Wake me up in Atlanta."

Bill Brown was applying for a driver's license. "Write your last name first and your first name last," the clerk said lazily.

"How's that again, sir?" asked Brown.

"Like I said," yawned the clerk. "Backwards."

Brown shrugged and laboriously wrote: "lliB nworB."

Save and File

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A SCRIPTURAL APPROACH TO YOUTH MINISTRY

WHIRLYBIRDS	PRIMARIES, AGE 6-8
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Alpha Teens	JUNIOR HIGH, AGE 12-14
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A PROGRAM THAT CONFRONTS YOUTH WITH THESE TEN IMPORTANT LIFE GOALS

1. FAITH IN JESUS CHRIST

To help youth find a personal commitment to Jesus Christ as Lord and Saviour

2. GROWTH IN THE HOLY SPIRIT

To help youth become disciples and lead them into the spiritual experience which in turn progresses into mature discipleship

3. LOVE TO OTHERS

To challenge youth to express in speech and action God's love as it is revealed in Jesus Christ

4. RESPONSE TO THE SCRIPTURES

To lead youth to read and respond to the Bible in a personal way and to train them in a serious confrontation with the Word of God

5. EFFECTIVE PRAYER

To help youth gain skill in prayer and meditation and to pioneer a personal devotional life

6. ETHICAL BEHAVIOR

To help young people develop a life style based on the gospel of Jesus Christ

7. CHURCH PARTICIPATION

To help youth recognize the church as Christ's body and nurture identification with it

8. RESPONSIBILITY TO THE WORLD

To confront youth with their responsibility and relationship to their community, their country and their world

9. FAMILY LIFE

To support youth in understanding relationships with parents and family and to help them develop a capacity for respect and intimacy in the home

10. PERSONAL DEVELOPMENT

To help youth understand and accept themselves and gain competence in dealing with personal problems of identity and vocation

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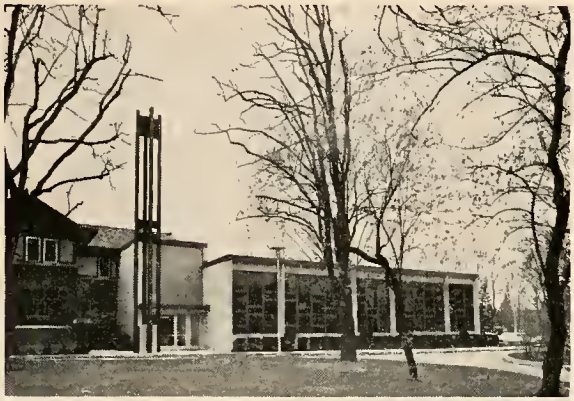

Ministerial Student Aid

Vol. XCV May 19, 1973 No. 11

The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATI

NOTES and COMMENTS

Special Program

Commemorating the 50th year of the
Brethren's Home, Flora, Indiana
Saturday, May 26, 1973 — 1:30 P.M.
A most interesting program is planned for the
afternoon followed by Open House.
(Happy Anniversary from the
Brethren Publishing Company)

By the Way

EPA JOINS OTHER PRESS ASSOCIATIONS IN QUEST FOR FAIR POSTAL LEGISLATION.

(Editor's note) For those who are concerned about the issue of increased postal rates for non-profit organizational religious periodicals, we are publishing the latest information on this matter as it is being presented to Congress.

Recently, before the Senate Post Office and Civil Service Committee hearings testimony was given by various editors and managers of religious publications.

Russell T. Hitt, editor of the inter-denominational magazine ETERNITY said, "It is not a matter of Catholics, Protestants and Jews. It is rather the plight of non-profit organizations engaged in spiritual, humanitarian and charitable work. We find ourselves in a common plight that transcends all sectarian or other considerations."

Senators Edward Kennedy (D-Mass.) and Barry Goldwater (R-Ariz.) who are co-sponsors of a bill that Senator Goldwater said could, "keep affected publications alive in the transistion period of higher postal rates."

In testimony presented to the committee Senator Goldwater warned that thousands of magazines and small newspapers face extinction unless Congress does something.

"Even the morally uplifting religious press may lose its vitality." Senator Goldwater said.

Senator Kennedy also asked that action be taken by Congress. "Who but Congress can stay the hand of the executioner?" Senator Kennedy asked.

WASHINGTON, D.C. (EP)—In a common plight that ranscended all sectarian considerations, evangelical, 'atholic, liberal and Jewish editors testified before the enate Post Office and Civil Service Committee that nany religious publications would be forced to close if urrent postal increases are made law.

Russell T. Hitt, speaking for the Evangelical Press ssociation, joined with the Catholic Press Association, the Associated Church Press, and the American Jewish Press Association in presenting the case. The men showed that pending legislation would boost postal rates 356 per cent in 10 years, forcing many periodicals out of business.

There are three postal bills before the Senate. One sponsored by Gale McGee (D-Wyo.), one by Gaylord Nelson (D-Wisc.) and one co-sponsored by Edward Kennedy (D-Mass.) and Barry Goldwater (R-Ariz.). The religious editors were unanimous in urging the passage of H.R. 4127-4128, a bill sponsored by Rep. Morris K. Udall (D-Ariz.). The Udall bill would push the same postal costs in 10 years up only 88.7 per cent. Congressman Udall's bill provides that any postal increases scheduled for religious and other non-profit publications would be shared 50-50 by the publications and the federal government. In addition, the first 250,000 copies of any publication (including profit-making ones) would be entitled to a government subsidy of one-third on its total postal rate.

John F. Fink, executive vice president of Our Sunday Visitor magazine, said, "relief from second-class mail rates currently scheduled to go into effect is vitally important for the preservation of the religious press."

"Considerable publicity has been given to the 127 per cent increase that most publications—principally the profit makers—will suffer, but it appears not to be fully understood that non-profit publications will suffer much higher increases—ranging from about 300 per cent to more than 800 per cent, depending on size, weight, advertising content, distribution, etc." he said.

George M. Wilson, executive vice president of the Billy Graham Evangelistic Association, testified earlier: "There are very few alternatives left for the religious press. They have squeezed about all they can out of the subscription price. Advertising rates are as high as the trade will bear. And there are no alternative methods of delivery for the religious press. . . . James Doyle, executive director of the Catholic Press Association, warned that the typical religious publication doesn't have the resources for additional revenue . . . and would be forced to shutdown.

The men argued that postal rate increases averaging approximately 88 per cent over 10 years are high enough for the religious press to bear.

THE NINETIETH CONFERENCE OF BRETHREN CHURCHES of the OHIO CONFERENCE

Camp Bethany

June 21-23, 1973

Theme: "Calling Our Continent to Christ"
Text: "For we are labourers together with God: ye are God's husbandry, ye are God's building."
I Corinthians 3:9

Conference Musicians

Song Leaders ..... Rex McConahay
William Walk
Paul Shank

Conference Organization

Moderator ..... Charles Muns
Moderator-elect ..... Bradley Weidenham
Secretary ..... Joan Ro
Assistant Secretary ..... Charlene Rows
Treasurer ..... Thomas Stoff
Assistant Treasurer ..... Lois Byl
Statistician ..... Eleanor Bolt
Statutory Agent ..... Elton Whitt

PROGRAM

THURSDAY — JUNE 21

'heme for the Day:
For we are labourers together with God

1:00 Registration: Housing
5:30- 6:30 Fellowship Dinner
6:30 Registration: Delegates and Housing
7:30 Spirit of God, Descend Upon My Heart
Invocation—Charles Munson
Greetings—George Solomon, Chairman Host Committee
Sing Praises to the Lord
Give ear to my words, O Lord—Rex McConahay, Smithville
Message
Bradley Weidenhamer, Moderator-elect
Rejoice in the Lord
Benediction
9:30-10:15 A Bird's-eye View of the Denomination
0:30 Campfire
I will both lay me down in peace, and sleep.

FRIDAY MORNING — JUNE 22

'heme for the Day: Ye are God's husbandry

6:30 My voice shalt thou hear in the morning, O Lord
7:00- 7:45 Breakfast
8:15 Registration: Delegates and Housing
8:45- 9:15 A Time of Devotion
Make a Joyful Noise unto the Lord—William Walk
Special Music—Louisville
Devotional Study—Charles Lowmaster, Louisville
9:15-10:00 Sing Praises
Message—Charles Munson, Moderator
0:00-10:30 Mid-morning Break
Conference Briefing Sessions
Registration: Delegates and Housing
0:30-12:00 Come now, and let us reason together
Prayer
Announcements
Report of the Credential Committee
Organization of the 1973 Conference
Reading of Recommendations from the Executive Committee
Election of the Committee on Committees
Election of the Nominating Committee
Election of the Board members
2:00 Lunch

FRIDAY AFTERNOON — JUNE 22

1:00- 1:30 Registration: Delegates and Housing
1:30- 2:30 Woman's Missionary Society, Laymen-Ministerium
2:30- 4:00 Come now, let us reason together
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Action on Recommendations of the Executive Committee
Action on Executive Committee's Recommendations from the Moderator's Address
Report of Special Committees
Selection of Delegates-at-Large to General Conference
A Time of Sharing Missions
Mission Board
4:00 Committee and Board Meetings
5:30 Dinner

FRIDAY EVENING — JUNE 22

7:30 I Will Praise Thee, O Lord
Joy to the World—Paul Shank, Smithville
Consider my meditation—Alvin Grumbling, Newark
Special Music—Newark
Message—Bruce C. Stark, Ashland
Rejoice in the Lord
Benediction
9:30-10:15 Extra-dimensional Chats
10:30 Campfire
I laid me down and slept.

SATURDAY MORNING — JUNE 23

Theme for the Day: Ye are God's building

6:30 In the morning will I direct my prayer unto Thee, and look up.
7:00- 7:45 Breakfast
8:15 Registration: Delegates
8:45- 9:45 Woman's Missionary Society, Sisterhood, Laymen, Ministerium
9:45-10:00 Mid-morning Break
10:00-10:30 A Time of Devotion
Make a joyful noise unto the Lord—William Walk
Special Music—Regina Steward and Marilyn Sapp, Mansfield
Devotional Study—Kenneth Sullivan
10:30-12:00 Come now, and let us reason together
Prayer
Announcements
Reading of the Minutes
Report of the Credential Committee
Election of Officers
Election of Committee Members
Selection of Time and Place of 1974 Conference
Printing of Minutes and Distribution
Unfinished Business
Report of the Election of Officers
Report of the Election of Committee Members
Final Reading of the Minutes
Adoption of the Minutes as the Official Record of this Conference Meeting
Installation of Officers
Adjournment
12:30 Missionary Luncheon—Smithville
Speaker—John Rowsey

AUXILIARIES

Woman's Missionary Society

Theme: Keys to Witnessing
"The Key to the Kingdom is the Word of God"
Selected

FRIDAY — 1:30

Greetings—Betty Deardurff, Ohio W.M.S. President
Report of the Credential Committee
Devotions—Evelyn Gilmer, Vice President
Suggestions for 1973-74 Project
Sharing Experiences in Witnessing:
Where? When? How?
W.M.S. Benediction

SATURDAY — 8:45

Report of Credential Committee
Devotions—Betty Deardurff
Project Ingathering
Business Meeting
Election of Officers
Choose Project for 1973-74
W.M.S. Benediction

Brethren Youth

Board of Christian Education—Carol Gilbert
assisted by Jim Gilmer

THURSDAY EVENING

6:30	Registration: Delegates*
7:30	Opening Session
9:00	Get Acquainted (Hike?)
10:00	Campfire*

FRIDAY ALL DAY

7:00- 7:45	Breakfast*
8:15- 8:45	Registration*
9:10-10:30	Second Session
10:30 12:00	Swimming and Recreation
12:00	Lunch*
1:00- 5:00	Canoe Trip and Box Supper
7:30	Third Session
10:00	Campfire*

SATURDAY

7:00- 7:45	Breakfast*
8:45- 9:45	Sisterhood
9:45-10:30	Last Session
12:30	Missionary Luncheon*

* Joint youth and adult functions; all others ar separate.

LET'S Show that BRETHREN CARE

....Because Brethren **do** care, we have a dwelling designed to provide comfort, fellowship, and contentment for the elderly—the veterans and heroes of life.

In view of this concern, how fitting if we would establish a custom of remembering these people in a tangible way, as follows:

When death takes a friend or loved one, instead of spending sums of money—large or small—for flowers, which endure so briefly, let's memorialize and honor the departed one by giving this amount to provide for the living here at BRETHREN CARE.

Such an act will not only pay tribute to our departed loved one, but will bring untold comfort and blessing to those among us—a genuine commemoration and a demonstration that Brethren **do** care.

If this plan is used, the administration at BRETHREN CARE will notify the family of the deceased of the memorial gift with an appropriate card which may be kept as an enduring reminder of one's friends who care.

BRETHREN CARE
2000 Center Street
Ashland, Ohio 44805

American Youth Symphony & Chorus

Appointment of Outstanding Brethren Student to Membership

The National Headquarters of the AMERICAN OUTH SYMPHONY & CHORUS (AYSC) has nnounced that Nancy Ronk, the daughter of Mr. and Irs. Dorman Ronk, 227 College Avenue, Ashland, has een selected to participate in the AMERICAN YOUTH YMPHONY & CHORUS European good-will concert our. Nancy is a junior at Ashland High School; she lays the viola in the high school orchestra (first chair), irected by Mr. James Thomas, and the Ashland Symhony Orchestra, directed by Mr. Harold Weller. She tudies privately with Mrs. Alan Basinger, and formerly vith Mrs. Paul Keetle. She has participated in district ontests as a soloist, is a member of the regional rchestra, and the All-Ohio Youth Symphony.

Nancy is a member of The First Brethren Church, Park Street, in Ashland. In addition to singing in the choir, she is President of the Senior High Brethren Youth; she is secretary-treasurer of the Ohio District Sisterhood. Last year Nancy was a counsellor at Camp Bethany.

Instrumental and vocal students ages 15 to 21 are chosen for membership in the orchestra and chorus on the basis of their musicianship, citizenship, and character. Auditions, as well as evaluation by school officials, members of the clergy and responsible citizens and AYSC National Board Members are used as criteria in selecting the young musicians. Membership in the AYSC is considered to be a high honor. Adults are also accepted as chaperones, music coaches, nurses, and in other staff capacities.

THE AMERICAN YOUTH SYMPHONY & CHORUS will meet at Duquesne University in Pittsburgh, Pennsylvania June 29 for rehearsals before departing on July 2 on their chartered BOAC jet liner for Europe. They will visit Ireland, England, The Netherlands, Germany, Austria and Switzerland, returning to Washington D.C. on July 25 for their home-coming concert.

Tour highlights include sightseeing on the canals of Amsterdam, living with a Dutch family while in The Netherlands, a trip by cable car to the top of Mt. Patscherkofel, and a Tryolean evening of Austrian folk music and dancing in Austria, a boat trip up the River Neckar in Germany, and two or three days in the beautiful Swiss Alps. Concerts are planned in each of these countries.

Dr. Donald E. McCathren, Musical Director of AYSC, and Mr. Ralph Shell, Director of Orchestra, Findlay High School, Findlay, Ohio, will direct the orchestra. Dr. Freeman Burkhalter, who is in charge of the music program in the Berne, Indiana, schools, will direct the chorus. The nucleus for the chorus will be from members of Dr. Burkhalter's high school choir.

OUNG WRITERS ARE HONORED
Y GUIDEPOSTS IN CAPITAL

WASHINGTON, D.C. (EP)—Five high school students ave been awarded scholarship prizes in the 1973 Guideosts Magazine Youth Writing Contest.

Selected from among 1,349 young people who subnitted essays on the theme, "The Day My Faith Meant Iost to Me," they are:

Diana Kay Coe, senior, The Hutchison School, Iemphis, first place ($3,000); Michael Kercheval, junior, rand Junction (Colo.) High School, second place $2,000); David L. Parsons, senior, Edsel Ford High chool, Detroit, third place ($1,000); Noreen E. Todd, enior, Watertown (Conn.) High School, fourth place $750); and Anne K. Shelly, senior, Grant High School, an Nuys, Calif.; ($500).

In presenting the scholarship prizes to the finalists, Dr. Norman Vincent Peale, co-publisher with his wife of Guideposts magazine, said the number of young people entering this year's competition is almost what it was a year ago. The increased number and quality of the essays submitted is a "demonstration," he said, that the young people of America are "sound in character and integrity, and are good, solid and creative citizens, spiritually and otherwise."

Mrs. Peale, who also spoke following the luncheon in the Joe Martin Dining Room of the Capitol, said the judging in the contest was on both writing skill as well as the story.

"Everyone has a story," she said, "but we are a magazine and we made the awards on the basis of writing skill and story." She said the staff making the final selection had great difficulty because so many of the entries were of such excellent quality.

AMERICA'S HOME LIFE NEEDS REFURBISHING

by Art Linkletter

"Our youngsters today are using drugs in the amounts that they are with the reckless abondon that they are because it is the 'in' thing to do."

My father, you know, was a Baptist minister—the kind who was interesting. He was an old-fashioned marvelous minister who scared people into heaven! After he described the sins and the flame of hell the average person was relieved to accept Christ and find some escape from the terrible things that were going to happen to them. Many times after we had been in a town some little lady would come up to him and say, "Reverend Linkletter, we didn't know what sin was until you came to our town!"

I was born in a little town called Moose Jaw, Saskatchewan, Canada. I was an orphan, and this nice middle-aged couple (the Linkletters) came through town a few months after I was born and adopted me. I spent my youth growing up as a preacher's son. During the depression I found one of the great advantages of being a member of a minister's family, because our family didn't notice the depression—except that other people were beginning to live the way we'd lived all our lives.

I have spent most of my life walking on the sunny side of the street; having fun, raising a family of five beautiful, wonderful, lovely children, traveling all over the world, with everything I touch turning to fame and fortune. And so, as you must appreciate, two years ago when death struck our family with the tragedy of our youngest daughter, I and my family were completely unprepared. We had never been really close to a serious and tragic loss—and when our 20-year-old girl lost her life because of this mindless experimentation with drugs which has afflicted our country, it was an insufferable, agonizing, unbelievable, impossible-to-understand loss. At that time we had to make up our minds, as a family, whether we would do what Hollywood stars have been trained to do—and that is to suppress, hide, push under the rug any bad, painful, unhappy news. And yet we felt that it was time someone stood up and said the tragedy of drug abuse was on everyone's doorstep . . . that it crossed geographic, economic, religious, educational—every kind of line you can imagine.

Following our announcement, our mail was unbelievable! Hundreds of thousands of letters—LITERALLY, HUNDREDS OF THOUSANDS—from all over the world sympathizing, holding forth love and prayers for us. As a result I set out on this crusade which has occupied so much of my time in the last two years. I found first that being the victim of a tragedy does not make you an expert. I was ignorant of the subject. I had the same stereotyped, caricatured, mythical view of what drugs were and what they did to our children as most middle-class Americans did. I thought that we had to hire more policemen, build bigger jails, arrest the pushers and the users, crack down on our immigration authorities so that they were more particular about the kinds of drug pushers they allowed in our country, etc. I found so many other things that were different that today when I talk about drugs I do it with great understanding, sympathy and compassion for the people who use it—and even for the people who sell it! Let me tell you something about this tragic subject.

Our youngsters today are using drugs in the amounts that they are and with the reckless abandon that they are because it is the "in" thing to do. It is the fashionable way of expressing your young, daring, growing-up years. And just as most of us when we were young did something foolish, so today the kids are experimenting with chemicals. Then of course, there is a certain number of youngsters who are rebellious. They are using this as a means of expressing their disenchantment with life or the rebellion against authority. Then, of course, there are those who are curious (as all youth are) and there are those who are watching the older generation who has pretty well set up two standards of morality as far as drugs are concerned.

I want to point out that in this day and age most Americans are using some kind of drugs—"mind bending" drugs. Most Americans are smoking or drinking or using drugs to go to sleep, or to wake up, or be tranquilized, or to lose weight, or for any other thing that possibly can be a source of anxiety or worry

We have been brainwashed in the last 25 or 30 years by the greatest barrage of advertising that the world has even known. Most of us believe that relief from anxiety is just a swallow away. Our medicine cabinets at home are filled with pills. Our radios, TV, magazines and newspapers are filled with ads that say, "Better Living through Chemistry." Most of us feel no compunction about taking an aspirin (many of these things are good drugs) but we take too many, too often instead of facing up to our problems, which is the real way of growing up. And so our youngsters are doing just what they've seen us do but they are doing it in excess.

Furthermore, they are following two different kinds of missionaries who are very seductive, very persuasive. These missionaries of the first type I am going to mention started in about 1960-1969 with the advent of the acid rock musicians. Now, these young musically talented people like the Beatles, Jefferson Airplane and many others, sang drug songs (among many of the kinds of songs) and the drug songs familiarized our young people, through records and radio mostly, with the words of the drug culture and with the feeling that drugs were a kind of a part of an entertainment scene. They weren't shocking! They weren't frightening! They weren't alarming! They were singing about them.

Now I don't say that anybody goes out and tries drugs because they listen to a record or listen to a song, but subliminally that song is conditioning them not to be shocked if they are offered drugs.

Secondly, these same young acid rock stars were not just singing about drugs, they were living drug lives and bragging about it! Through the young world of the growing up child went the delicious stories about how the Beatles standing outside the Queen's official chambers in Buckingham Palace in London, waiting to be given one of the highest honors the British Commonwealth of Nations could bestow upon any commercial group, went into the men's lavatory and got high on marijuana. They bragged about this and it went through all the world of the publishing newspapers and magazines, etc., and the kids chuckled with glee at the fact that the Beatles were distaining the Old Establishment by turning on, getting "high" while they were waiting to be given this award. That's one example.

Grace Slick of the Jefferson Airplane was inadvertently invited to the White House to go to a party and tried to smuggle LSD into her purse to drop it into the punch—a huge joke to turn on everybody at the White House. It was reported in Time and Life and Look, AP and INS, and other wire services—and all the underground press picked it up. Don't think the kids of this country and elsewhere didn't laugh at the thought of one of their favorite singers trying to turn on the whole White House! These kinds of things were what made the idea of following in the footsteps of their idols, the singing stars, who were using it and telling everybody at rock concerts to turn on and get high. This was a very important factor.

On the other side of the spectrum, we have a man like Timothy Leary, Harvard professor, speaking as he did (sometimes in the same town I was speaking) telling everyone that LSD was the greatest chemical ever invented by God; that it gave you a religious experience; gave you an insight to yourself that nothing else could do; and that LSD should be used if you really wanted to expand your mind and live internally as you have been taught to live externally.

So, LSD was given the stamp of approval by many college professors and college students. Now this forest fire of chemical misuse, along with barbiturates, amphetamines and all the other kinds of tranquilizers that were available everywhere across the counter has combined to give us a chemical forest fire that is raging in this country today. Over 75 per cent of all the young people who are growing up in this country will have tried drugs before they get out of high school or college. Thank God most of them will have tried it only as curious, daring, showing off, being part of the gang—they will have experimented with marijuana or one of the other drugs. Most of those will not go on and become regular users. Roughly, 20 per cent will become what we call weekend or party recreational users. The kind who don't really need drugs. But when they are at a party and people have it, they say, "Sure we'll try it. Everybody else is trying it." Then, of that 20 per cent or 25 per cent, about 10 per cent will become what we call "heads" or "freaks"—they really need it. They're anxious; they're defeated; they're disturbed; they're the kind of people who are losers. They are loners. They have a very low self-profile. They actually need something and they turn to drugs to give then that something. Then, of course, there's the 1 per cent or 2 per cent who go on to be the real losers. They're the ones who go on to the hard drugs, mainlining them and using all of the hypodermic needles, whether it is speed of heroin or morphine or cocaine, or any of the other things.

"This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, . . . how many cars, . . . rather than whether we love, care, and communicate with each other."

Today I want to tell you that in spite of the fact that this vast number of young people, added to the millions of older people who are hooked on sleeping pills and pep pills and diet pills and all of those things that the doctors carelessly prescribe or the druggists carelessly sell—all of these people are in danger of permanent harm to themselves one way or the other, either mentally or spiritually—in their careers or in their families. I am not going to talk in great detail about any of the drugs because I don't feel this is the place to do that. What I want to do is to tell you what I think we must do in this country and the important ways in which we must fight this drug abuse problem.

We must stop to think **why** people are taking drugs, not what are they, or where they come from, because we will never be able to stop the supply of drugs. Today

(continued on next page)

there are over 5,000 different psychoactive drugs all the way from the organic drugs grown naturally to the drugs created in laboratories. We're never going to be able to stop the supply or availability of drugs. WE HAVE TO MAKE LIFE MORE MEANINGFUL! WE HAVE TO, AS PARENTS, GIVE OUR CHILDREN MORE LOVE, AND MORE CARE, AND MORE CONCERN AND COMMUNICATION; AND AS HUMAN BEINGS WE HAVE TO FILL OUR LIVES WITH SOMETHING MORE IMPORTANT THAN MATERIALISTIC THINGS

This society today, as you all know, has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe —rather than whether we love, care, and communicate with each other. I SAY TO YOU THAT THE HOME LIFE OF AMERICA NEEDS TO BE REFURBISHED, STRENGTHENED AND BROUGHT BACK INTO ITS PROPER FOCUS. Today our kids are so far down the list of priorities that it is shameful and alarming.

Dr. Urie Bronfenbrenner of Cornell University says of all the Western civilizations, in the United States we give our children less of our own time, and care, and love than any other country. We give them more cars, more TV sets, cassettes, money, vacations, private schools—but **how many of us give ourselves to our children?** That is what we're coming back to. I see across this country, as a result of this terrible drug plague, a resurgence of care—and do you know, God moves in mysterious ways? Perhaps the frightening thought of losing our children will drive us back to looking at them with a new eye; and perhaps strengthening a great many of the loosening family ties that have bound us together in the past. If you will just very briefly look down the average American family you will see: (1) Divorce splitting up people; (2) moving to new communities with new roots, new temptations. No corps of old friends and relatives surrounding them. The myth of a father who is no longer a father figure. We see instead gratification of desires. Permissiveness as has never before been the case in American history. And all these things combine to make our American families today so loose and so uncaring for each other that there is no wonder that we have alcohol, drugs, liberalized sex attitudes, run-aways, vandalism, disregard for law. All of these things (not just drug abuse) coming out of the fact that American life, and modern life everywhere, has become a pursuit of the material and a lack of the realization that human beings interacting with each other is the most important deterrent to all forms of excess living that deteriorate and destroy the soul and the body of the average human being.

I am encouraged by a number of things.

I find that there is a gigantic upsurge of religious and spiritual interest among young people of America. Now, like most young people, there are excesses. You see the Jesus freaks as they are called who run up and down the streets, almost intemperately, advertising their belief in Jesus. But I would rather see that than to have them turned on to drugs of any kind. We also see the street Christians of many, many different kinds. The point is, the young people are telling us, one way or other, that they need something inside . . . that all the exterior things are NOT enough . . . that they need something to live for, some values they can believe in, some love and caring that they have too long been denied. And if they get that, drugs aren't going to be that important. Drugs aren't going to be that much of a needed crutch. That's all they really are—a crutch to get us past defeat, anxiety, despair, loss, loneliness. In this country today we have more lonely people than we have ever had before living in the biggest crowds—lonesomeness. It is a great sickness. Drugs raise and elevate a person—they turn them on, give them a "high." When I talk to people, I tell them that same "high"—much better—much more constructive—and much longer lasting—can be had by spiritual help and strength. Religion has been the greatest "high" that human beings have ever had in the thousands of years that all kinds of humans have used drugs.

". . . the young people are telling us, . . . that they need something to live for, . . . some love and caring that they too long have been denied."

By the way, let me comment on just that for a second Ever since human beings have been on the earth the have unerringly found drugs to relieve their anxiety The natives in the high mountains of Peru gasping fo breath and fatigued in the fields found the cocoa lea which they chew with lime, and from which we ge cocaine. The natives in Mexico working in the ho fertile, tropical valleys found the mushrooms whic are full of hallucinogenic materials. The cactus bu gives us the mescaline, the peyote; and then of course the cannabis sativa plant or marijuana plant, grown a over the world. I don't have to tell you what the popp has brought us. These kinds of things have been avai able for human kind for 5,000 years, and it's alway been the inadequate "nohopers," as we say in Australia who have turned to these kinds of drugs. But today, fo the first time in the history of the world, the leader of the future are being threatened by drugs. The fines young people of this country and of the world are th ones who are turning on. And that's why I am s concerned.

I left the United Nations where I spoke before distinguished audience and went to Appleton, Wisconsi a little town in the middle-west where you think the would be no drug abuse at all (a kind of farm town They're so desperate; they have so many drug addic there they don't know which way to turn. I spoke t 900 first graders seated on gym mats in a great bi auditorium—and if you don't think that's quite a switc in both language, figure of speech and attitude—fro the UN to the first graders. While the UN Secretar General paid me one of the finest compliments of m life when he told me that it was the most moving speec

he had heard in his life at the UN, I got an even better compliment from a first grader who wrote me in big black letters after I spoke at Appleton. He says: "Dear Art Linkletter, you are the best speaker I have ever heard. (Period, Paragraph) You are the ONLY speaker I have ever heard." THAT came right from the heart.

As I go from place to place with different audiences, different age levels, different intellectual pursuits, and different motivations, I try to convey all of the various facets of this complicated, exasperating and desperate subject. But I want to tell you that it all comes down finally to one thing; that is, WHAT DO YOU HAVE INSIDE OF YOU? Do you have hope? Do you have God? Then you don't need drugs; you can be turned on by an exaltation greater than any chemical that was ever invented. I tell the kids in high schools, colleges and grammar schools and their mothers and dads that the way to be turned on to life is to live a meaningful life, a life where you have faith, and where you have love running through it. If I could leave one word that would be more important than any other word with the average person in the United States that has to do with battling drugs, all of the other excesses, it's that one word, "LOVE"—care, loving each other.

I am going to conclude with a little story that I am often reminded of because too many of us living our fast-pace lives involved with materialistic pursuits and fun and games and excitement forget that there are people right next to us who are dying inside because of lack of love. Since I am an orphan originally, this particular story has appeal for me because it is about an orphanage.

One time at the little orphanage a girl arrived who was an unattractive sort of girl. She was a "loner" as so many people are; she didn't make friends easily. She wasn't the kind of person you'd rush over and become a buddy with very rapidly. And so, shortly after she had been there the children who had made some faint overtures to her had distained her, and the teachers didn't care for her. She was a little girl by herself. Everywhere, nobody invited her to play games and they just accepted her as part of the scenery. One day a school teacher saw her go down in the pasture behind the orphanage, and she kind of sidled down to where a big low-lying oak was with a lot of branches. She reached in her little apron and took out something. She put it in an opening in the oak tree.

The teacher thought, "Uh-huh, that miserable child has been stealing, and I am going down and find out what she has been stealing and report her."

After she had gone, the teacher went down and reached in the oak tree and brought out a crumpled piece of paper. On this paper were written these words, "To anyone who finds this, I love you." A dramatic instance of a child crying out for love and unable to express it—unable to communicate; and yet it was needed, as it is with all of us.

My message to mothers and dads and youngsters, ministers, teachers, parole officers and all is that we LOVE ONE ANOTHER as Jesus said. END

This message by the famous TV entertainer was delivered in person at the Valley Community Church, San Dimas, California. Mr. Linkletter is devoting much time in traveling extensively and speaking to many groups on this subject of drugs. This commitment to revealing the dangers to society resulting from drug abuse is the result of a personal tragedy within his own family.

RECEIVES DEGREE

Lieutenant Thomas A. Schultz, a U.S. Navy Chaplain will receive his Master of Divinity Degree from Ashland Theological Seminary, Ashland, Ohio. The Brethren Church Seminary will conduct commencement ceremonies on Sunday, May 27, 1973 at 3:00 p.m.

Chaplain Schultz, a native of Pleasant Hill, Ohio, is the son of Mrs. Esther M. Schultz of Lodge Road, Troy, Ohio. He graduated from Ashland College with a Bachelor of Science degree. He has a Bachelor of Divinity and Master of Divinity from Hamma School of Theology and Master of Education degree from Wittenberg University. He is also a candidate for a doctorate degree.

Chaplain Schultz is married to Patricia (Preston) and they have three sons: Steve—17, Mark—15, and Tim —14. The Schultz's reside at Cypress, California.

Chaplain Schultz is presently stationed at the Naval Station, Long Beach, California. His former duty stations were Naval Air Station Whibdey Island, Oak Harbor, Washington; the U.S. Marines, Iwakuni, Japan and DaNang, Republic of Vietnam.

Chaplain Schultz is a former Ohio Pastor and school counselor.

WE WOULD LIKE TO THANK YOU

FOR MINISTERIAL STUDENT AID

On another page I have asked a few of the seminary men to say "thank you" for your gifts to Ministerial Student Aid. Please read them carefully for I know that they are honest expressions of gratitude. Upon this occasion we did not ask the men who are pre-seminary students to say "thank you" but in their behalf, as well as for the seminary men whom I didn't ask to write their thanks, I would like to tell all of you that this offering is extremely meaningful and helpful to them.

For instance, the college men who are studying for the ministry have a college cost of $3,700 per year. Your Ministerial Student Aid Offering helps immensely with this burden.

By the time a man gets to seminary he is most often married, so he is trying to make a living through a student pastorate or a part-time job. The fees he pays run to about $700 per year. You can easily see that these men write that they could not go to school full-time without your gifts, that this is abundantly true. Even with your gifts, life for them is a very real financial struggle.

With the cost of education continuing to rise, we trust that you will use your influence in your congregation to increase your church's giving to Ministerial Student Aid.

On another page you will find a listing of the income and the dispersals, together with the number of students who have received financial aid. You will not that the total sum which has been granted in your nam is considerable but the needs are great and we urge yo to prayerfully share with these men who are then selves making very great personal sacrifices to g their training for the Brethren ministry.

Director of Religious Affairs
Virgil Meyer

The Rules for Granting of Ministerial Student Aid

1. A student must be in good academic standing.
2. He must evidence sincerity for the Brethren ministry.
3. He must provide evidence of financial need:
   College students submit a parents' confidential statement
   Seminary students fill out a financial statement.
   In order to qualify for financial aid, a student must be willing to share information on his sources of income.
4. Care is used so that one student does not unjustly receive more student aid than another.
5. Each student must sign a statement saying that if he does not go into the Brethren ministry, he assumes the moral obligation to treat his grant as a loan, which must be paid back.
6. A committee of four members makes the final decision of granting of ministerial student aid. The committee weighs the evidence in the items above in this decision. The current members of the committee are: Elders Joseph Shultz, George Solomon, Bradley Weidenhamer, treasurer, and Virgil Meyer, chairman. This committee is appointed each year by the chairman of the National Ministerial Association and is confirmed by its members.

GRATITUDE

Throughout my college education and first year of seminary I have been a recipient of Ministerial Student Aid. Together with many other Brethren ministerial students, I owe a debt of gratitude to you who have made an investment in my education. Yet in a very real sense this investment is also being made in behalf of the entire Brethren Church. The young men in their pre-seminary and seminary training today will in the near future be the pastors and leaders of our Brethren churches. But alove all to me personally it is a great source of assurance to know that God working through your gifts does provide for the needs of those called by Him.

Dale Stoffer

Without the love, kindness and willingness to accept the guidance of the Holy Spirit expressed by those persons contributing to Ministerial Student Aid, I would not have been able to finish Seminary this year. It is a difficult thing to leave your home and job, relocate 2,000 miles away and take a job that pays less, but it helps considerably when you know that people are concerned and care about you and your family. The preparation and development of called men is essential for the growth and expansion of the Brethren Church and its ministry. Your help makes this possible when you contribute to Ministerial Student Aid. Thank you.

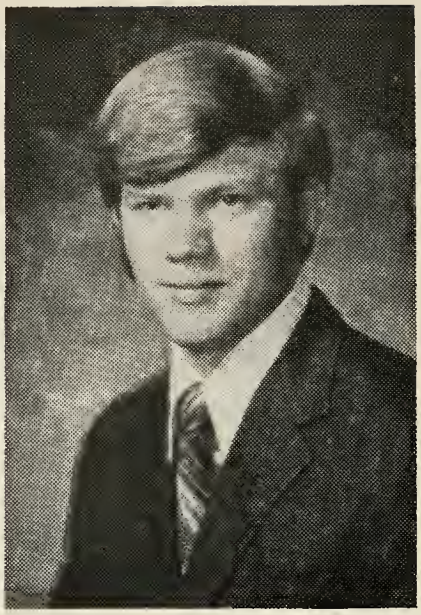
Larry Baker

Ministerial Student Aid means a lot to me because in my case my wife and I are both attending higher levels of education. Sharon is a sophomore at Ashland College and I am a student at Ashland Theological Seminary. Being able to work only part-time, every source of financial help is greatly appreciated and needed.

I am very glad that there are means of aid, such as Ministerial Student Aid, to help us in our pursuit of what we think are God's goals for us. There are many in the Seminary that have similar problems and are in need of help also. I would encourage very much the support of any means such as this to help in pursuing God's goals for His children.

Earl Crissman

(continued on next page)



To put it briefly, Ministerial Student Aid has greatly assisted me in three areas:

1. In providing sufficient funds so that not all my time must be devoted to extra-curricular jobs—thus providing adequate time for study.
2. In providing support in the realization that someone cares about what I am doing.
3. In developing a care and concern for the Brethren Church—a person is more willing to help those who have helped him.

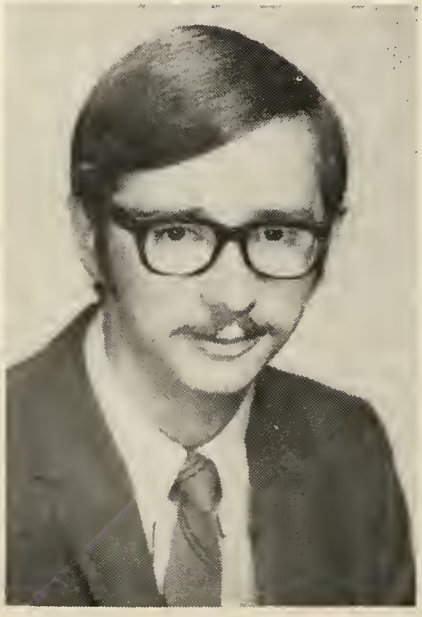
Praise the Lord! You have been so generous. Thanks!

John C. Shultz

The Ministerial Student Aid Fund provides the Brethren with an opportunity to show those of us in special training that you care. Your financial gifts are an indication that you are encouraging, supporting and praying for laborers for the harvest in a real way. I know that many times in my educational process I have been in need of funds and Satan has used these times of financial crisis as a way of discouragement. But when these needs have been met through the National Student Aid Fund this has helped me to go on and reminds me of the hymn—

"I would be true, for there are those who trust me,
I would be pure, for there are those who care. . . ."

Rex McConahay



Throughout four years of college and these last two years of seminary I have received financial aid from the Ministerial Student Aid Fund of the Brethren Church. This support has meant very much to me. It has enabled me to work part time and be a full-time student instead of working full-time and being a part time student. Not only has this aid given me more study time, but it has also given me more time for my wife and for fellowship with other students. Paul in Philippians 4:19 says, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Ministerial Student Aid has played an important role in fulfilling this scriptural promise. We seminary students are very thankful for those who contribute to the Ministerial Student Aid Fund. May God bless you for lessening the financial burden of preparing for the ministry.

Robert Young

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

JUNE INSPIRATIONAL

$180,000 VAGRANT

What is a vagrant? A vagrant is an idle wanderer, one having no fixed course or aim! There are many literal vagrants around us wandering from place to place. Recently a man stopped his car and asked a tramp if he wanted a ride. The reply was: "No, thank you, I am just as well off here as I would be ten miles further on!"

As we read the story of one of these vagrants, the thought occurred to us that there are many vagrants or wanderers spiritually. This man of whom we read was in tattered clothing and was found by the police sleeping in a bus station in Florida. The police charged him with vagrancy and asked him to empty his pockets. What a surprise when he pulled out of those tattered pockets over $187,000! Upon investigation the police discovered that the money was rightfully his! And yet what benefit or enjoyment was he getting out of it?

He reminded us of many true Christians who have trusted in the Lord Jesus Christ for salvation. They have been made "heirs of God and joint-heirs with Christ" (Romans 8:17). They have been blessed with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). And yet they are not enjoying these blessings, but wander aimlessly through life.

When the Lord delivered the Israelites from Egypt under Moses, He was delivering them from a land which to them had been a house of bondage and a furnace of affliction. It was the Lord's desire to lead them "unto a good land and a large, unto a land flowing with milk and honey" (Exodus 3:8). They had not been long on their journey till they came to Kadesh Barnea which was close to the good land. They could have entered it from there; but fear, discouragement, murmuring and rebellion hindered them from entering the land from that point. Therefore the Lord allowed them to be wanderers or vagrants for forty years! What blessings they missed. Read Numbers 13 and 14.

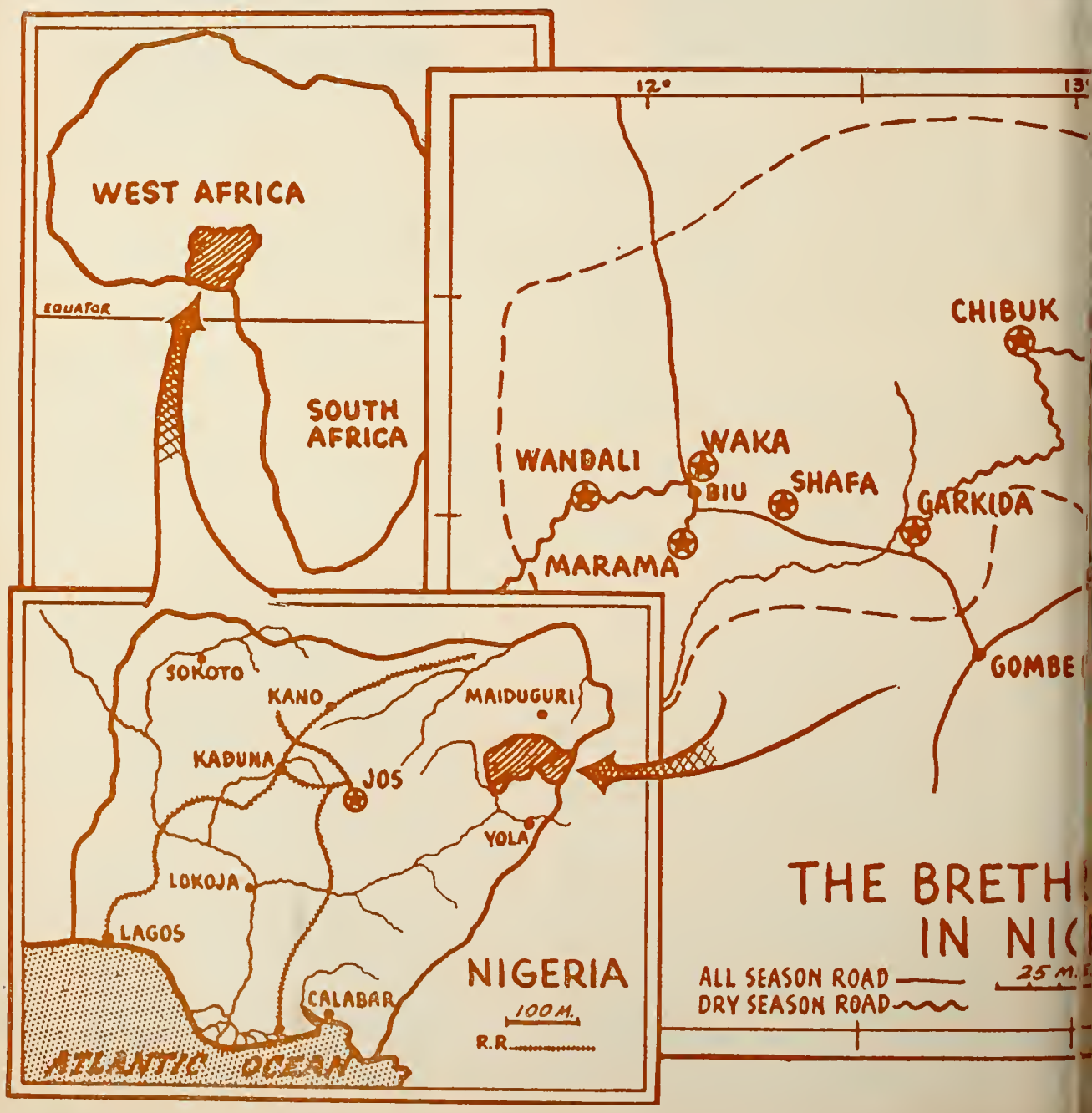
Christians are truly strangers and pilgrims (I Peter 2:11). Truly we are in the wilderness of this world but we need not be aimless wanderers. We have an objective —a definite aim to follow. Our eyes are on the Lord. We should follow and obey Him as did Caleb and Joshua. As we do so, we will enjoy the rich blessings which the Lord lavishes upon us.

Have you heard of the boy who, with a well developed sense of humor, said to another boy: "To look at me you wouldn't think I was the son of a millionaire, would you?" The emphatic answer was: "Indeed I wouldn't." The boy responded: "Well, I'm not!"

How do worldlings view those of us who are the Lord's! Are we rejoicing in His goodness? Do we have the objective of glorifying Him, seeking first His kingdom and His righteousness? Are we enjoying the spiritual riches of peace and poy which He longs to give us? Let us be rejoicing pilgrims, but not aimless wanderers through life!

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Corinthians 8:9).

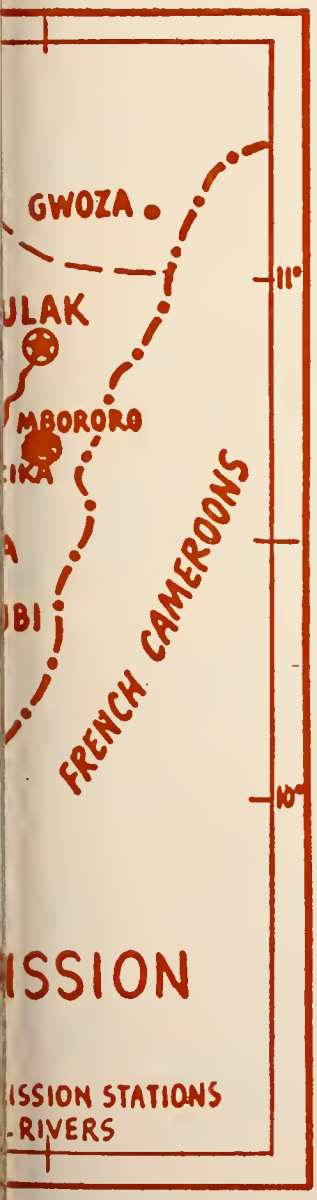
MISSIONARY NEWS



NIGERIAN ADMINISTRATIVE VISIT

MARCH 1973

The following report was made by Rev. M. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church, to the Board upon his return from the Fiftieth Anniversary celebration and administrative visit to Nigeria.



This visit to Nigeria was a memorable event. The Fiftieth Anniversary Jubilee Celebration of the Church of Christ in the Sudan, Eastern Region (Lardin Gabas) and Church of the Brethren Mission (C.B.M.) on March 17-18, 1973 was the occasion for this visit by the General Secretary, representing The Brethren Church and its Missionary Board. The Celebration was held at Garkida, where pioneer missionaries Dr. H. Stover Kulp and Dr. Albert Helser, their families and co-workers settled to begin the establishment of a Brethren mission, and in due time, a Nigerian Church.

There was opportunity, both before and after the Celebration, to visit Brethren missionaries and to view their work. Time was allowed for stays in the homes of our own missionaries; Larry and Rose Bolinger, Richard and Kitty Winfield and Jerry and Cheryl Grieve. Insights were gained into their particular ministries in Nigeria amid their gracious hospitality and warm Christian fellowship.

In order to convey information and impressions, it will be helpful to comment on several specific areas which relate to church, missions and missionaries in Nigeria. It should be mentioned that this report is not comprehensive; for a short visit, after an absence of nine years, does not afford sufficient qualification. It was pointed out by church leaders, both Nigerian and expatriate, that such visits should be more frequent in order to maintain relationships, coordination and continuity between the national church and its cooperating missoins based in North America or Europe. Now, let us turn our attention to Nigeria in 1973.

The Country

Today's Nigeria is an emerging, expanding, industrious nation. Marks of progress are to be seen on every hand. Buildings are going up, roads are under construction, commerce is being accelerated, even into the less accessible areas of the North.

A modern highway system is under construction, replacing the rough and hazardous roads of past years. Paved roads, bridges and attention to drainage indicate planning for the rainy seasons which had previously hampered travel and had made some areas inaccessible. A recent switch from left-hand to right-hand driving was so well organized that vehicle accidents were even reduced during the time of transition. Right-hand-drive vehicles are quickly being replaced, to faciliate this international driving practice.

Opening of new roads has prepared the way for advances in transportation. New air-conditioned buses are beginning to be in service between main cities, and smaller buses now appear in more out-of-way points. This development leads to establishment of mail service between most cities, which had been inadequate over the years. Planes are carrying mail to the principal cities but regular surface travel will afford greater regularity and dependability. Other communication advances are in process throughout the country.

Nigeria's new monetary system is another evidence of progress. A distinctly African set-up of Naira and kobo on the decimal basis, replaces the old British carry-over of pounds, shillings and pence which had used units of twelves rather than the tens of the decimal system. The change-over is orderly, old currency being taken out of circulation and the older coins scheduled for phase-out soon.

Still another international change soon to come will be adoption of the metric system for measurement. A national campaign will be launched to afford smooth transition from the old to the new.

These are bold steps by a progressive government. Their significance, along with many other changes, can be interpreted to mean Nigeria expects to occupy a prominent place of leadership, both in Africa and in the world at large. With its more than sixty million population, its vast resources in oil, minerals, manufactured products, farm produce, and skilled personnel; Nigeria is an emerging power among African nations.

The experience of the recent Civil War, painful and difficult though it was, caused Nigerians to discover their self-hood, plus capacities and resources within their nation which had previously been only vague possibilities. The new Nigeria, which we see today on all levels, demonstrates independence, capability and developing responsibility, with its requirement that what is best for Nigeria must be measured by Nigerian standards. All who would work with them will do well to understand this national spirit of self-destiny.

CHURCH

The Fiftieth Anniversary Celebration on March 17, 1973 brought into focus the myriad of services and contributions going into the formation and development of the Nigerian church called Lardin Gabas. In many ways the church has pressed to the foreground even as the mission, which established it, has stepped aside to the background. This is as it should be, with increasingly capable Nigerian leadership taking up the functions and duties previously handled by missionaries..

The Celebration itself was a combination of praise, thanksgiving, challenge, demonstration and pageantry. State and local governments were represented, and officials of the Church of the Brethren, Basel Mission and The Brethren Church were present. The long procession of pastors, robed for the occasion, was an eloquent witness of the nearly 20,000 members of the church over which they have oversight.

Growth of the church continues, though not at the phenomenal rate of recent years. Evangelism continues as extended outreach of each church, with as many as ten or more preaching points, functioning as satellites reaching out from each central church. The work of the pastor differs from that of the U.S. concept, for he has oversight not only of his organized church, but also that of each group of people under the care of evangelists in outlying villages.

As for leadership in the church, it is significant that younger and better-trained men are assuming more responsibility. The church had been growing more rapidly than its ability to train additional leaders but though this condition continues, the gap is being closed. The reduction of the number of missionary churchmen illustrates this increase of qualified Nigerian pastors and evangelists.

This is not to say the Lardin Gabas is without tension, for as the mission relinquishes leadership, there appears to be some hesitancy as to whether the church should continue along the established way, or might launch out with new methods and means. This is pinpointed in the area of finance, for dependence upon the mission has been their way of life until recently. The teaching and practice of Christian stewardship is going on, but has not yet caught up to an adequate level for this growing body of believers.

The same might be said for our churches in the United States but it must be remembered that possibly ninety per cent of the membership of the Lardin Gabas, or Nigerian Church, likely subsists on an annual income of less than one hundred dollars per family. In this there can be no equal basis for comparison. Even so, resourceful Nigerian leadership can find a solution if allowed to do so in their own way.

CHANGE

Significant changes are occurring, not only in the country but also in the church. The government has moved to require Nigerianization in business, institutions and professions, replacing expatriate or foreign ownership and personnel wherever possible. Though not mandatory in the church, this same principle is being practiced. This is as it should be, with better qualified and trained personnel becoming available in all areas of church life. The current transition period is not without difficulty but necessity provides the essentials for its completion.

This is not to say a complete phase out of our missions in Nigeria is the immediate objective. Rather, it is that our missionaries are not expected to give services when Nigerians might be performing those functions. In the present relationship, our personnel is expected to work in special areas of need, using highly specialized skills for a specific time, until nations are able to take over their functions.

In addition, new services by the mission are anticipated, concentrating on areas of need in stages of the church's development. Examples of this are training institutes, writers workshops, community development, sharing of new resources in literature, literacy, extension education, journalism, etc., to name a few such possibilities. And, though not new, the need will continue for supplying scholarships on a careful, selective basis to outstanding leaders in need of further training for specific ministries.

A recent change in church organization is perhaps of greatest significance to both individual congregations of the Nigerian Church and to the cooperating missions in the United States and Europe. The re-organization of

church structure may have sweeping implications in times to come, depending on the direction of development by the church.

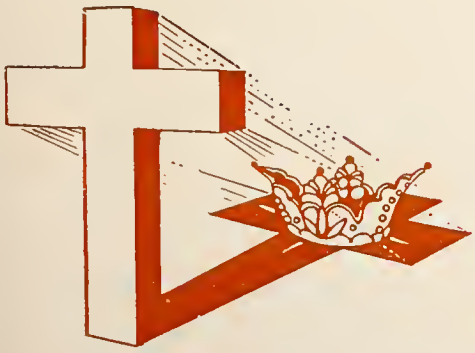
The shift recently enacted decentralizes leadership from the national conference and its executive committee, handing over responsibility for program and finance to six Gundumas or area conference. The Executive Committee retains power for national functions and cooperation with larger cooperating bodies but has turned over the work of church administration, evangelism, literacy and literature, and other similar functions of program to area conferences.

Presently, there is some uncertainty and confusion as to operation under the new system. Time is needed to work out details and lines of responsibility, on both national and district (area) conference levels of the Lardin Gabas, as well as that of the cooperating overseas missions. A sound working relationship is certain to emerge, for this is an active, outreaching church.

(To be continued in the next issue of the BRETHREN EVANGELIST.)

Virgil Ingraham and Larry Bolinger

PAINLESS INSIGHT INTO COLOMBIA



Martha Wall has written a book on Colombia called AS A ROARING LION. The book traces Don Vicente Gomez's call to the ministry and his service among some of the mountain people of Colombia. It is a true-life story of a man who faced bitter hostility and unrelenting persecution for his faith. It is a very vivid account and easy reading but grants the reader a very good insight into the life of these Christians as they lived through the time of persecution in Colombia.

If you would like to understand more of this country and its people to help you as you pray for the new work to be established there by Ken Solomon and his family, may we suggest purchasing this book (available from the Brethren Publishing Company for $3.95 plus postage) reading it, and then passing it along to other members of your church. It is a one evening project but with a very inspiring message as Love and Hate face each other in this true story of personal faith and church growth.

MORE LETTERS

The following letter to Aunt Ethel and her response is taken from the booklet WHO'D STAY A MISSIONARY by Helen Morgan and reprinted by permission from the publisher, The Christian Literature Crusade. Copies are available from the Missionary Board or from the publisher.

Dear Auntie Ethel,

Soon after we were married, my husband, a curate, felt he was called to the mission field. I believe a wife should assent to her husband's choice of work, so I didn't raise too many objections when he applied to a missionary society. I said, when they asked, that I felt it right to go.

Now the time is drawing nearer for our departure and I have many, many doubts. I now have two small babies and hear the country we are going to is bad for children and there are many health hazards. People tell me I must feel "called" or I shouldn't go and yet Paul is so sure that I dare not stand in his way. What shall I do?

"Worried."

Dear Worried,

Did you, when your husband was first "called," pray about going to the mission field yourself? And did you feel it to be right then? If you did, I would say it is the devil putting these doubts in your mind now. Put the thoughts from you and trust God.

But if you have never really spoken to the Lord about it, then now is the time to do so. Pray apart from your husband. Too many women let their whole spiritual lives become swallowed up in their husbands'. Then when they are asked by God to bear something alone, they haven't the strength. Sort this out with God alone now. Don't wait until you get there and hope it will be all right. It'll be much worse then than it is now.

Personally, I think your friends are right who say that you also need to feel called to this work. Unless you are, you should not go, even if it means holding back your husband until you are sure. But God does not intend husband and wife to live apart, and if He has called your husband, He will be waiting to speak to you. Find the time to listen.

Auntie Ethel.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio—The Ashland College Choir dedicated one of the numbers in its spring program held on April 29 to the memory of its friend and benefactor, Dr. Hugo H. Young.

This is one of a series of memorial programs for the late Dr. Young to be held in the Dr. and Mrs. Hugo H. Young Theatre for the Performing Arts.

Students and faculty of the communicative arts division are presenting musical, dramatic and other appropriate performances in memory of a great man. These are fitting tributes to the renowned Ashland County industrialist, humanitarian and philanthropist.

For his many humanitarian efforts, Dr. Young was awarded an honorary doctor of laws degree from Ashland College in June 1965. In February 1970, the theatre in the Arts-Humanities building was formally dedicated. The dedication of this beautiful theatre was in recognition of the Youngs' abiding interest in the performing arts according to Calvin Y. Rogers, director of the communicative arts division and choir director.

"Lord, Hast Been Our Refuge" by Ralph Vaughan-Williams is the work to be dedicated to Dr. Young. The 90th Psalm and the Hymn, O God Our Help In Ages Past are joined by the great English composer of the first-half of the 20th century.

The program selected for the choir's home concert covered a wide spectrum in choral music. It included plainsong, a Bach Motet for double chorus, some arrangements of early American hymns by Ashland's composer-in-residence, Jack Johnston, and a cantata in "rock" style in addition to traditional motets and anthems.

The Choir emphasizes the finest sacred music from all style periods which is regarded as a direct expression of divine worship.

Although primarily a concert choir, it appears occasionally in chapel services and convocations and has in the past joined with the students from other choral organizations on campus in the presentation of large musical works. Recent performances have included Handel's "Messiah," Bach's "Christmas Oratorio," Brahms' "Requiem" and Honegger's "King David."

The choir performed in churches, high schools and for alumni groups in Ohio, Georgia, Florida, South Carolina, Virginia and the District of Columbia on an extensive concert tour during the College's spring vacation.

Officers of the choir include Scott Barkhurst of North Olmsted, president; Eric Schussler of Ashland, vice president; Barbara Stentz of Nova, secretary; Robert Watson of Mt. Kisco, N.Y., treasurer and equipment chairman; Sherry Barnhart of Germantown, wardrobe mistress.

Accompanists and instrumentalists are Richard DeLong, Mansfield; Marilyn Amstutz, Kidron; Larry Hiner, coordinator of TV production and programming and instructor in percussion at AC; George Winters, Loudonville, percussion; Joyce Wendel, Cleveland, flute and piccolo; David Gatts, Sheffield Lake, guitar and William Peters, Berlin, Conn., electric bass.

The AC college choir, its director, Rogers and its student soloists were lauded in the European press during their spring, 1972 tour.

"Climento," a Rome publication, carried a review of the choir's performance there. "In their recent works by various composers, one could distinguish a skill suited to the expressive range of our times as far as musical language was concerned. The soloists should undoubtedly be able to follow the artistic courses chosen since they are not wanting in vocal quality. The choir was accompanied splendidly on the organ and the conductor, Calvin Rogers, was most capable not only in conducting but also in his musical learning which revealed a profound knowledge of the music performed."

SISTERHOOD

DEVOTIONAL PROGRAM FOR JUNE

Call to Worship

Song Service

Circle of Prayer

Bible Studies

Senior: CHRIST GIVES US FREEDOM FROM WORRY AND FEAR

Junior: SHARING CHRIST THROUGH MUSIC

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by Mrs. Paul (Judy) Tinkel

Christ Gives Us Freedom from Worry and Fear

Jesus talked a great deal about the subject of fear. One of his great blessings He gives us is deliverance from fear and worry if we trust in Him.

Let's turn in our Bibles to several passages that deal with the subject of worry and fear and see what God tells us about these subjects.

Read Isaiah 41:10. God says He is our God. He will strengthen us.

Turn to Psalms 37:8. This passage explains itself very clearly, especially if you read it from the Living Bible.

John 14:27. Sometimes we allow thoughts to enter our minds and become monsters which take away our peace and cause us undue fear. In these moments we should remember Jesus' words: "Let not your heart be troubled, neither let it be afraid."

Matthew 14:30. We find in this passage that even one who followed Jesus very closely was afraid when he took his eyes off Jesus. We can take a good lesson from this.

II Timothy 1:7. Our fears can be healed by this text. It tells us that fear is overcome with faith in Jesus Christ. It also tells us love overcomes fear. Love means trust and complete dependence upon God. Practice this attitude and fear will diminish.

I John 4:18. John tells us that the believer who lives in fear does not possess true Christian love.

Philippians 4:6. Instead of worry, practice prayer and communion with God.

The last passage we are going to look at is Matthew 6:34. Don't worry about tomorrow. The only way to take fear out of living is to put and keep faith in God.

As we have read God's Word, we have found fear, worry, and anxiety are playmates. They play havoc with our subconscious minds. Worry is a cycle in inefficient thought whirling about a center of fear.

Fretting or worrying is getting out of touch with God mentally or spiritually. It is one thing to say "fret not", but another thing to have a disposition that you find yourself able not to worry. This thing of not worrying must work in our bad days as well as our good ones or it will never work.

Our Lord never worried or He was never anxious because He was out to realize God's ideas, not His own. Worry and fear are wicked if you are a child of the King. How can anyone who is identified with Jesus Christ doubt or fear?

There are 365 "Fear Not's" in the Bible. One for each day of the year.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"
Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

Elizabeth Cheney

Mrs. Judy Tinkel is the wife of Rev. Paul D. Tinkel, pastor of the Crestview Brethren Church in Fort Wayne, Indiana. She is serving as Assistant Patroness of the National Sisterhood Organization.

JUNIOR BIBLE STUDY **by Mrs. Gary Taska**

SHARING CHRIST THROUGH MUSIC

Read Psalm 150

One of the first things you probably did when you were a baby was respond to music. Maybe when your mother sang to you you made a cooing, gurgling sound. After you could sit or stand you probably rocked back and forth or nodded your head when you heard a tune on radio or TV. I think God gave everyone a liking for music. Even if a person can't carry a tune or play an instrument they still like to hear music. It doesn't matter how young or how old a person is, music is enjoyed by all.

So, why not use music as a way to reach others for Christ? In the Psalm you read it says to praise the Lord with all kinds of instruments; with trumpets, with the harp, the timbrel (tambourine), stringed instruments and organs, and with cymbals, loud cymbals. Have you ever heard the Lord praised in this way?

Sometimes it's not as hard to tell about Christ by singing about Him as it is to **talk** to someone. I know of a girl once your age who was really scared to talk much to anybody about **anything** but she liked to sing and God gave her the ability to do this for Him in church and other meetings. As this girl grew up and learned to trust Christ more she was then able to speak about Him as well as sing.

You girls can share Christ through music in many ways. Older people love to hear young people sing so maybe your group could go to a nearby nursing home or to some shut-ins of your church and sing songs of God's love for them. Many of you play a musical instrument. Do the people of your church know that you do? You could play a special number for Worship Service or some other program. Maybe your Sisterhood group could put on a whole musical program for your church. Your group could sing, you could have some special instrumental numbers, some solos, duets, and also have the congregation join in singing some of their favorite hymns and choruses.

One of my favorite choruses is "I Just Keep Trusting My Lord." This little song has a great witness to others when they hear you sing it. It tells how you keep trusting the Lord no matter what happens, that He's your faithful friend and you can count on Him. Another good song for sharing Christ is "God Loves You and I Love You." You probably can think of a lot of others too that tell of Jesus' love for us. This summer when you're with some friends sing some of these songs and teach them to others.

Being a Christian is a joyful thing. Somehow when we're full of joy we just feel like singing. Let's sing songs about Christ so we in this way can share Him with others.

Read again Psalm 150.

CALLING OUR CONTINENT TO CHRIST

Key 73

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

(For several months this page has been a report of the Lersches' trip to Southeast Asia in 1972. But for these two segments, last issue and this, Phil will relate the highlights of a Travel Report just released by Dr. Everett Graffam, Executive Vice President of the World Relief Commission, following his extensive travels to WRC locations this Spring. The Lersch "travelogue" will resume next issue.)

Dr. Graffam had excellent meetings with the WRC staff in Vietnam, spending several days at the **Hoa Khanh Children's Hospital** outside DaNang. John and I visited this hospital a year ago, where Brethren Chaplain Tom Schultz met us as a surprise.

Dr. Graffam writes: "I was deeply impressed with the new warehouse project made possible by a gift from a Baptist Church in Los Angeles, the Chaplains of the Air Force, and our staff. The initial gift of $5,000 cared for the 120 ft. by 30 ft. cement floor and erection of a warehouse building worth more than $50,000. With this building completed, we received over $500,000 worth of medicines, hospital equipment, materials, and food from military medical facilities being closed down by the redeployment of U.S. forces.

"While at the hospital, we again were made aware of the many small tragedies in which we could render a practical demonstration of America's Christian love and concern. A special **burn ward** has been set up to care for the continued extremely high incidence of seriously burned children. These burns are brought about by the sale on the black market of high octane gasoline made to smell like kerosene. The unsuspecting mother lights her little rice-cooking stove and instantly her home is a mass of flame. Little children playing close by become the tragic victims. Through Dr. Long, head nurse Gwen and her staff, in one month **more than 30 major skin grafts** are made to help the little burn victims.

"Here, too, we see the ravages of all kinds of disease, dehydration, malnutrition, and attempts of witch doctor medicines and remedies. Sometimes these attempts to cure are worse than the disease. One tiny child's abdomen and upper legs were horribly damaged by the materials used in an abortive medical attempt. The child died of a combination of the complications and delay in getting the good, loving professional medical help provided at our hospital."

Dr. Graffam also met with the executives of the **Christian Youth Social Services**—the WRC counterpart agency in South Vietnam. As was true when John and I met Mr. Do and Mr. Nat a year ago, they are doing excellent work. Dr. Graffam is always concerned that adequate spiritual emphasis be given when meeting people's physical needs. Therefore, one reason for his travels and meetings is to take stronger action, where necessary, to protect our Christian testimony with the people served—which is the basis for WRC's existence and the purpose of its services.

Although details were not given, Dr. Graffam did report that a very worthwhile "summit meeting" was held in Bangkok with WRC and government officials from Vietnam, India, Laos, Bangladesh, Thailand and Sweden.

Most unusual of Dr. Graffam's experiences in Bangladesh was a **river-boat trip** from Dacca to Khulna, on a side-wheeler steamer known as "The Rocket." It moved at a record-making speed of 15 mph, taking 26 hours to go less than 200 miles. Dr. Graffam comments: "The boat and its load of freight and human cargo again made us aware of the unimaginable need in so many parts of the world. One fact that came out was staggering. The 500,000 people who died during the 1970 tidal wave disaster were replaced in this eighth most densely populated country in the world in **26 days.** A fantastic population explosion!

"On arrival the next noon in Khulna, hundreds of passengers rushed to the one single exit ramp to the dock. As we stood on the upper deck awaiting our turn taking a step at a time, we could look down and see every type of person, many probably owning only what they were carrying. Screaming, undernourished children were carried or tugged along by an entourage of brothers and sisters. Heavy luggage was head-carried to the dock. Meeting those disembarking were many noisy salesmen hawking their goods. Cabs, pedicabs, horse drawn vehicles all vied for customers. . . .

"This was a very significant visit for me. We spent several hours going north by boat to visit villages that had been burned out during the war. **We found many houses built with the help of WRC.** We had a close call, arriving back at the dock with no gas. The heavy load, plus only one engine, had used much more gas than had been anticipated. A dinner for special government officials and friends from the Khulna area made the evening a pleasant experience.

"The next day we were up early for a long trip south of Khulna to visit the **miracle rice projects**. . . . It is an almost unbelievable accomplishment. Two thousand acres in 50 blocks with 50 families to each 50 acres. **This means helping 10,000 people to be productive."**

In this country Dr. Graffam had significant meetings with the Chief Minister; the Ministers of Education, Finance, and Social Welfare; and the West Bengal Governor. He writes: "In every area of contact, we learned the top priority need is **vocational training** for thousands who are educated but with no skills or trades.

"They all asked WRC-India to please help as we have in Bao Anh School and Dalat Schools (in Vietnam) to help train their youth. We had a series of meetings with members of the committee and we will move in that direction, if not through our own staff we will get qualified Christian students into the programs already in operation through scholarship help. . . .

"After an extremely busy schedule, I had hoped to leave part of my Sunday for final reports and packing. I ended up taking part in the graduation of 300 students from Calcutta Bible Institute. Strangely, there are 37,000 students enrolled in their correspondence courses but most are Hindus. They get good marks, study hard and seem very interested, but only a few become Christians. When the exercises were over, all present (several hundred) were told if they wanted a calendar and New Testament they could line up and present their invitation and program or credentials. There was a mad rush and 300 to 400 got a New Testament. We can only pray that His Word, as it is read, will not return void."

Dr. Graffam made other stops in Bombay, Nairobi, Monrovia, Liberia, etc. before flying back to New York. But these preceding descriptions give ample evidence of the important contacts he made on this round-the-world jaunt. And it points out the valid contributions WRC is making in many areas of critical need in these countries. Keep praying for Dr. Graffam in his extremely important leadership responsibilities.

(Next—The Honam Project in Korea)

St. Petersburg, Florida

Korean Dormitory Dedicated at Portland Convention

PORTLAND, Ore.—A dedication service for a girls dormitory in Korea was part of the ceremonies at the World Relief Commission dinner held here during the 31st Annual Convention of the National Association of Evangelicals.

The dedication was made in honor of the late Paul R. Fryhling, former vice president of WRC's executive board and pastor of First Covenant Church, Minneapolis, who died of a heart attack February 3. A dedicatory picture of the 50-girl dormitory being erected at Madame Yu El Hee's Home in Husang, Korea was presented to his widow. In turn, Mrs. Gladys Fryhling presented a check to the World Relief Commission for the orphanage in behalf of herself and her two daughters. Dr. Donald B. Patterson, pastor, Presbyterian Church in the U.S., Jackson, Miss., offered the dedicatory prayer.

Also at the dinner, a check for over $31,000 for the work of the World Relief Commission was presented by Dr. Clifford Bjorklund, secretary of the Covenant, in behalf of the Evangelical Covenant Church of America, headquartered in Chicago. The denomination also this year has donated $2,500 for books for Bihar University in Bangladesh and $7,500 for emergency relief.

Featured at the WRC dinner was the Moo Goong Hwa Korean Orphan Girls' Chorale, now on a WRC-sponsored tour in the U.S.

The World Relief Commission, the overseas relief arm of the National Association of Evangelicals, is one of eight commissions and four affiliates holding business sessions, seminars and workshops during the three-day NAE convention.

OUTSTANDING CHRISTIAN EDUCATOR DIES

Dr. Bernice T. Cory, cofounder and Senior Vice President of Scripture Press Publications, Inc., Wheaton, Ill., died on Saturday, April 21, at the age of 73.

Mrs. Cory with her husband, the late Victor E. Cory, in 1932 began work on the All-Bible Graded Sunday School lessons that grew to be Scripture Press, with a worldwide ministry of Christian education materials in 78 languages, 120 countries, and more than 70 denominations. She was recently honored by executives and employees on her fortieth anniversary with the company.

From the beginning of Scripture Press, Mrs. Cory wrote and edited Sunday School lessons, Vacation Bible School lessons, flannelgraph visuals, a Cradle Roll course for the Sunday School, and children's educational books. She frequently was called on to speak at Christian education conferences on the training of preschoolers.

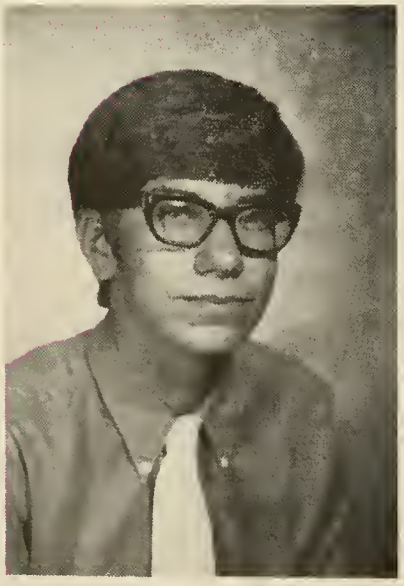
Mrs. Cory, along with her husband, accepted the fact that the founding of Scripture Press was an amazing dove-tailing of providential circumstances. She was convinced that the founding of the company and its impact on Christian education around the world was a miracle of God. She considered her association with Scripture Press a lifelong missionary calling, and often urged employees to make certain that their association with the company was God's chosen place for them.

Mrs. Cory is survived by four sons: Lloyd and Philip of Wheaton, Daniel of Glen Ellyn, and Paul of New Jersey; 13 grandchildren; and two sisters: Mrs. Harry (Gene) Saulnier, of Chicago; and Mrs. Kenneth (Ruth) Mullins, of Evanston, Ill.

1973 SUMMER CRUSADERS

Serving the East

This mission action team will work in mission churches and camps in Ohio, Pennsylvania, and Virginia. The team members will pool their past experiences in teaching VBS, leading recreational activities, and participating in worship experiences. All team members are first-year Crusaders.



Wayne Grumbling will serve as team captain. Wayne is presently National BYC Vice Moderator and Central District BYC Vice President. He was National BYC Statistician in 1971-72. Recently Wayne received recognition as a National Merit Scholarship Semifinalist, one of the highest academic honors possible for a graduating senior. He expects to enter college in the fall.

Susan Berkey is presently a sophomore at Wayne General and Technical College, majoring in Educational Technology. She serves as a team captain in her local BYC and sings in the church choir. She has also served as youth advisor for the primary youth and as a counsellor at Camp Bethany.

Jim Miller, presently a high school junior, plans to nter full time Christian service. He has counselled at Camp Peniel and has held office in national and district Brotherhood organizations and in his local BYC. Jim lso served as a counsellor at the showing of the film "For Pete's Sake" and at the Greater Johnstown Ford Philpot Crusade.

Cheryl Tinkel has worked with the other youth at the Crestwood church in establishing a local BYC group. She is a junior at Northrup High School, and she states interest in sewing, cooking, and sports.

Linda Zerbe is secretary of Southern Indiana District BYC and secretary of the Bible Club (sponsored by Youth for Christ) in her high school. Linda, a senior, sings in her church choir and in her high school concert and swing choirs, has served as a counsellor at Camp Shipshewana, and is a seven-year member of 4-H.

SUMMER CRUSADERS

Serving the Brethren Church

In the last four issues of the EVANGELIST you have seen and read about the 30 youth who are members of the 1973 Summer Crusader Program. After reading the autobiographies of each of these young people and the recommendations written by their pastors, we are impressed with the caliber of those who have applied.

The 1973 program is the largest yet, with six teams serving the Midwest, the East, Ohio and Indiana, Brethren Care and the Brethren's Home, Ft. Wayne - Crestwood, and Ohio Camp Bethany. Each of the areas served will provide a variety of opportunities and experiences for the Crusaders. As they return to their local churches, team members will be better prepared to fulfill local, district, and national leadership roles.

We appreciate your prayerful interest and financial support as together we build the church of Jesus Christ.

PROJECT PROMOTION

It is much more exciting to raise money for projects about which we have information. The National Board of Christian Education develops promotional material each year of the project and budget. Last year two filmstrips ("Operation Peneration," the story of the Summer Crusader Program; and "The Jefferson Brethren Church Story") explained the two projects. This year a promotional slide program, entitled "OUTREACH '73—The National BYC Financial Budget" visually portrays the areas of outreach in the budget. These audio-visual materials are offered free-of-charge. The budgeted item from project promotion helps to cover part of the cost of producing these items.

NOTE: The promotional slide programs help promote the budget-project only when they are used. Write today for information on how to obtain the free slide program for a showing at your church.

NATIONAL BYC COUNCIL TRAVEL

The National BYC Council was formed by the 1970 National BYC Convention as an evaluative and suggestive body for the Convention. Council discusses issues and makes suggestions and recommendations to the Convention. Several of the areas considered by Council annually are the budget and project, the Convention schedule, and the guidelines.

The National BYC Council is a representative group, including in its membership the present and outgoing National BYC officers, the president and an at-large representative from each of the ten districts and a representative from each associate district, and six national at-large representatives. The Council meets at least once each year, in addition to daily meetings during Convention week.

Since each district and associate district is represented on the Council, a communication link is established with each district BYC organization. However, when that districts representative cannot attend, the communication link is broken. To make possible more complete representation, seven hundred dollars ($700) has been allotted in the budget for Council member travel costs.

NATIONAL BYC FINANCIAL BUDGET

National BCE Administrative Expenses		$3,000.00
National BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ and Cheyenne, WY.	600.00	
For the Summer Crusader Program		2,000.00
National BYC Council Travel Exp. (73-74)		700.00
Special Programs		200.00
Project Promotion		50.00
TOTAL		$7,950.00

SPECIAL PROGRAMS

In the past five years there have been many special BYC programs. The largest is the annual National BYC Convention, where youth from across the denomination gather to fellowship, study, and conduct the business of National BYC. The Winter Retreats—Snowball, Friedenswald, St. Pete, and Spring Mill—were also times for rich spiritual growth and for the training of youth to become leaders to their local BYC. Such programs are extremely expensive—registration fees cover only a small part of the cost. The two hundred dollars ($200) for special programs will provide a supplement to registration fees for future programs of this nature.

WARSAW BYC
OUTREACH AND FELLOWSHIP

We started our B.Y.C. year with an all night party at the church. We met at the church after the Homecoming football game. We stayed at the church until about 3:00 a.m. and then split up—the boys to one leaders home, and the girls to another. We returned to the church at 6:00 a.m. whereupon the boys cooked breakfast for the girls and leaders.

As a money making project we had a slave day. We were hired as "slaves" and did odd jobs for people in the church. Most of our time was spent raking leaves. We made $45 off of this project.

Late in November about 25 youth and adults went to Crestwood (Ft. Wayne) to help Rev. Tinkel with a survey and after running around in the snow for a couple of hours, we then had fellowship and refreshments with the youth of their church.

January 14 we traveled to Milford for a joint-meeting.

Also in January we made another trip to Ft. Wayne. This time we had chartered an Indiana Motor Bus. About 35 of us went to eat at the Heritage House and went to a hockey game. We returned to the church about 11:30 p.m. and had pizza and pop. We all went home about 1:00 a.m. In January we had the evening program. Almost all of our members participated in the talent night. The youth from Dutchtown and Ft. Wayne churches were our guest. We ended the evening with refreshment and fellowship.

As another money making project we made donuts. We took orders ahead of time and then met at the church and made about 135 dozen. The next morning we made about $85 off of this project.

During the past month, we've had two special speakers. Don Sand, a state policeman, came in and showed us a movie called "The Third Killer." Dr. McCleary came in and showed us slides of Haiti.

Throughout the year we've had good devotional meetings and **good** attendance. The first Sunday of each month is set aside for business. Different members are in charge of a meeting the rest of the month.

—Secretary, Kathy Griswold

B.H.S. TARGET FOR BRYAN YOUTH

The Bryan Sr. B.Y.C. started the 72-73 year with a mystery supper. Rev. Bud Hamel was the guest speaker.

Attendance at Thursday night Bible study has increased as we all grow closer together in the Lord.

Praise the Lord! Revival has come to Bryan High School. We are glad the Lord is using us along with other brothers and sisters in Christ. The attendance at the noon Bible studies has increased from five to sixty as each week more people are receiving Jesus into their lives!

As projects we had a cookie day sale in April and a Judas bag supper is planned for May. A visitation program is also in the making.

On Saturdays we have been canvassing the Bryan area for prospects for our church bus route.

We are also helping in the Sunday evening services and also supplying special music along with the Jr. High B.Y.C.

We were also responsible for the Easter Sunrise service and the youth service in May.

—Ann Oxenrider, Secretary

COUNTY LINE SR. BYC SETS GOALS

We, the members of the County Line Brethren Senior High Youth group began our year by hosting a rally in October. Since then we have had money-making projects such as a paper drive, a bake sale and a hobo supper to reach our national goal.

We have visited shut-ins and former members of the church and presented a program at the Marshall County Home for the aged. We also went Christmas caroling and witnessing in the area. Our latest project was sponsoring the Nutone Singers of Goshen in weekend Evangelistic Services.

Besides trying to work toward the National BYC Guidelines we have set up goals of our own and are working toward them, too.

—Maureen Koontz, Secretary

NEW BYC FORMED AT HUNTINGTON

A new youth group with a membership of 17 was organized on March 21st under the leadership of Jerry Hiner who has been employed to serve our church in the areas of youth work and music.

Officers of the new group our:

President ..... Paul Bruce
Vice President ..... Robert Rowsey
Secretary ..... Michelle Bruce
Treasurer ..... Dean Maddox

One of our first programs was a message illustrated by slides presented by a Christian Jew from the Holy Land. Many plans are being made for the summer months.

news ... from the Brethren

Memorials

FRANK

On April 22, 1973, Elmer O. Frank was called to be with His Lord. Surviving are his wife, Silva; a son, Forrest, of Columbus; a daughter, Mrs. Dortha Dowdy of Argentina; five grandchildren; and six great grandchildren.

Elmer and Silva had been married for 62 years. For seven summers, he served as superintendent of the grounds at Camp Bethany. He was a member of the Smithville Brethren Church, the Laymen's Organization; and for many years served faithfully as a deacon of the church.

LONGSHORE

Herbert Longshore passed away April 8, 1973. He had been a member of the Walcrest Brethren Church since 1924. He and his wife celebrated their 50th Wedding Anniversary October 22, 1972. He is survived by his wife, Hazel; a daughter, Mrs. Martha Adler and a son Robert; also five grandchildren.

Funeral services were conducted in the J. H. Finefrock & Sons Funeral Home by his pastor Rev. Kenneth Sullivan. Interment in the Mansfield Cemetery.

And into that gate they shall enter
And in that House they shall dwell,
There shall be no Cloud nor Sun.
No Darkness nor Dazzling,
but one equal Light.
No Noise nor Silence,
but one equal Music.
No Fears nor Hopes,
but one equal Possession,
No Foes nor Friends,
but an equal Communion and Identity,
No Ends nor Beginnings,
but one equal Eternity.

John Donne

Waterloo, Iowa. February 4th a special recognition was given to Mr. & Mrs. A. C. Glessner who had perfect attendance in Church School for 25 years.

Thirty members of our Church attended a Lay Institue for Evangelism (L.I.F.E.) hosted by the Waterloo Grace Brethren Church and conducted by a team from Campus Crusade for Christ, April 4-8. Rev. Arden Gilmer, pastor of of the Pleasant View Brethren Church in Vandergrift, Pa. was one of the team members. We are praising God for enabling our people to take the time to receive this special training, knowing that they are now able to witness more effectively for their Lord. We are already making use of this training as we go out to witness in the Key 73 Program. Brother Gilmer has arranged to be with the Waterloo Brethren Church in October for Revival Services.

We were thrilled to host the Brethren Youth Spring Camp April 13-15.

Goldenaires

The Glen Berkey's celebrated the 55th Wedding Anniversary on Ma 2. They are members of the Fir Brethren Church, Goshen, Indiana.

MEMBERSHIP GROWTH

North Manchester, Indiana—
32 by baptism
1 by letter

Waterloo, Oowa—
2 by baptism
1 by letter

Stockton, California—
6 by baptism

Mansfield, Ohio—
1 by baptism
1 by letter

Sarasota, Florida—
5 by baptism

READERS make LEADERS

THE TEACHING MINISTRY OF THE PULPIT—by Craig Skinner now residing in Australia where he lecturers in homiletics and education. He is also active in evangelism and various special preaching and teaching ministries among theological schools and churches.

This book combines teaching ministry history, theology and practice for today. It is a fresh study of the preacher's function in the pulpit. This book is a "mind-stretcher" for the pastor seeking to improve his preaching/teaching ministry. It is also a practical "how-to" manual. Such a combination makes **The Teaching Ministry of the Pulpit** an eagerly reached-for and often-referred-to book, useful for both the beginning student and the experienced pastor.

The book is published by BAKER BOOK HOUSE, Grand Rapids, Michigan, is cloth-bound and is available at the Brethren Bookstores. $5.95.

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The Brethren EVANGELIST

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The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

MONDAY NIGHT
At General Conference
Is For YOU!

. . . A VARIETY OF OPPORTUNITIE

The ACTION begins on Monday Night, although General Conference doesn't open officially until Tuesday morning.

These features are especially for those not involved in Board and Committee meetings.

Note the change of place—Park Street Brethren Church (not Memorial Chapel).

"Come When You Can—Leave When You Must"

UPSTAIRS—(In the Sanctuary)

World Relief Films:

7:30—"A Chance To Live" (Sound, color movie of the W.R.C. Hoa Khanh Children's Hospital in Vietnam.)

8:00—"Color Slide Pictures and Tape-Recorded Singing" (Obtained by Phil and John Lersch on the World Relief tour of Southeast Asi in 1972.)

8:30—"Bangladesh . . . Its Tragedies & Triumph (Sound, color movie of events before ar after Pakistani-India War and how Eva gelicals are giving aid.)

DOWNSTAIRS—(In the Fellowship Hall)

Children's Learning Center Open House (7:00 to 9:0

Stop in anytime for a preview look at what tl kids will be enjoying and learning every mornir of General Conference.

THE PARLOR—(In the Educational Unit)

Refreshments for everyone throughout the eveni (furnished by the World Relief Committee).

By the Way

GO AND PROCLAIM

The cycle of Key 73 evangelism rolls on, First, the inertia and apathy had to be overcome. This began with a stress on repentance and prayer, even before the 1973 year of cooperative evangelism commenced.

With the spotlight on the Word, the wheel began to move. Sharpened words quickened the spirit of evangelism and became the mode of witness. By the time Easter and its message of Resurrection were added to the Key 73 calendar, the wheel of evangelism was in positive, forward motion. Spontaneous witness springs from committed laymen as they grow anxious to share their new life with others.

But now that the cycle is in full motion, where will it end? Ideally, it should never end. The Great Commission stands as the timeless charge to the Church. Unfortunately, however, evangelistic fervor sometimes slackens as a generation of Witnesses allow other pursuits to take over first place in their personal interests.

But it is not God's plan that evangelisic activity should ever decline. Evangelism should end in dynamic proclamation, which itself is the beginning of the evangelism cycle again.

"Multiply and replenish the earth," God told Noah after a devastating flood. Multiply, expand, and cover the earth with the gospel is the explicit instruction which Christ has left for His Church. "Go ye into all the world, and preach . . ." "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

The newly converted Christian, won through the best efforts of Key 73, is not fulfilling the whole claim of Christ on his life until he too is called, urged, and challenged to proclaim the gospel. So the fifth phase of Key 73 stresses the fact that our continent must now be called to proclamation.

THE FOOLISHNESS OF PROCLAMATION

Paul's preaching was proclamation. Yet he spoke of his proclamation as the foolishness of preaching (I Corinthians 1:21). Not foolish preaching, but the foolishness of preaching. There is a vast difference.

We are not called to do or say unwise things as we evangelize and urge others to join us in proclamation. But the message of the Cross is to them that perish foolishness (I Corinthians 1:18). It is foolishness to the natural mind which has not yet grasped things spiritual. To us who are saved, it is the power and the wisdom of God (1:24).

Irrelevant preaching is foolish preaching. But God's foolishness of preaching is never irrelevant. Social issues will change. Different issues are relevant to different people even on the same street at the same time. But sin and grace have been relevant since Adam first broke his perfect communion with God. And issues of sin and grace are still relevant today.

THE PURPOSE OF PROCLAMATION

What does Key 73 proclaim? What does each Christian proclaim through his witness? The simple, all-inclusive answer is Christ: "We preach Christ crucified" (I Corinthians 1:23).

That message, though, must be translated into the nitty-gritty of everyday life. Care must be taken during the translation, however, to see that the Person of the proclamation is not lost or pushed into a secondary position.

Christ's own evaluation of His mission of proclamation is the safest guarantee that proclamation today will not stray from its basic purposes. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

Proclamation must do the work of the Spirit in the power of the Spirit.

The spontaneous forms of evangelism suggested in Phase Four of Key 73 should always be encouraged. Person-to-person confrontation with the claims of Christ is never out of style. But neither are more traditional church-centered forms of evangelism outdated.

Key 73 therefore encourages local cooperating groups to engage in community crusades, evangelistic rallies, and weeks of nightly preaching services in local congregations.

Innovation can still be practiced within these traditional evangelistic outreaches. A supper and training session might precede each evening service. After a 5:30 to 6 p.m. food and fellowship time, a brief period of encouragement and instruction could be given to those laymen who have volunteered in the spirit of Key 73 to make assigned calls to unchurched homes. They should then return to the church in time for the evening evangelistic preaching emphasis. Those whom they visit might even be invited to accompany them back to the church. The impact of such preliminary evangelistic emphasis on the church services will be quickly evident.

Other organized evangelistic efforts in Phase Five include Youth Outreach Weeks—one-week periods during June and July in which young people from various churches are fully involved in training each morning, outreach every afternoon, and rallies each evening. Organized evangelism is also recommended for county, state, or province fairs.

Youth Impact Weeks, a cooperative thrust of Christian outreach in October and November, are planned for target cities and areas of all 50 states and 10 provinces of Canada. Many of these sites are listed in the **Key 73 Congregational Resource Book.**

The last half of 1973 is not a time to grow weary in the good work of evangelism. As we call our continent to proclamation—both original participants and those who have joined us later—Key 73 will achieve its goal of "Calling Our Continent to Christ."

THE EIGHTY-SIXTH BRETHREN CONFERENCE OF INDIANA

THE BRETHREN RETREAT
Shipshewana, Indiana

JUNE 14-16, 1973

Conference Theme:
IN CHRIST
Penitence Unity Praise Evangelism

Conference Organization

Moderator ..... Elder Kenneth Howard, Peru
Vice Moderator ..... Elder Myron Dodds, Bryan
Secretary-Treasurer .. Elder G. Bright Hanna, Marion
Ass't. Sec'y.-Treas. .. Elder St. Clair Benshoff, Muncie
Statistician ..... Mrs. Everett Gillis, County Line

PROGRAM

THURSDAY AFTERNOON—JUNE 14

1:00 Boards and Committee Meetings
3:00 Opening of Conference—Tabernacle
Hymn
Meditation—Elder Brian Moore
Special Music
Appointment of Conference
Membership Committee
Announcements
3:30 Simultaneous Sessions (See Auxiliaries)
5:30 Supper

THURSDAY EVENING—JUNE 14

6:45 All Conference Vespers—led by the Youth
7:15 Announcements
Moderator's Address
Elder Kenneth Howard, Peru
8:00 Musical Interlude
8:10 Business Session
Hymn
Report of Conference Membership Committee
Distribution of list of Appointed Committees:
Committee on Committees
Ways and Means Committee
Rules and Organization Committee
Report of Statistician
Report of Conference Treasurer
8:30 W.M.S. Inspirational Service
Prelude ..... Mrs. Lloyd Smith
Theme Song:
"I Am Thrusting Thee, Lord Jesus"
Devotions ..... Mrs. John Long
Special Music
Speaker ..... Mr. John Rowsey
Associate Secretary
National Mission Board
W.M.S. Benediction
9:30 Dismissal
(Store open one hour after session)

FRIDAY MORNING—JUNE 15

7:00 Morning Watch—W.M.S. in charge
7:30 Breakfast
8:15 Simultaneous Sessions (See Auxiliaries)
9:15 Business Session
Scripture and Prayer
Elder Dale RuLon, Elkhart
Report of Conference Membership Committee
Old Business—
Approval of 1972 Conference Minutes
New Business
9:45 District Board Reports
Ministerial and Congregational
Relations Board
Board of Trustees
Board of Christian Education
District Members of Ashland College Trustees
Mission Board
Long Range and Planning Committee
Ad Hoc Committee Report
10:45 Group Rap Sessions on Board Reports
11:15 Reports on Explo '72
12:00 Dinner

FRIDAY AFTERNOON—JUNE 15

1:15 Musical Meditations
1:30 Denominational Advance—Elder Smith Rose
Board of Christian Education
Publication Board
Missionary Board
Benevolent Board
Central Council
2:30 Challenge to Local Church Advance
Hymn
Speaker—Dr. Greg Dixon
Pastor of Indianapolis Baptist Temple
4:30 Banquets
W.M.S. and Sisterhood
Salad Buffet—Tabernacle Lawn
Ministerium, Laymen and Brotherhood
Brethren Retreat Hotel

FRIDAY EVENING—JUNE 15

7:30 All Conference Vespers—led by the Youth
8:10 Hymn
Vice Moderator's Address
Elder Myron Dodds, Bryan
9:00 Laymen Inspirational Service
Frank and Barb Guthrie
9:30 Dismissal
(Store open one hour after service)

SATURDAY MORNING—JUNE 16

7:00 Morning Watch—Laymen
7:30 Breakfast
8:15 Simultaneous Sessions (See Auxiliaries)
9:15 Youth and Adult Panel
Layman—Mr. George Brown
Laywoman—Mrs. Nancy Knee
Pastors—Rev. Dale RuLon, Rev. Fred Finks
Youth—Kenneth Miller, Jerri Garrison
Moderator—Rev. William Kerner
10:15 Business Session
Scripture and Prayer—Mike Hurd, Roanoke
Report of Membership Committee
Report of Committee on Committees
Election of Officers
Report of Auditing Committee
Report of Resolutions Committee
Time and Place of 1974 District Conference
Time and Place of 1973 Church Leadership
Conference
12:00 Dinner

SATURDAY AFTERNOON—JUNE 16

1:30 Musical Inspiration
1:45 Business Session
Installation of Officers
Closing of Conference

AUXILIARIES

Woman's Missionary Society

Theme:
"The woman who finds life will find it through trusting God." Galatians 3:11 (Living Bible)

Theme Song:
"I Am Trusting Thee, Lord Jesus"
Pianist ..... Mrs. Lloyd Smith, North Manchester
Song Leader ..... Mrs. Jerald Radcliff, Milford

THURSDAY AFTERNOON—JUNE 14

3:00- 5:15 Prelude ..... Mrs. Lloyd Smith
Welcome .....Mrs. J. Edward Bargerhuff
District W.M.S. President
Theme Song:
"I Am Trusting Thee, Lord Jesus"
Devotions ..... Mrs. John Long
Brighton Chapel, Howe, Indiana
President's Message
Mrs. J. Edward Bargerhuff
Hymn
Business .... Mrs. J. Edward Bargerhuff
W.M.S. Benediction

THURSDAY EVENING—JUNE 14

8:30 W.M.S. Inspirational Service
Prelude ..... Mrs. Lloyd Smith
Theme Song:
"I Am Trusting Thee, Lord Jesus"
Devotions ..... Mrs. John Long
Special Music
Speaker ..... Mr. John Rowsey
Associate Secretary
National Mission Board
W.M.S. Benediction

FRIDAY MORNING—JUNE 15

8:15- 9:15 Prelude ..... Mrs. Lloyd Smith
Theme Song:
"I Am Trusting Thee, Lord Jesus"
Devotions ..... Mrs. John Long
Special Music
Business .... Mrs. J. Edward Bargerhuff
Election of Officers
Project Offering ..... Peru W.M.S.
W.M.S. Benediction

FRIDAY AFTERNOON—JUNE 15

4:30 Salad Buffet
W.M.S.—meal
S.M.M.—program

SATURDAY MORNING—JUNE 16

8:15- 9:15 Prelude ..... Mrs. Lloyd Smith
Theme Song:
"I Am Trusting Thee, Lord Jesus"
Devotions ..... Mrs. John Long
Hymn
Speaker ..... Mrs. Howard Winfield
National W.M.S. President
New Lebanon, Ohio
Special Music
Business ..... Mrs. Bargerhuff
W.M.S. Benediction

Memorial Flower arrangement in memory of our deceased members in 1972-1973.
—Nappanee W.M.S.

Sisterhood

Theme: Calling our continent to Christ

Theme Song: Pass it on

THURSDAY AFTERNOON—JUNE 14

1:00- 3:00 Registration in the Sisterhood House
5:00- 5:30 Get Acquainted!
Theme Song
Welcome ..... Terry Shoff
Get Acquainted game
Introductions
Instructions
5:30 Supper—Wiener Roast—50¢

THURSDAY EVENING—JUNE 14

6:45- 7:15 Vespers
7:15- 8:15 Attend Service in Tabernacle
8:15 B.Y.C.
10:30 Devotions ..... Burlington
11:00 Lights Out

FRIDAY MORNING—JUNE 15

7:00- 7:15 Morning Watch—W.M.S.
7:30- 8:00 Breakfast
8:15- 9:15 Business Session
Theme Song
Reports
Nominations for Officers
Ingathering Service
Benediction
11:30 Lunch

FRIDAY AFTERNOON—JUNE 15

1:00 B.Y.C. Activities
4:30 Sisterhood and W.M.S. Buffet
Theme Song
Devotions
Talent Show ..... S.M.M.
S.M.M. Benediction

FRIDAY EVENING—JUNE 15

7:30- 8:00 Vespers
8:00- 9:00 Attend Service in Tabernacle
9:15 B.Y.C.
10:00 Wiener Roast—Youth
10:30 Devotions ..... New Paris
11:00 Lights Out

SATURDAY MORNING—JUNE 16

7:00- 7:15 Morning Watch—Youth
7:30- 8:00 Breakfast
8:15- 9:15 Business Session
Theme Song
Election of Officers
Goals
Projects
Benediction
9:15-Noon Youth Activities
Noon Lunch

SATURDAY AFTERNOON—JUNE 16

1:30 Installation of Officers

Indiana District Youth Conference

Theme: I can't believe I committed my **whole** life!

THURSDAY—JUNE 14

1:30- 2:00 p.m.	Officers meeting
2:00	Registration—50¢
2:10- 3:15	Recreation—North vs. South
3:30- 4:45	Swimming
5:00- 5:30	SMM and Brotherhood
5:30	Supper—wiener roast—SMM
6:30	Late Registration
6:45- 7:15	All Conference Vespers led by Youth (North)
7:15- 8:00	Modreator's Address (in Tabernacle)
8:15- 9:30	Hike and Refreshments
9:30-10:30	Session I on Theme
10:30	Devotions with Sisterhood
11:00	Lights Out

FRIDAY—JUNE 15

7:00- 7:15 a.m.	Devotions with conference (WMS) Youth Sing
7:30	Breakfast
8:15- 9:15	SMM—Brotherhood
9:15-11:00	Session II on Theme
1:00-11:30	North and South Business sessions
Noon	Lunch
1:00- 2:00 p.m.	Session III on Theme
2:00- 3:15	Recreation—North vs. South
3:15- 4:00	Swimming
4:30	Banquets
7:30- 8:00	All Conference Vespers
8:00- 9:00	Vice Moderator's Address (in Tabernacle)
9:15-10:00	Session IV on Theme, and campfire
10:00	Wiener roast; devotions by SMM
11:00	Lights Out

SATURDAY—JUNE 16

7:00- 7:15 a.m.	Devotions with Conference
7:30	Breakfast
8:15- 9:15	SMM and Brotherhood
9:15-10:15	Youth/Adult Panel Presentation Layman—Mr. George Brown Laywoman—Mrs. Nancy Knee Pastors—Dale RuLon, Fred Finks Youth—Kenneth Miller, Jerri Garrison Moderator—Rev. William Kerner
0:15-12:00	Rap Groups, feedback, evaluation, value of youth participation in moderator's and vice moderator's addresses
Noon	Lunch
Afternoon	Recreation

Boys' Brotherhood

THURSDAY—JUNE 14

5:00- 5:30 p.m.	Opening session
5:30	Supper—wiener roast with SMM
6:45- 7:15	Vespers
7:15- 8:15	Attend Service in Tabernacle
8:15	B.Y.C.

FRIDAY—JUNE 15

7:00- 7:15 a.m.	Morning Watch
7:30	Breakfast
8:15- 9:15	Simultaneous Session
9:15	B.Y.C.
4:30 p.m.	Banquet—Brotherhood, Ministerium and Laymen—Brethren Retreat Hotel Speaker ..... Rev. Greg Dixon
7:30- 8:00	All Conference Vespers
8:00- 9:00	Attend Service in Tabernacle
9:15	B.Y.C.

SATURDAY—JUNE 16

7:00- 7:15 a.m.	Morning Watch
7:30	Breakfast
8:15- 9:15	Simultaneous Session
9:15	B.Y.C.

Laymen

THURSDAY AFTERNOON—JUNE 14

3:30	Opening business session Program by Glen Bixler

FRIDAY—JUNE 15

8:15 a.m.	Business session Program by George Brown
4:30 p.m.	Laymen, Ministers and Boys banquet at Brethren Retreat Hotel Speaker—Rev. Greg Dixon
9:00 p.m.	Laymen Inspirational Service Frank Snyder and Barb Guthrie

SATURDAY—JUNE 16

8:15 a.m.	Business session Program by Hap Hossler
1:30 p.m.	Closing business of Conference Installation of Officers

Ministerium

THURSDAY—JUNE 14

3:30 p.m.	Devotions ..... William Kerner, Roann Business Feature: "Elimination of Negative Factor Regarding Church Growth in The Local Congregation" St. Clair Benshoff

FRIDAY—JUNE 15

8:15 a.m.	Devotions ..... Robert Bischof Business Feature: "Implementation of Postive Growth Factors in the Local Congregation"—Duane Dickson
4:30 p.m.	Ministerium, Laymen and Brotherhood Banquet at Brethren Retreat Hotel Speaker ..... Rev. Greg Dixon

SATURDAY—JUNE 16

8:15 a.m.	Devotions Business

OPENING SESSION OF NAE CONVENTION INTRODUCES THEME

"LOVED, WE WILL LOVE"

PORTLAND, Ore.—A Korean Orphan Girls' Chorale and a California pastor shared the platform at the opening public session of the 31st Annual Convention of the National Association of Evangelicals, held here May 1-3.

A sacred concert was presented by the Moo Goong Hwa Korean Orphan Girls' Chorale Tuesday evening for 1,000 NAE delegates and friends at the Portland Hilton Hotel. Singing selections in both Korean and English, the performance of the ten-girl chorale opened a 15-state tour which will include appearances at the White House, Pentagon, many churches and several historic sites.

The teen-age girls are members of the Kwang Tan Orphanage family, located a few miles south of the Korean D.M.Z. Directed by Oh, Ung Talk, the chorale has been used on Korean radio and television by the Public Relations Association of Korea, and has appeared at military base chapels, concert halls, churches and service groups throughout Korea.

The girls' stateside trip is sponsored by the World Relief Commission of the National Association of Evangelicals to assist in its relief work for children in Vietnam and Bangladesh.

Dr. Lloyd T. Anderson, senior pastor of Bethany Baptist Church, West Covina, Calif., gave the address of the evening. Speaking on "God So Loved," Anderson depicted the divine love as having a creative purpose.

"His love," he said, "enabled God to use the power by which a musician hears the melody before it is composed, the artist to see the picture before it is painted, the engineer to see the bridge before it is built or the architect the cathedral before it is erected. God looked down the corridor of the years, and his love constructed the cross the Christ."

Speaking to an audience composed of ministers, educators and church leaders, Anderson warned of the dangers of "cold professionalism." He said, "It is possible for us who give ourselves to the spiritual humanities and who pride ourselves on loving humanity, to care very little about the people we profess to salvage."

Anderson emphasized the personal aspect of Christian love. "We must feel the love of God flow through us to the world," he pointed out. "Luther looked at a painting of the cross and cried out, 'My God! My God! For me, for me.' Macaulay was so upset on seeing the slaves of Sierra Leone that he could not sleep for days. William Booth was so emotionally stirred by the sight of alcoholics in a London gutter, he could neither sleep nor eat for a week. These men felt—and then they shook the world."

Also at the evening meeting, the position paper on the 1973 convention theme, "Loved, We Will Love," was presented by Dr. Robert A. Cook, chairman of the NAE Resolutions Committee. In part, it stated, "Evangelicals do have a responsibility for their nation under the mandates of Christian love: to run for office, to be active at the local level, to be vocal on great issues, to stand for God and His truth in every relationship of life, and to do so within the freedoms guaranteed by the Constitution. . .

"It should be clear to all of us," it concluded, "that stated services on Sunday and Wednesday in our churches, even all the busy work with which we surround our own particular version of the status quo, will not change our country or world. Only people who know the love of God and who manifest it every day can do that."

The National Association of Evangelicals has a membership of 33 denominations, representing some 36,000 churches.

NAE

NAE RESOLUTIONS

PORTLAND, Ore.—On the question of amnesty, the National Association of Evangelicals in convention here this week urged Congress to pass such legislation as needed to assure fair and impartial treatment of "those who, though sincere, have broken the law."

The resolution was among others on such issues as abortion, capital punishment, national integrity, and Viet Nam veterans which were passed by delegates in final business sessions of NAE's 31st Annual Convention, May 1-3 at the Portland Hilton Hotel.

The amnesty resolution made a distinction between the constitutional rights of conscientious objectors who served in alternative or noncombatant capacities, and the actions of draft evaders and deserters. It urged that amnesty legislation "provide compensatory alternative service in individual cases where mitigating circumstances exist."

On abortion, delegates reaffirmed their position that the moral issue on the question is more than a question of the freedom of a woman to control her own reproductive functions, but rather "a question of those circumstances under which a human being may be permitted to take the life of another." In part, while recognizing the need for therapeutic abortions, the resolution stated, "We deplore, in the strongest possible terms the decision of the U.S. Supreme Court which has made it legal to terminate a pregnancy for no better reason than personal convenience or sociological considerations."

Another key resolution called for integrity in government, speaking strongly against dishonesty and criminal acts wherever they occur stating especially we believe that national integrity demands for all those holding offices of public trust that they not only conduct themselves in a manner which avoids the appearance of evil, but that they also be quick to seek out and expose those who may be guilty of wrongdoing."

On capital punishment delegates reaffirmed their resolution of 1972 calling on congress and state legislatures to enact laws which will direct the death penalty for such crimes as premeditated murder, the killing of law or security officers or murder in connection with other crimes. The resolution also asked that any legislation re-establishing the death penalty also "include safeguards to eliminate any inequities."

In one resolution, NAE delegates called for continuing national prayer for the President and those in governmental authority; another noted the growing evangelism movement and spiritual renewal taking place in increasing numbers of churches and communities in this year of special "Key '73" activity. It called for a continued emphasis on prayer and lay witness beyond 1973 to "bring a Gospel witness to every person in North America," and for a strategy to build "momentum for a vital witness for America's 1976 Bicentennial. The resolution stated that the heritage of the nation "demands nothing less than an emphatic reassertion of historic biblical Christianity."

The Viet Nam resolution expressed gratefulness to God for the end of the war; condolence to families of those missing and known dead; welcome to returning POWs; and appreciation to all veterans, especially those who were wounded and disabled, urging that benefits to veterans not be diminished.

A resolution on employment and religious freedom called on key government departments and the Pesident of the United States to make sure that the rights of religious institutions with respect to employment of personnel of their own persuasion are fully protected. It stated "Nondescrimination **should** be law in matters involving race, color, ethnic origin or sex; but religious preference without penalty is still guaranteed by the First Amendment."

NAE President Describes Challenge Ahead for Evangelicals

PORTLAND, Ore.—Both theological liberals and evangelicals must stand before the judgment seat of God in their neglect of the commands of Christ, according to Dr. Myron F. Boyd, president of the National Association of Evangelicals.

Dr. Boyd, bishop of the Free Methodist Church, spoke to delegates and visitors at Wednesday morning's session of the NAE Annual Convention in Portland this week. He said that when the evangelical majors on the personal salvation of man but leaves him homeless, hungry, thirsty and naked—or when the liberal avoids evangelism based on the Word of God, both are guilty of neglect. "Only a burning heart and a helping hand will win our world to Christ," he said.

In other remarks, Boyd spoke directly to the challenge ahead for NAE, saying that an organization could not be judged alone by its size but by the service it renders.

"The time has come for NAE to 'strike while the iron is hot' and conditions are ripening for a tremendous spiritual awakening and renewal which can make an impact upon the secular world in North America."

Boyd also said that evangelicals must penetrate society today with a new, dynamic, Chistlike spirit of love.

"To do this," he said, "requires a united constituency in fellowship and divine love; a united voice, giving to the secular and church worlds a clear-cut, enthusiastic testimony; and united back-up ministries which cannot be carried tlone or can be greatly accelerated by working together."

The NAE convention will conclude on Thursday with commission seminars and workshops during the day and a public meeting in the evening.

NAE ADOPTS NEW FIELD STRATEGY

PORTLAND, Ore.—Greater flexibility in programs and services of the National Association of Evangelicals will be the result of a new field strategy approved at NAE's Annual Convention in Portland, Oregon.

Specifically, the plan will be a shift from the regional office approach in planning and promotion to a field program directed from NAE headquarters in Wheaton, Illinois, according to Dr. Billy A. Melvin, NAE executive director.

"We need the flexibility which this approach gives us in order to seize present-day opportunities. There are thousands of evangelical churches that would stand with us in this fellowship if they were aware of our program," he said.

The concept, recommended to NAE's Board of Administration by its Executive Committee last fall, received final approval in board action Tuesday.

NAE Director of Field Services Edward J. Hales indicated that the plan will place a high priority on the function of state evangelical groups in serving the needs of NAE local associations.

"There is a great need to establish new associations in areas where there is no cooperative evangelical witness," he said, "and also to help strengthen the programs and membership involvement of existing groups. The ultimate goal is to get the thrust of united evangelical action to the local level where its impact can be direct and practical.

Further functions of the new strategy outlined by NAE leaders will include increased publicity of NAE programs and events, a greater involvement of evangelical churches from mainline denominations, stepped-up membership promotion—especially with individuals—and work with NAE commissions and affiliates to bring practical assistance to churches and pastors.

EVANGELICALS CHALLENGED TO NEW COMMITMENT

PORTLAND, Ore.—Board members of the National Association of Evangelicals heard a clear challenge to evangelicals to fill the gap between the truth of God expressed in the Bible and the greatest opportunity ever for proclaiming the truth to the world.

Dr. Nathan Bailey, president of the Christian and Missionary Alliance and NAE second vice president spoke to 150 leaders and guests at NAE's Board of Administration Dinner as part of the association's 31st Annual Convention in Portland this week.

Bailey suggested four "gaps" facing the evangelical fellowship today, stating that these gaps must be filled with a new commitment and response to God's call. He said a "generation gap" exists in church life and outreach because "we hold as sacred too many things which are mere custom. Evangelicals need to be sensitive to change to reach men and women for Christ." Bailey indicated that the "communications gap" in witness of the Good News must be bridged by the "power of the Holy Spirit," the only way possible to reach those who have no understanding of the message.

Speaking of an "authority gap," Bailey said, "We have lost our ability to get disturbed about a world grasping for a voice of authority. God wants us to stand up with that authority, the message of the changing power of faith in Jesus Christ.

Concluding his remarks, Dr. Bailey said that there was a "commitment gap evangelicals must fill." "Is it going to be business as usual?" he asked, "or are we going to be committed to a fresh proclamation in these times when the world is ripe for the appeal of the Gospel?"

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the TWELFTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

THE HONAM PROJECT (Korea)

THE WORLD RELIEF COMMISSION is not just a "happy hand-out" club. They are as concerned about the personal dignity and spiritual welfare of the people assisted as they are about stomach-filling and body-covering. The HONAM LAND RECLAMATION PROJECT in southern Korea is a prime example of this approach to relief work.

Five years ago the 43,000 acres were nothing but scrub pine and useless land. Then the World Relief Commission, Oriental Missionary Society, and Korean Government moved in.

What a Change. Including the food provided by WRC and the technical assistance and funding from the Korean Government, it's a $16 million project. Look at these facts:

—43,000 acres of useful land.
—265 miles of canals for irrigation.
—106,000 people involved and earning their livelihood off the land, although it was originally designed for only 83,000.
—Giant turbines capable of pumping water to fill the lake and dam so that the 265 miles of canals can be gravity-fed.
—10,000 refugees from the north worked 3 years to get the land productive.
—Will produce up to $100 million in next few years.
—86 churches now; hope for a total of 100 soon.

This is how it was accomplished. As the refugees streamed out of North Korea, they needed food, shelter and work. The agencies involved at Honam made all three possible. The people worked and were paid with surplus food—and given an opportunity to build their homes. Obviously, in addition to receiving the needed food for family and children, the people involved also retained their human dignity and integrity because they worked for what they got in this "Work-For-Food" program.

There was building of every kind to be done—roads, canals, lakes, dams, buildings, orchards, etc. Then there was more . . .

Beef Cattle. The experiment with beef cattle was the first of its kind in Korea. Previously, cattle from the United States had been shipped to Korea, and breeding continued within the same herd. It wasn't long before disease ruined these animals, however. But for the Honam Project, U.S. Black Angus bulls were crossed with Korean cows and the result has been healthy stock—with a natural built-in immunity. The target is to have 2,200 head of cattle, and we saw some of them in well-kept barns on our tour. (If you're interested, I can even send you the tape recorded "moooooo" I got. It was a real belly-moo.)

Mulberry Trees and Silk Factory. They planted 22 million mulberry trees, not for beauty but for food. The consumers are silk worms. They feed on the mulberry food in long, large barns. The resulting cocoons are taken to the large silk factory built on adjacent land. That silk factory, which we toured, is worth $12 million now and produces some of the finest grade silk in the Orient. When finished it will be the largest silk factory in the world. The whole operation was fascinating, and our samples of cocoons and spun silk remind us of what a business like this is doing to aid the Korean people. I'm certainly glad WRC (and Brethren) have had a part in such a practical undertaking.

The Future. We stood in the warehouse that used to store 60,000 bags of surplus flour from the States. But that aid is being phased out and it was nearly empty. Eventually it will serve as an auditorium for 2,000 orphans who will come there for a summer camp program. Three new dorms are planned, each for 200 children. World Vision, Compassion and the Christian Children's Fund may each build one. And many other acres are designated for camping and recreation facilities. There is the hope that some land can be consolidated into a Christian community farm project to train orphans.

Much that has been done at Honam was done with surplus flour and food, channeled through the World Relief Commission. Dr. Graffam went to the U.S. Government agency in Washington that made the flour available and told them the story of how it was used so advantageously. They told Dr. Graffam that WRC was the only group that came back and reported what was done with the flour; others only ask for more.

Again, I'm thankful for WRC and its leadership—and the part we Brethren are having in it.

Honam is one of the showplaces of South Korea. And rightly so. It is hoped that WRC might be instrumental in establishing similar projects in South Vietnam to help rehabilitate the people and the land there.

(Next—Leave Korea; head for Taiwan)

St. Petersburg, Florida

A LITTLE CHILD SHALL LEAD THEM

by Rev. John Young
Supply Pastor
Pleasant View Brethren Church
Vandergrift, Pa

Matthew 18:1-10

At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven?
And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
And who so shall receive one such little child in my name receiveth me.
But whosoever shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea.
Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!
Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast in everlasting fire.
And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my father which is in heaven.

I'm sure that most everyone is familiar with the beautiful Christmas story by Charles TAZEWELL of the Littlest Angel—God willing, I want to share with you the true, the wonderful story of the **Littlest Preacher:** Wendy Crytzer.

Tazewell's narrative begins, "Many years ago as time is counted by men but only yesterday in Heaven's calendar, there was a little cherub——."

Our Wendy's story begins, "During evening worship Sunday, February 25 at Pleasant View Brethren Church —just after a wonderful time of testimony, sharing, and praise—just as we were preparing for our prayer time—a phone call alerted the church that Wayne and Sharyn Crytzer (who had been visiting in Ohio over the weekend) were on their way to Children's Hospital in Pittsburgh with their five year old daughter Wendy in a comatose condition—the diagnosis: possible encephalitis or menengitis—some neurological involvement of the brain or spine. Paralysis had already set in.

The Church (the Crytzer's spiritual family) immediately entered into a season of concerned prayer on Wendy's behalf; claiming the many promises of God' Word not only for her healing but also invoking th Lord's protection for the Crytzers as they made th long trip to Pittsburgh, seeking grace and strengt for Wayne and Sharyn and the other two young chi dren Dwaine and Norene. About four and a half hour later, after their arrival at the hospital, Sharyn tol me that, as they were racing towards Pennsylvania, blessed peace and calmness began to permeate the ca and that she and Wayne both remarked, "the Churc is praying for us"—and we were! Brethren, the prayer of God's people are precious in His sight and ever promise in the Book is ours!

God's angelic messengers were at work just as Jesu Himself told us. Little Wendy was the object of Divin attention because as Christ said,"—in heaven, the angels do always behold the face of My Father—— (Matt. 18:10)

This portion of Scripture, this emphatic statemen of our Lord Jesus is very challenging. Indeed it ha as much impact upon me as a parent and a minister a any He ever uttered—at least that we have record i the Holy Writ.

Why? Let's try to understand the total implicatic of the Master's words. Don't you see, Jesus is affirmin that a tiny tot's interests are the immediate, prin concern of the Supernatural Security Council of th Universe if I may so call it.

Glory to God! That is the precious truth I grasped as never before as we ministered and interceded during the trying days that lay ahead.

During the long hours at the hospital, I meditated often upon the eternal miracle of childhood. I stand in awe of the Creator's great wisdom.

It's true that life as we know it is composed of succeeding stages or plateaus beginning with conception and continuing through pre-natal, infancy, **childhood,** youth, maturity, and finally old age.

Fine and good, but **childhood** has a certain perfection —a certain something the other stages do not possess. For example, youth is a period of transition. It is an experiential time of passing from one phase to another.

The same is true of infancy. No one would want to remain a baby forever. We may make similar application to the teen years and all that traumatic period involves—the great changes that occur as voices change and beards sprout, as bodies mature.

Not so with the estate of **childhood.** Here is a time that is uniquely its own—a sort of Peter Pan like Never Never Land—a time when the innocent care-free spirit of a child is a joy to behold. Youngsters have an indefinable ability to pull down a curtain of trust thus hiding many of the gruesome, sordid things taking place about them in the planet of pain and sin.

Children need to be allied with the church. They should be one of the churches really great concerns. How all our hearts soared as Wendy (critically ill) began to minister from the pulpit of her little bed in the Intensive Care Unit of Childrens' Hospital—and, minister she did!

Affirming her love for Jesus . . . singing **Jesus Loves Me** . . . sending her love to various ones of her church (her Sunday School Teacher—her Junior Church leaders) . . . responding to praying with a ringing "Amen! Amen!" capturing the hearts of doctors and nurses alike . . . enthralling the minister of another denomination . . . bouying up the faith of parents, loved ones, and pastor alike.

Yes, Wendy knows Jesus. Wendy was allied with her church and its people and, in her hour of greatest need, her precious Savior was all sufficient. Certainly, as we consider the events of these past weeks, we are quick to realize why the Master treated children as He did —why He so often pointed to them as possessing those qualities and temperments needed by any who would enter the Kingdom of Heaven.

Indeed our Creator has bequeathed a distinctly special estate upon children: an estate consisting of such virtues as truthfulness, loyalty, simplicity, teachableness, and trusting faith. Children have to be taught by precept and example to be greedy and selfish, hard and cunning, or proud and haughty.

I'm sure that most of you agree with the concept that I am trying to present—the truth pointed out by Jesus Himself—the fact that guardian angels **do always** behold the face of our Heavenly Father. Yes, God is most vitally concerned with the well being of little children. This is something we need to put into our "think tanks" and assimilate it thoroughly in these days of abortions, broken homes, court decreed visits, abandonment, and what have you.

What I'm saying is this: man is surely doing his utmost to mess up, to pervert that our Creator planned for all of us—that exciting time of childhood during which each of us makes our own journey to individual conscience and responsibility. Tampering with the precious heritage is one of mankind's most heinous crimes today.

If Christ's own words mean anything, they emphasize that God Himself has a particular love for childhood days and that He goes to great lengths to protect it. What are we as parents doing to conserve that God-given trust?

I can not answer for you. I **must** answer for myself. I **can** answer for Wayne and Sharyn Crytzer and I'm thrilled to do so.

As already noted, our little blond angel knows Jesus and she was taught by her Christian parents to love Him even as she was encouraged by her church to follow Him. Wendy was raised in the nurture and the admonition of the Lord. How wonderfully this has been demonstrated.

Long centuries ago, the Apostle—the Apostle of Faith, Paul, wrote to the church of Galatia and to us "—it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me that I might preach Him—" (Gal. 1:15)

Brethen, it may not please God to call **all children** to preach His message of salvation but it has pleased Him to call **all children** to their rightful inheritance of that salvation.

Parents, God gives us our precious children and what we do with them is an awesome responsibility—one that only Heaven and eternity can calculate. The Creator alone knows the many faceted possibilities that are contained in each tiny bit of humanity.

Mother . . . father . . . don't you know that, without God ordering your lives, you are attempting to sail the sea of life without chart or compass? Parents you **are** responsible. You can not evade it. It is **not** a sin to be born, **it** is a sin to die without being born again. I don't believe there is such a thing as an illegitimate child but I know there are far too many illegitimate parents.

As Christian parents in the Brethren Church, we dedicate our infants to their Heavenly Father. We do this through the blood sacrifice that was made by His own Son the Lamb of God that taketh away the sin of the world—that atonement that reversed history on the Cross of Calvary.

Never the less, dedication is only a beginning. It is not an end in itself. In other words, we can not "loan" our offspring to God through infancy and childhood—through the trying cycle of childhood illnesses and injuries, only to take over again as each crises (major or minor) passes! Such giving, such dedication is meaningless.

We must give unreservedly even as if the child had never been ours. We must stand ready to literally return our child to the Creator who gave him to us. We must echo (even if our hearts are breaking):

"We give Thee but Thine own
What'ere the gift may be.
All that we have is Thine alone,
A gift O Lord from Thee."

Are you ready to be party to such an agreement? Your dedication will be tested again and again. Will you see it through? Satan will harass you. He will set

(continued on next page)

his demonic imps upon you. They will endeavor to beat you down but the pact you made with God has the strength to withstand it all. Satan is mighty but our God is Almighty.

You'll do battle with the forces of darkness themselves but you can enter each conflict secure in the knowledge that you do not fight alone—knowing that, when sickness strikes as it did Wendy, your faith will hold true reminding you over and over that my child is the Lord's—therefore this satanic attack involves God too and He will not permit anything to happen (even critical illness) that will set aside His loving will for our child.

You call the Elders of the church who anoint with oil and pray the prayer of faith just as Pastor Norman Long and I did for Wendy. You secure the very best care that medical science can provide and you publically assent that you are not dependent upon human skills alone.

You are able to trust God and pray just as did Wayne and Sharyn Crytzer, "Dear God if your need Wendy more then we—even though we love her so much we commit her to you even as you gave her to us."

I want to attempt to sketch for you the drama that began Sunday, February 25 . . . how an angiogram was performed at Presbyterian University Hospital before dawn Monday morning . . . how Pittsburgh's leading neurosurgeon skillfully placed a shunt (a plastic tube to drain off the tremenduous build up of fluid in Wendy's skull) . . . how the surgeon told us that one more hour would have been too late to save her tiny life . . . how she desperately hung on to that thread of life . . . how the staff of Childrens' Hospital battled to "buy" additional time . . . how she was taken to Presbyterian again, this time to perform a ventriculogram (a dangerous, traumatic diagnostic procedure) . . . how she rallied and sang **Jesus Loves Me** . . . how she told her anxious parents of seeing the people in the water and reaffirmed this strange statement when questioned . . . how she said she would kiss Jesus tonight . . . how she **preached** her magnificant sermon of trust and love . . . how the test confirmed the findings of the angiogram that there was a blockage, a mass, a tumor of 2½ to 3 inches in the brain itself . . . how she began to fade, her vital signs rapidly becoming more unstable . . . how the surgeon ordered that she be completely sedated . . . how he felt he would probably be forced to operate that very night . . . how Wayne, Sharyn, and I stood around the bed midst concerned nurses and medical residents . . . how we gently laid hands on that frail body and rebuked the power of Satan in the Name of Jesus and pleaded the power of His precious blood . . . how shortly after the doctor told us there had been a startling improvement and the surgeon returning to the hospital confirmed this good news . . . how he decided against surgery that night saying that he would like to wait until Friday if possible (this was late Tuesday evening) . . . how Wendy slipped into a natural sleep for the first time (God's medicine) . . . how the operation was moved ahead until Thursday morning . . . how prayer bands in so many varied locations and backgrounds had been in constant intercession . . . how during the hours of surgery, I discovered a dramatic oil painting of Christ crucified on the wall of a small anti room of the beautiful chapel and superimposed against the base of the rough-hewn cross was an artist's conception of the Christ child . . . how the metal title plate captured my eye: it was A Little Child Shall Lead Them . . . how, after hours in surgery at Presbyterian Hospital, the gifted surgeon called for us and told us, "I could not find a tumor!" . . . how he sketched for us the way he had passed a catheter through the occluded area (it passed freely) . . . how he had run dye through as well (it returned) . . . how his words were "no hospital, no clinic, no doctor, no human could have done more to find the tumor . . . how, rejoicing in the Lord, we gathered in the chapel for a service of praise and thanksgiving . . . how the Holy Spirit gave me Isaiah 43—

> "—thus saith the Lord that created thee, O Jacob and He that formed thee, O Israel, Fear not for I have redeemed thee; I have called thee by thy name: thou art mine. **When thou passeth through the waters**, I will be with thee; and **through the rivers**, they shall not overflow thee—"
>
> Isaiah 43:1-2

how Sharyn exclaimed, "Rev. Young — remember Wendy's insistance on seeing people in the water?" . . . oh, how we all rejoiced and magnified God's Holy Name . . . how a little child **had** led us!

To the Crytzers to Pastor Young, to the Gilmers in far off Iowa, to the uncounted prayer warriors, to all the loved ones so intensely involved in this real life drama—that week seemed like an eternity and yet it was but an infintesimal speck of time in the sight of the Almighty. The drama was not over.

The mass was gone but Wendy could not talk. The paralysis was abated but still apparent. Eye coordination was still impaired. In the surgeon's own words "Wendy is still a very sick child but she's that way because of the drastic surgery she underwent. There's a difference."

Yes, praise God, there is a difference. The "little preacher" returned to her home and family Monday, March 26. She is talking beautifully now. Her witness is as stunning as ever. She informed a social worker at Childrens' Hospital that she was "so happy." When asked the reason, our blond angel replied with ringing conviction, "because Jesus is alive!"

And then, to confirm the absence of any foreign body in the brain, the surgeon proposed a pneumoencephalogram—another dangerous diagnostic procedure where air is pumped into the cranial cavity.

Wayne and Sharyn, after soul searching prayer agreed feeling that this was God's will. The test was run! The results were negative and our sweetheart, who should have been "under the weather" for the better part of the day, returned from Presbyterian Hospital singing and chattering away. As a final precaution, a spinal tap was taken. Naturally, it too was negative.

Please realize that I am only sketching the highlights. I could preach many sermons—I could write a volume and still not do justice to our miracle working God—how great He is!

Several days before leaving Childrens', after a brief rain storm, the Master Painter, using the afternoon Pittsburgh sky as His canvas, sketched a beautiful rainbow across the heavens. From all over the neurological floor of the hospital, nurses, and parents gathered to view the Creator's promise which seemed to envelope

the room where little Wendy lay secure in her Jesus. Wayne and Sharyn praised God for His beautiful confirmation that indeed holiest and mightiest angels do behold His face on behalf of our little ones.

Brethren, only eternity will reveal all that has and will be accomplished by the real life story of the littlest preacher Wendy Crytzer but there are several obvious lessons that must not be lost—that need to be grasped and applied.

We must recognize **childhood** to be exactly what God planned it to be—an exact state—a complete time —that has been provided for by Calvary.

It is futile for me in my finite mind to attempt to explain that glorious something in the heart of the Eternal toward children that was fulfilled on the first Good Friday. I can't explain it but I can know and preach it as one of Redemption's sweetest moments because Calvary covers it all.

An innocent tot is as saved as you and I can ever hope to be. Let's just glorify God for that and refuse to hurry our children through that wonderful state. Instead, I urge you to return, to relish those precious years as long as possible.

Beloved friends of mine, follow the little child. Rejoice daily with the tiny folk and their Blessed Heavenly Father known and loved by them as—

"Jesus loves me this I know, for the Bible
tells me so;
Little ones to Him belong. They are weak but
He is strong.
Jesus loves me, He who died, Heaven's gates
to open wide
He will wash away my sin. Let His little
child come in.
Jesus loves me, loves me still. 'Tho I'm very
weak and ill
From His shining throne on high, Comes to watch
me where I lie.
Jesus loves me, He will stay, Close beside me
all the way.
If I love Him when I die, He will take me
home on high.
Yes, Jesus loves me! Yes, Jesus loves me.
Yes, Jesus loves me! The bible tells me so."

Remember and never forget that the loviest picture we have of Almighty God is that of His Dear Son as He came to this planet in the body of the Christ Child of Bethlehem's manger. Remember too that His Heavenly Father permitted the little Jesus to live out his **childhood** in and about Galilee unburdened by the cares of adulthood and His Redemptive commission.

Finally (and oh how this fact thrills my soul!) we see in all this that God is on our side but are you on God's side? If you aren't, move over right now. Set the record straight. Ask for and accept the Divine help that is your Christian right—yes, even a staff of angelic beings to work with you—to do battle against the adversary as you struggle to raise your precious offspring in the nurture and admonition of the Lord.

Again I remind you **that** "their angels do always behold the face of our Father which is in Heaven" . . . "**that** a little child shall and has led us" . . . and **that** all children are God's most precious jewels.

God bless you dear Wendy and, as He brings to completion the work He ras begun in your body, may you know that my pulpit is yours any time. I love you sweetheart!

Pastor John T. Young

HE HAS POWER TO MOVE A MOUNTAIN

I have walked through many pathways
When the way was hard and rough;
There were times I nearly stumbled,
And my strength was not enough.

Then I found a friend called Jesus
And He took the heavy load;
Bore it on His able shoulders.
Now, much smoother is the road.

If your path looks dark and hopeless,
And you're weary of it all,
Cast your burdens on this Jesus;
He'll sustain you, lest you fall.

He has pow'r to move a mountain,
Or command a storm to cease;
Pow'r to help a wayward sinner
Find the way, and give him peace.

Norman McPherson

SISTERHOOD

by Sherry Barnhart

Girls,
This article is going to be mainly to take care of some needed items of business. So please note, and I'll try to be as clear as possible.

First, every year we have had some type of Statistical Report which appeared in the **Evangelist.** This year we are NOT. Let me clarify this a bit. Since our Guidelines are very general and also since one of them says "A report to the Gen. Secretary (me) by July 15," there is no need of a specific form. If you would please just include in your report these four things, that's all that I need.

1. Name of Society
2. number of **active** members (ones who have attempted to fulfill the Guidelines).
3. List the outstanding programs or projects or good ideas that have worked with your group.
4. Is S.M.M. important to your members? Why or why not? Please list the reasons.

Our second item of business is that I want to remind you of our Thank Offering. It can easily slip by us if we are not careful, I know. Remember to send it to our Financial Secretary, Cathy Harding. Her address is Route 2, Box 240B, Ashland, Ohio 44805.

This year our Conference Program looks especially good. We have five quite different programs to present and for you to participate in. One day we each get to take part in the making of our future. It's like being actively involved in history because we are presenting for discussion and acceptance a new Constitutional proposal. This is quite important to each of us. If Sisterhood is going to grow as well as exist, we must re-examine and reorganize to meet the needs and purposes of today's girls of **all** ages.

I'd really like to see you at Conference August 13-19. Please pray for it as well as come. We need you all.

Sherry

CALLING OUR CONTINENT TO CHRIST

Key 73

CHURCH NEWS

EASTER SUNRISE SERVICES AT MEXICO, INDIANA

The Mexico First Brethren Church was the scene for the first Community Sunrise Service in the history of the town. The combined choirs of the four churches (Brethren, Baptist, Church of the Brethren and United Methodist) presented the cantata "Hallelujah! What a Savior!" by John W. Peterson at the 7:00 a.m. program. The sanctuary, overflow room and one of the Sunday School classrooms were filled to capacity for the performance.

We at the Brethren Church were quite proud as fifteen of the thirty-six choir members, one of the two narrators and three of the four soloists were from our church. The soloists were Mrs. Gerald Barr, alto; Mr. Daniel Donaldson, tenor; and Mr. James Donaldson, baritone. Mr. Kenneth Hattery served as one of the narrators. Other performers from our church included sopranos: Mrs. Joseph Berkheiser, Mrs. Kenneth Hattery, Mrs. Ernest Lorenz, Mrs. Irene Michael; Diann Rhine and Lesley Rhine; altos: Mrs. Charles Balsbaugh, Mrs. Dale Bammerlin, Mrs. James Donaldson, Donna Fisher, and Mrs. Walter Lesley; basses: Mr. Joseph Berkheiser.

Everyone who participated and all of those who attended received a rich blessing and agreed that this was indeed a lovely way to begin the celebration of our Lord's resurrection.

TUCSON, ARIZONA

Greetings from the Tucson Brethren:

We here at Tucson have had a very interesting winter. As you well know, we have quite a number of winter visitors. This we are very grateful for. We feel their worshiping with us has a tendency to enlighten us as well as our being able to give them the spiritual food and encouragement they may need for their time away from Home. We are grateful for them one and all and praise God for them. May we always be at their service.

We had Rev. Don Rowser with us for a week in February. He brought us some very inspiring messages along with his great art work. It is so wonderful to see and know that God's gift is being used for Him, and may this ministry continue to reach out to many.

Our Senior Youth Group have been very busy for the last several months. The Jim Fishers are working with them in preparation for their trip to National Conference. As we all know, the youth of today will be our church of tomorrow. With this kind of spiritual foundation being laid, we can rest assured that our youth will continue in the faith and be ready to build tomorrow.

The Time of Decision is at hand. We have been concentrating on our great missionary work coming up. We are anxiously awaiting the arrival of the Curtis'. We pray that we have received the spiritual frame of mind to go forward with this work. It need not be on the foreign field only that this work is needed, because we can look about us every day and see where and how we are needed. May God lead and if we only listen, it cannot fail.

May we have the prayers of all of you to help us and may there be a spirit of revival in all our churches.

Corresponding Sec'y.
Mrs. John Rayburn

MISSIONARY NEWS

NIGERIAN ADMINISTRATIVE VISIT CONTINUED

In the last issue of the Brethren Evangelist appeared the first half of a report on Rev. M. Virgil Ingraham's report to the Missionary Board of the Brethren Church, concerning his administrative visit to our mission work in Nigeria. The report continues in this issue as he talks about the work of the Brethren missionaries in Nigeria.

PERSONNEL

Since this report concerns The Brethren Church and its Missionary Board, special attention is given to our personnel working in Nigeria in cooperation with national bodies and other overseas organizations. The Bolingers and Winfields relate to the Lardin Gabas, the Church of the Brethren Mission (CBM) and Basel Mission; while the Grieves work with the Lardin Lutheran, Danish Lutheran Mission and Wycliffe Bible Translators.

Larry Bolinger with Higi boys.

The Bolingers are concluding six years of service in Nigeria in June 1973. Most of this time has been spent at Mbororo at work among the Higi people. As the churches have grown and as higher trained leaders have increased in numbers, their work has been concentrated on training and development of supplementary programs.

Their current work combines with that of Wycliffe Bible Translators, following the recently-written Higi language, and the necessary literacy and literature programs to go along with translation of the Scriptures into that tongue. They have been in close contact with the Wycliffe linguist, Roger Mohrlang, and John Guli, the Higi churchman who has just completed translation of the New Testament.

Production of the first primer, plus other literature in Higi, is in process. Typing classes, writers' workshops and other innovative elements combine to equip Nigerian Christians for the ongoing programs of the church.

Larry and Rose Bolinger consider their work among the Higi churches to be completed by the time of their departure for the United States in early June of this year. They believe it is necessary for them to step aside in order to allow trained Nigerians to take over their work. This is in the best tradition of the effective present-day missionary.

Dick Winfield with Melissa Jo in front of their home.

The Winfields are serving their second three-year term at Kulp Bible School. Both Dick and Kitty are teachers, sharing in the training of lay and pastoral leadership for the local churches of Lardin Gabas.

The school has contributed notably to the advance of the Nigerian Church. It is encouraging to note that more qualified Nigerians serve on the staff, headed by a capable Nigerian principal.

The Winfields see the time approaching for replacement of all missionaries with Nigerians on the faculty. They believe their future contribution to the church's training program will be found either outside or an extension of this institution, if this is needed and desired by the Lardin Gabas at that time. As with the Bolingers, their work is greatly appreciated, according to numerous expressions of Nigerian and expatriate leaders.

Jerry Grieve working with his informant on the Kilba language.

The Grieves are assigned by Wycliffe Bible Translators to work with the Kilba people to produce a written language, a New Testament, literacy and literature materials in that tongue. They are located in the village of Hong and work in cooperation with the Nigerian Lutheran Church (Lutheran Lardin) and the Danish Lutheran Mission. Their home is a Kilba compound, provided by the principal of the Lutheran Secondary School.

Their program, projected for a five-year period, is under close supervision of the Wycliffe Branch Institute, currently located at Ahmadu Bello University at Zaria but soon to have headquarters at Jos on completion of their new facilities.

Theirs is the painstaking task of learning the language, setting it to writing, beginning the translation of Scriptures and literacy tools, then working with a translator, assigned by the church, to complete translation of the New Testament into the Kilba language.

As with the Bolingers and Winfields, our Brethren Church has responsibility for the complete support of the Grieves and their program in that country. They are an extention of our church's ministry in these special services abroad for the growth and development of the Church in Nigeria.

PERSPECTIVE

An overview of the Nigerian Church (Lardin Gabas) highlights its growth into maturity. This suggests a diminishing of personnel and support from cooperating missions. Future participation is expected to be limited to special tasks or programs requiring selected personnel and training for a specific period of time to achieve their objectives. Such services will come by direct invitation of the Nigerian Church.

It is possible that our Brethren Church will have completed our task in Nigeria with the homegoing of our present missionary personnel in that country. An exception might be found in a special profession for a time; such as an eye specialist, a public health administrator, a special ministry resource leader, to mention a few possibilities, if such skills are needed and our personnel is available.

Another exception might be providing financial grants for specific programs, such as literature and literacy, for a time and on a declining scale, until the work can gain strength to continue unassisted. Scholarships for specialized training of Nigerians is still another means of assistance to the church in this period of transition. However, care must be exercised in furnishing scholarships, in order that the training might be a contribution to the life of the church.

The Nigerian Church with which we are associated has advanced greatly, during these fifty years, and especially over the last decade. The Lardin Gabas is at the threshhold of self-discovery, and soon shall become a self-determining and self-sustaining body in full maturity. We are grateful to the Church of the Brethren for giving us the opportunity to enter into this missionary ministry during these past twenty-five years. We share with them, and now with Basel Mission, the task of moving aside in leadership and support, in order to allow the national church to develop into complete self-hood. Our assistance must carefully be given, in order that this objective might be achieved.

(*continued on next page*)

Tribute is given to all missionaries, past and present, who have devoted prime years of their lives to the church in Nigeria. The strength and potential of this emerging church is eloquent testimony to the quality of their missionary ministries.

It is our prayer that the Lardin Gabas might go on in development to the point of becoming a sending church, not only to neighboring villages and tribes, but also into other parts of the world. When this occurs, they will indeed have come to fullness of maturity.

It is our fervent prayer that our tapering-off in Nigeria might not obscure our missionary imperative, for there are many open doors of evangelistic opportunity in Africa and other regions throughout the world where the Gospel has never been heard. Let us go on with our fulfillment of the Great Commission wherever our Lord indicates needy fields, until He comes again. May we ever be faithful in our stewardship of the life-giving Good News!

Higi workers preparing materials for mimeographing in their own language.

1973 GENERAL CONFERENCE WEEK-END SPEAKER

Dr. Paul S. Rees, editor of World Vision Magazine, will bring the special missionary messages for General Conference on August 17-19. He will be speaking Friday and Saturday mornings at the 8:20 Inspirational Services, Saturday evening at the Missionary Board Service, and Sunday Morning at the Morning Worship service. Plan now to hear this fine man of God, a well-known Bible teacher, author and missionary statesman.

Dr. Rees is Vice President at large of World Vision International, director of the overseas program of pastors' conferences, is an ordained minister, member of the Board of Administration of the National Association of Evangelicals and a member of the Board of Directors of "Today's Publication Company," publishers of "Christianity Today," to mention but a few of his responsibilities.

AUNT ETHEL ANSWERS FEARFUL

Again we bring you a letter to Aunt Ethel from the book WHO'D STAY A MISSIONARY? by Helen Morgan and reprinted by permission of the Christian Literature Crusade. The entire booklet is available from the Missionary Board for $1.00 and a companion volume WHO'D BE A MISSIONARY? may also be purchased for $ .50.

Dear Auntie Ethel,

I am in my last term at Bible college and am due to leave for the mission field in about eight weeks' time. Although I have to be bright and cheerful to my parents and friends, and appear to be encouraged by the numerous "valedictory" services I am given, inside I am frightened and lonely. I cannot face what it will mean to leave home, and I am terrified of what lies ahead. I keep having terrible nightmares.

Although the missionary society seems satisfied, I can't help feeling pretty useless. I have managed to fail a good many exams at college and it's obvious I am not the practical type at all. Also, my family keeps telling me that I won't get married now because there aren't any single men on the mission field. Is this true, do you think?

"Fearful."

Dear Fearful,

For someone like you the actual emotional leaving of your family and friends for a distant country is going to be hard—probably the hardest thing you have done up to now in your life. And the trouble is that you must just go through with it alone and suffer it, believing and knowing that the pain will pass.

Don't worry too much about not being practical. That's no excuse not to be a missionary, and probably no amount of training would turn an impractical person into a practical one anyway. The real weapons of our warfare are SPIRITUAL. Grow up into Christ, soak yourself in the Bible, learn to pray, and then the situations that arise will fall into their proper place and you will realize that it is merely useful, and not vital, to know how to make a table.Exams,too, are secondary to your spiritual abilities. You need a certain standard of intelligence or you will never grasp the essentials of another language, but I cannot think that, if you have satisfied the mission, you have failed the whole course. A few failures along the way can teach us a lot.

On the question of marriage: if marriage is the most important thing for you, then stay at home and get married. There must be few girls, if any, who could not get married if they set their mind to it. If walking in the way of the Lord and in His plan for your life is more important, then go to the mission field believing that He will lead you in His perfect way whether that way be with or without a husband. If God means for you to marry, you will meet a man and marry him whether you are in the middle of the Sahara desert or living in the West End of London. Don't limit God by implying that He might find it more difficult to help you find a husband if you go abroad!

Auntie Ethel.

LETTER TO THE EDITOR

This letter was sent to the editor of THE BRETHREN EVANGELIST of India. It is published and edited by Rev. K. Prasantha Kumar who is our Brethren missionary in this land.

V. S. Devanandam, B.A., B. Ed.,
Retd. Principal
Manager: Christian Youth Center
KAKINADA

January 23, 1973

to—

Rev. K. Prasantha Kumar, President
Brethren Mission
Rajahmundry - East Godavari District

Honored Reverend,

It is with an extremely grateful heart, that I am constrained to write these few lines by way of acknowledging the great spiritual blessing we derived at the magnificent Brethren evangelistic meetings arranged by you.

Let me admit, sir, that we returned home inspired and challenged. We were all made conscious of the saving power of the Lord Jesus Christ, and by His grace we were given an ever new incentive to abide in His word. The truth that Jesus Christ is the only answer to today's menancing problems was inculcated with renewed vigor once again in our minds.

Your "ceaseless" "Non-Stop Prayer Ministry Tower" is a unique feature and a novel idea for us to emulate hereafter in our couventions, for intercessory prayer is our mightiest weapon and the supreme call for all Christians today. This is the greatest contribution that our people can make in this critical hour. Really, the non-stop prayers offered around the clock have given us all, and the speakers in particular, a special anointing of the Holy Spirit, and a visible manifestation of the Holy Spirit was witnessed by all those that were present in the course of the meetings.

How gratifying it is to note that there was a good harvest of saved souls and your baptismal ceremony was a fountain source of inspiration. We praised God when we could notice there were still many from your churches eagerly coming forward to accept Christ as their Savior and asking for baptism.

It is to be admitted that the arrangements were astounding and the fine Christian music provided was upholding one and all. Your free food arrangements made for such a huge crowd that was present reminded us that though the 'manna' in the wilderness stopped, the God that provided it did not cease. He is indeed a living God!

The Ordination Service where two of your workers were ordained was a spirit-filled ennobling model by itself. We, the Baptists, do not involve the wives of those ministers going to be ordained in the kind of sharing you brought them to have in the course of the ceremony. I mean they, too, were consecrated and were set apart as wives of Elders. This we have to learn to follow when we ordain our ministers, because those wives will be led to the realization that they are vowed to companionship with the men whose calling is for a might adventure for the Lord.

Lastly, I will be failing in my duty if I cannot acknowledge with a sense of gratitude, your unstinted hospitality and the comfortable accomodation you provided for us the speakers.

Surely the meetings went a long way in strengthening our faith that God is faithful to perform that which he has promised and that God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

news ... from the Brethren

Memorials

MOORE

Roger Moore, age 44 and a member of the Waterloo First Brethren Church, died on April 15, 1973 of an apparent heart attack. He is survived by his wife and three daughters and two sons. The funeral was held in the church on April 18th, and the pastor, Glenn Grumbling officiated at the memorial service. Interment was in the Garden of Memories.

* * *

LOURIE

Mrs. Karen Rae Lourie, age 31, a sister of Roger Moore, and a member of Waterloo First Brethren Church, died May 2, 1973 in Iowa City of a cerebral hemorrhage. She is survived by two sons and one daughter. The memorial service was held at the Chapel of Memories and officiated by Pastor Glenn Grumbling on May 5, 1973. Interment in Garden of Memories.

* * *

MILLER

Mrs. Pleze (Irmavieve Dietz) Miller, a member of Waterloo First Brethren Church, died on May 8, 1973 at the age of 67 of complications resulting from arthritis. Memorial services were conducted by Pastor Glenn Grumbling in the church on May 10, 1973. Interment was in Greenwood Cemetery in Cedar Falls, Iowa. She is survived by her husband and one daughter.

Adrian, Pennsylvania. .The newly built educational wing of the Brush Valley Church was dedicated to God in an afternoon service on May 6th. The Rev. Percy Miller, former pastor, delivered the dedicatory message.

The addition includes a pastor's study, nursery, wash rooms and one class room on the sanctuary level, and a large fellowship room downstairs. The Fellowship Hall finds double usage, as 3 classes assemble in this area during the Sunday School hour.

Included in our building program, was a major remodeling of the sanctuary in which we enlarged the area by taking out one room. We also paneled this area, and installed new lighting. The entire sanctuary level is now carpeted.

The building was built completely by members of the congregation, and was dedicated to God debt free.

Burlington, Indiana. First Brethren Church, Burlington, Indiana, has a Revival Meeting scheduled for July 22-29 at 7:30 P.M. each evening. Music by the GOSPEL ECHOES from Kirklin, Indiana.

Rev. James Black, Pastor of the Milledgevill, Ill. First Brethren Church will be the Evangelist.

MEMBERSHIP GROWTH

Burlington, Indiana—
8 by baptism
2 by letter

Weddings

JOHNSON-MOORE

Rich Johnson and Debbie Moore were united in marriage on April 28, 1973 at 7:00 o'clock in the Waterloo First Brethren Church by Rev. Glenn Grumbling. Both are members of the Waterloo church.

A son, Seth Jamison, born April 19, 1973 to Rev. and Mrs. James Gilmer.

Rev. Gilmer is pastor of the Brethren Church in Teegarden, Indiana. He is the son of Rev. Herbert Gilmer, pastor of the West Alexandria, Ohio Brethren Church.

Goldenaires

Rev. and Mrs. B. E. Waltz, 59th anniversary on April 12th. (Sarasota, Fla.)

* * *

Mr. and Mrs. Albert Osborn, 50th anniversary on April 15th. (Sarasota, Fla.)

THE NEW TESTAMENT RELATIONSHIP OF BAPTISM to PURPOSE OF THE CHURCH

by Rev. Brian H. Moor

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

This phase of our study on baptism takes us to the New Testament significance of baptism. Our concern at the moment is neither mode nor method. Basically, we are trying to discover the significance of baptism in the experience of the believer.

As the reader is aware, the New Testament church did not yet have all the ecclesiastical encumbrances which the church today has accumulated. Years of history have brought about many changes for the church, some beneficial and some detrimental. And it is only dreaming to suppose that we can exactly imitate the church of the New Testament or pattern ourselves after it in the minutest details. So, when we limit ourselves to what the New Testament seems to us to teach, it may appear that we are taking a shortcut across church history and ignoring the changes which have occurred in the church since its beginning at Pentecost.

Evangelicals fairly agree on the purpose of the church of Jesus Christ. Since He is her Lord, His instructions for her are binding. And His primary instructions call for making disciples by going, baptizing and teaching (Matthew 28:19-20). The church has always had the high and holy calling of being witnesses to Jesus Christ in Jerusalem, Judea, Samaria and to the uttermost parts of the earth (Acts 1:8). Out of this witness-mission on the part of His disciples, men respond in faith to the Good News of salvation by repenting of their former sins and being baptized. In this process men are recreated, reborn, and now have had all things made new for them in Jesus Christ by the regenerating work of the Holy Spirit.

Having carefully examined all the main Scriptures pertaining to the relationship between men accepting Jesus Christ and submitting to baptism, it does not appear to this writer that anyone in the New Testament was ever baptized to produce the repentance or the regeneration or to cause him to believe on the Lord Jesus. If baptism had that kind of saving significance it surely would have been mentioned in every instance of a person's coming to a knowledge of Jesus Christ. Baptism, when it is mentioned, was submitted to voluntarily as a response to a man's prior decision concerning Jesu Christ. Rather than actually effecting a work of reger eration, baptism authenticated and sealed his commit ment. This does not make baptism an arbitrary matte any more than good works are an option to the ma who has faith (Ephesians 2:8-10). As good works "justi fies" one's faith, so does baptism "justify" one's reper tance and embracing of the will of God for his life.

How important, then, is baptism? Very importan for those who, after the apostles, want to do as Jesu taught. We say after the apostles because it appear that most of them never received Christian baptism a all. We have no indication that they were ever baptize "in the name of the Father, and of the Son, and of th Holy Ghost." Some of them had been former disciple of John the Baptist and thus likely received the bap tism of John. They all had, however, been baptized i the Holy Spirit. Since the Apostles stood at a uniqu juncture in relation to the Church we should not us their experience as the pattern for the church toda God was doing something new and it is unnatural t superimpose the settled pattern on that which was ye in the process of being created.

As the church began to fulfill its mission in the worl as we see more clearly the importance of baptism. Whil baptism is not mentioned in every instance of someon embracing the faith, every recorded instance of Chri tian baptism occurs when someone is embracing th faith. It might plausibly be argued that the baptism o the Ephesians in Acts 19 really was a rebaptism, tha is, these disciples were Christians before Paul arrive and the baptism did not occur upon their becomin Christians. If they were Christians before Paul arrive they also were unique Christians because they did n know that there was a Holy Spirit. They never ha received Christian baptism but something else mus have been missing or Paul would not have felt the nee to baptize them again. Apollos apparently had not bee rebaptized (Acts 18:26). Paul explained to them car

fully that John the Baptist (whose disciples they had been and of whose baptism they had partook) preached that men should turn to Jesus Christ. "When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5). If they were Christians before Paul arrived, they were **incomplete,** not primarily in regard to baptism but in regard to their knowledge and experience. Christian baptism was certainly in order for such as these. As with the Apostles, these should not be used for deciding on the problem facing denominations today for we will not have a situation like that again.

According to the apparent policy of the New Testament, baptism was reserved for the occasion of a person becoming a part of the Body of Christ. It occurs, as we would say, when someone "got saved." And its meaning, theologically, would also appear to limit its use to that occasion when one's life has been given over to "death, burial and resurrection" with Jesus Christ. It is nowhere found in the New Testament that a particular mode or practice of baptism is used as a distinguishing mark between groups. There is not even a hint that mode distinguished between John's baptism and Christian baptism. The difference between them lay, not in how it was done, but in what it meant. The emphasis of the former was preparatory or prophetic while the latter was the completion or the fulfillment of the former.

When one is rebaptized, then, according to a particular denomination's understanding of baptism, that denomination generally and that baptizer particularly are placed in a serious dilemma. Either one must disregard the New Testament evidence of baptism accompanying regeneration or one must imply that the candidate for rebaptism was unregenerate heretofore or that the candidate for baptism is an incomplete New Testament Christian (like perhaps the Ephesian disciples). To take the discussion beyond this point is to get involved in ecclesiastical discussion rather than a simply New Testament one.

Brian H. Moore is the pastor of the Ardmore Brethren Church, South Bend, Indiana.

GENERAL CONFERENCE HOUSING and MEAL INFORMATION

The Administration would like to take this opportunity to welcome the Conference Delegates back to the College Campus for the 1973 General Conference. We will attempt to make your stay a most enjoyable one.

Conference Delegates will be housed in our two Hi-Rise Resident Halls, Clayton and Amstutz. Both halls have elevators and are easily accessible to the air-conditioned Dining Hall and Chapel.

Reservations will not be required.

Ample housing is available which will eliminate the need for advanced reservations. Delegates may choose the Residence Hall of their choice on a **first come basis** upon arrival. Delegates to the Brotherhood and Sisterhood will be placed in rooms adjoining their chaperones. Room assignments will not be made for any single person under 18 unless they have a chaperone. There will be a $3.00 **Room Change** Fee for the room changes made after the occupant has moved into the room.

All delegates rooming on campus must furnish their own blankets, towels, and wash cloths. Sheets will be furnished for all residents by the college. Room keys will be issued. A $2.00 key deposit is required.

Rates for rooms will be $3.00 per night per person two to a room and $3.50 per night single occupancy. Weekly rates (Monday thru Saturday nights) are $17.00 Double and $20.00 Single. Both Amstutz and Clayton Halls will be open at 9:00 A.M. Monday, August 13th and close at 2:00 P.M. Sunday, August 19th.

MEAL RATES

	A LA CARTE
BREAKFAST	$1.50
NOON LUNCHEON	$2.00
DINNER	$2.25
SUNDAY NOON	

1973 NATIONAL BYC CONVENTION TENTATIVE SCHEDULE

Youth—Grades 1-6

Each morning, Tuesday through Saturday, a children's learning center similar to the one conducted last year will be held for children in grades one through six. No other special programs are planned for that age group.

Youth—7th Grade Through College

TUESDAY, AUGUST 14

8:00- 8:20	BYC Council Meeting
8:20- 9:15	General Conference Address
9:30- 9:45	Music
9:45-10:15	Bible Studies
10:15-	Life Sharing Groups
12:00- 1:45	Lunch
1:45- 3:45	Convention Business Session
4:00- 5:30	National BYC Choir Practice
6:40- 7:10	Vespers
7:30- 8:45	General Conference Session—Laymen's Service

WEDNESDAY, AUGUST 15

8:00- 8:20	BYC Council Meeting
8:20- 9:15	General Conference Address
9:30- 9:45	Music
9:45-10:15	Bible Study
10:15-	Life Sharing Groups
12:00- 1:45	Lunch
1:45- 3:45	Convention Business Session
4:00- 5:30	Convention Choir Practice
6:40- 7:10	Vespers
7:30- 8:45	BCE Inspirational Service
9:15-10:30	Swim—Seminary Pool

THURSDAY, AUGUST 16—DROP-OUT DAY

10:00	Meet for trip to outside site—day of relaxation, recreation, fellowship and inspiration
12:00	Sack Lunch
	Evening Meal
	Vespers
	Return to A.C. Campus
9:00	BYC Convention Choir Practice

FRIDAY, AUGUST 17

8:00- 8:20	BYC Council Meeting
8:20- 9:15	General Conference Session
9:30- 9:45	Music
9:45-10:15	Bible Study
10:15-	Life Sharing Groups
12:00- 1:15	Lunch
1:15- 3:15	Convention Business Session
3:30- 4:30	Convention Choir Practice
5:30- 8:00	All Conference Banquet—BYC Convention Choir will perform

SATURDAY, AUGUST 18

8:00- 8:20	BYC Council Meeting
8:20- 9:15	General Conference Session
9:30- 9:45	Music
9:45-10:15	Bible Study
10:15-	Life Sharing Groups
12:00- 1:15	Lunch
1:15- 2:45	Convention Business Session
3:30- 4:30	Youth Variety Show
7:30-	BYC Communion—Park Street Church

SUNDAY, AUGUST 19

9:30	Celebration—Park Street Church

YOUTH VARIETY SHOW

Saturday Afternoon, August 18

3:30 - 4:30 P.M.

The Youth Variety Show (which is replacing the Conference Musicale this year) will be presented by National BYC on Saturday afternoon of General Conference Week.

We are seeking talented youth from our local churches who are interested in participating in the variety show. If you: 1) sing, play an instrument, or are part of a musical group; 2) act or are part of a dramatics group; 3) are a comedian, comedienne or a comedy team; or 4) have some other talent to share with the General Conference, we want you.

The accompanying form should be filled out and mailed as described below. The program will be built around the responses received. Plan your presentation to last from 3-6 minutes.

NOTE TO PASTORS AND YOUTH SPONSORS: Please give encouragement where it is needed.

REGISTRATION FOR THE
1973 YOUTH VARIETY SHOW

Name of individual or group:

Type of presentation: Song (Vocal) Song (Instrumental) Drama

Coral Reading Comedy Other (Specify:)

Name of presentation:

Tell a little bit about yourself or describe your group:

Would it be possible also for you to make a similar presentation for the National BYC Convention? . If yes, what days will you be at the Convention?

Tuesday Wednesday Thursday Friday

Saturday Sunday

Name and address of person to contact:

Send form to: Youth Variety Show
Miss Gloria Stout, Coordinator
524 College Avenue
Ashland, Ohio 44805

DO THIS NOW, BUT NOT LATER THAN AUGUST 6, 1973

The Brethren Layman

CONSTITUTION OF THE NATIONAL LAYMEN'S ORGANIZATION OF THE BRETHREN CHURCH

Note: The proposed REVISED Constitution of The National Laymen's Organization of The Brethren Church is printed below as required by ARTICLE VI, Sec. B of the present constitution.

PREAMBLE

We, the Laymen of The Brethren Church, desiring to exalt the name of our Lord Jesus Christ above every name, and to promote a spirit of comradeship and unity in Christ among the men of the Brethren Church; do ordain and establish this constitution.

ARTICLE I — NAME

This organization shall be known as the National Laymen's Organization of The Brethren Church.

ARTICLE II — AUTHORITY

This organization shall have the power to provide for its own perpetuation; to receive and accept gifts; to collect dues; to provide for the holding, purchase, or conveyance of property, either real or personal; to provide for and promote denominational unity and efficiency in all efforts looking to the evangelization of the world; to direct and control all cooperating bodies of its own creation; to effect its own organization; to determine the time and place of its meetings; to adopt a constitution and rules for its government; and to represent the collective voice of the laymen of The Brethren Church.

ARTICLE III — MEMBERSHIP

A. All men, eighteen years of age and over, who are lay members in good standing of a Brethren Church affiliated with the General Conference of The Brethren Church, may become members of this organization.

B. Laymen, who are not members of The Brethren Church, may be accepted as associate members in this organization, and shall have all the rights and privileges of active membership except that of holding office.

C. The annual dues shall be such as is determined from time to time by this organization at its annual meeting.

D. Laymen attending the annual General Conference of The Brethren Church, and members of congregations where there is no organized laymen's group may become a member of this organization, and qualified lay delegates in its conference by presenting their lay delegate credential.

ARTICLE IV — ORGANIZATION

A. Meeting Place: The annual meeting of this organization shall be held at the same time and place as the General Conference of The Brethren Church unless another time and place be agreed upon at a previous annual meeting.

B. Officers: The officers of this organization shall be the President, First Vice President, Second Vice President, Secretary, Ass't. Secretary, Treasurer, and Ass't. Treasurer. These officers shall compose the Executive Committee.

C. Second Vice President: The Boys' Brotherhood Advisory Board is made up of six members, three laymen and three ministers. This organization shall elect one layman and one minister each year from a candidate list supplied by the Boys' Brotherhood organization for a three year term. The layman that is elected become chairman of the Boy's Brotherhood Board of Advisor and automatically becomes Second Vice President of The National Laymen's Organization.

D. Trustees: Trustees shall be elected in such a way that each organized District of The Brethren Church is represented. The Trustee is elected for a three year term. The trustees and officers will comprise the Governing Board of the organization.

E. Duties of the Governing Board: This duly elected board shall be required to meet prior to the closing of General Conference to discuss the ensuing year's program. The President may call additional meetings of this board if deemed necessary.

F. Tenure of Office: The President shall be elected for a two year term and shall not succeed himself more than once. Other officers as set forth in Article IV, Section B are elected for one year terms. The trustees terms shall be arranged so that they expire in a staggered manner and a trustee shall not succeed himself more than once.

G. Nomination of Trustees: The laymen's sessions at the various District Conferences shall have the privilege of submitting names to the nominating committee for the Board of Trustees. The nominating committee shall submit these names along with any others which they desire or which may be presented from the floor at the time of election.

ARTICLE V — COMMITTEES

A. Nominating: This committee shall consist of three members elected at the first laymen session of the Annual Meeting. This nominating committee shall work during the year and be ready to submit at least two candidates for each specified National Office at the Annual Meeting following their own election. The chairman of this committee shall conduct the election by ballot with the committee acting as tellers.

B. Other Committees: The President shall be empowered to appoint such other committees as are necessary to carry on the business of the organization.

ARTICLE VI — SPECIAL PROVISIONS

A. Rules: Any standard rules of order may be followed at the annual meeting of this Laymen's Organization.

B. Amendments: This constitution may be amended at the annual meeting by a two-thirds majority. However, due notice of any proposed changes must be sent to each local organization or published in The Brethren Evangelist or Laymen's Newsletter at least three months before the annual meeting.

ARTICLE VII — DUES AND OFFERINGS

Each local group shall remit annually a list of local officers and their complete addresses, and such annual per capita dues as designated by each annual Conference, to the National Laymen's treasurer, by March 1 of each calendar year.

ARTICLE VIII
REPRESENTATION AT CONFERENCE

A. Each Brethren Church congregation or District is entitled to seat qualified delegates at the General Conference Laymen's sessions.

B. All national officers and district presidents shall be delegates to General Conference Laymen's sessions by virtue of their office.

C. Each delegate shall pay a fee of $1.00.

ARTICLE IX — VACANCIES IN OFFICE

All vacancies not provided for shall be filled by the Executive Committee by appointment.

1973 GENERAL CONFERENCE PROGRAM HIGHLIGHTS

Morning Inspirational Hour
- Tuesday—Moderator's Address - Henry Bates
- Wednesday and Thursday—Baptism Memorial Papers - Richard Allison and Charles Munson.
- Friday and Saturday—Dr. Paul Rees

Afternoons
- Tuesday—W.M.S. Inspirational Hour
- Each day except Thursday—Small Group Bible Studies
- Wednesday—W.M.S. Service of Thanksgiving
- Thursday—W.M.S. Service of Ingathering
- Friday—World Relief Soup "Supper" at noon
- Saturday—Youth Variety Show

Evenings
- Monday—at the Park Street Church - World Relief and Children's Learning Center
- Tuesday—Laymen's Service - Dr. Lawrence Bottoms
- Wednesday—Board of Christian Education Service
- Thursday—Ashland College and Ashland Theological Seminary Program
- Friday—All-Conference Banquet followed by "God's Trombones," a musical presented by the Park Street Church Choir
- Saturday—Missionary Board Service with Dr. Paul Rees

Other Features
- Morning Prayer Periods
- Daily Musical Meditations
- Business Sessions
- Morning Meditational - Jerry Flora
- Simultaneous Auxiliary Sessions
- Brethren Youth Convention
- Evening Vespers with Ashland Theological Seminary in charge
- Prayer Vigil

Sunday Morning
- Sunday School with classes for all ages
- BYC Celebration
- Worship Service, Dr. Paul Rees, Speaker

World Religious News in Review

INDIANA BILL WOULD AUTHORIZE INJUNCTIONS ON 'BLUE' FILMS

Indianapolis (EP) — A bill that would permit citizens to request civil court injunctions against the showing of pornographic films has been passed, 45 to 1, by the Indiana Senate.

Its sponsor, Sen. Leslie Duvall (R-Indianapolis), maintained that "there should be no question of this bill's constitutionality" since it was patterned after an Ohio statute that was upheld by the Ohio Supreme Court.

If approved by the House, the new law would permit citizens, prosecuting attorneys, and the state attorney general to seek injunctions against porngraphic films on the ground that such films are a "public nuisance."

VIETCONG SEIZE BAPTIST CHAPEL

Bien Hoa (EP)—While the cease-fire has stabilized security in most areas where Southern Baptist missionaries are working in Vietnam, they report that at least one Baptist chapel has been taken over by Vietcong.

The Red soldiers surrounded a chapel near here during a service of thanksgiving for the cease-fire. They ordered the South Vietnamese flag to be lowered and theirs raised. Despite threats that no one leave, the Christians made their way over rough ground to South Vietnamese soldiers on a nearby hillside.

"The chapel was started in war," Missionary James F. Humphries said. "Will it survive the peace?"

He was optimistic, and reported that the cease-fire is beginning to take hold in almost every province. Humphries noted, "We will have two or three months of spreading the gospel to many areas where we have not been before."

300,000 LIVING BIBLES OFF PRESS EACH WEEK, YET SUPPLY NOT MEETING DEMANDS

Wheaton, Ill. (EP)—Three of the largest presses in the United States are printing copies of The Living Bible, turning out 300,000 copies weekly, yet the supply has not met the demand.

Wendell Hawley, sales manager for Tyndale House Publishers which issues the popular editions of the paraphrased Bible, says high speed printing and special arrangements with postal authorities for expediting shipments to bookstores have been worked out to meet the large amount of Bibles.

More than 6,000,000 copies have been sold in the past 18 months.

EVOLUTION DRAWS FIRE FROM ALBERTANS AFTER FIND

Edmonton (EP) — The fossilized footprints in a Texas riverbed have caused thousands of Alberta residents to ask education officials to include the biblical account of creation in school science classes.

A group protesting the teaching of evolution as fact rather than as theory is demanding equal time for the creationist viewpoint.

The footprints, found some 30 years ago but investigated by creationists only recently, seem to contradict geological timetables which place 70 to 100 million years between dinosaurs and man. Rev. Neil Unrah, head of the Alberta Committee for True Education, says the discovery implies lower and higher forms of life co-existed. Evolutionary theory, on the other hand, holds that complex animals evolved from the lower.

Unrah, a Christian and Missionary Alliance minister, said his group wasn't out to chase evolutionists from the schools, just to force teachers to give a balanced presentation on man's origin.

LUTHERAN MISSIONARY SAYS U.S. INDUSTRY AND MAJOR CHURCHES FAIL IN LATIN AMERICA

Minneapolis (EP) — Both big business and mainline religion in the United States appear unable to cope with the revolutionary changes taking place in Latin America, according to a Lutheran Church in America missionary who has spent 39 months in Peru.

As one example, the Rev. Robert P. Engwall noted the exodus of U.S. businessmen from Peru following the Peruvian revolution of 1968.

But for every planeload of American businessmen that has left, two planeloads of Japanese businessmen have come to Peru, Mr. Engwall said.

"Why is it," he asked, "that Japanese capitalists can function in the political, radical climate of Latin America today and American capitalists can't?"

Answering his own question, Mr. Engwall said he thought it was due in part to a defeatist attitude on the part of American businessmen who "have had their way so long they go home and sulk if they cannot have everything on their own terms."

Mr. Engwall also was critical of major American religious denominations which have "written off" Latin America as already Christianized.

"A lot of people never have had a chance to hear the Christian message and they are eager to hear it," he said. "Peru is one of those places."

3 MILLION COMBINED SALES RECORDED FOR LINDSEY BOOKS

Grand Rapids, Mich. (EP)—The combined print runs of Hal Lindsey's two books, The Late Great Planet Earth, and Satan Is Alive and Well on Planet Earth, have passed the three million mark, according to the publisher, Zondervan Publishing House.

In February a 45-minute new documentary film based on the book Satan, entitled "The Occult: A Echo from Darkness," was released by Evangelical Communications Research Foundation in Dallas.

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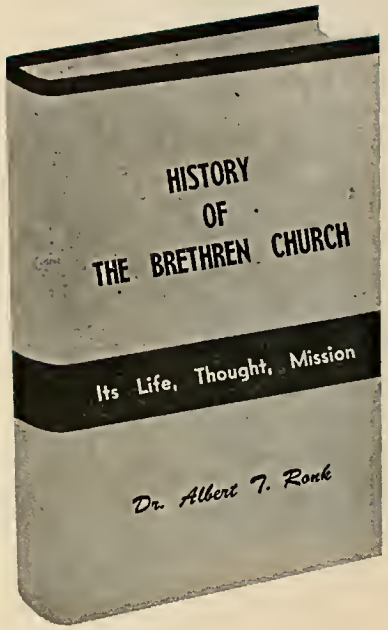

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EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

ANNOUNCEMENT

The World Relief Commission would like to encourage all W.M.S. groups to bring Sewing Displays to General Conference.

These displays should have the group name attached to each piece that will be exhibited. All items brought for this exhibition may be picked up on Saturday, August 18th. Your cooperation in this effort will be appreciated.

Mrs. Duane Dickson
World Relief Committee

SPECIAL PROGRAM AT GENERAL CONFERENC

The Park St. Brethren Church Choir will preser James Weldon Johnson's "God's Trombones" on Frida evening of General Conference, August 17, followin the All-Conference Banquet. We are inviting any pe sons who are attending Conference to sing with us i they are interested. If you would like to sing this num ber with us and can attend at least a couple of th rehearsals, send a post card to Rev. Brad Weidenhame 631 Buena Vista, Ashland, Ohio, and indicate you interest in singing. I will send you a copy of the musi so that you might familiarize yourself with it. R hearsals during the week are scheduled for Wednesda and Thursday, 4:30-5:00 P.M. and Thursday evenin 9:00-10:00 P.M.

By the Way

Calling Our Continent to Christ was chosen as the heme for the conference year 1972-73. Soon we will be electing a theme to take us through the coming year. Calling our continent to Christ should not be considered temporary venture in fulfilling the Great Commission o be terminated at any given time, i.e. when a new heme is selected.

This commitment should take priority for each Christian until Christ comes for His bride. With this hought in mind I would like to present in this editorial n article written for the TRUTH magazine entitled That Personal Touch" by Richard E. Stephens.

"It was hard to contain our disappointment as the young woman described her family's visit to a denominational church. It was not particularly in the services that they had been so impressed; nor was it in the preacher's message; nor even in the friendliness of the membership after the services. It was in the concern and friendliness of the members during the next few days after their visit. Within three days they had received three visits from members encouraging them to attend there. All of this happened before the church's planned visitation night. Our disappointment was acute because the family had visited the Lord's church of several different occasions and had received no visits except from the preacher.

The age of television, radio and journalism has ushered us into opportunities to teach and reach people by tens of millions with the message of Christ. But let's not kid ourselves into believing that these will replace the personal touch; that personal contact and personal responsibility that Jesus gave to each Christian to go out and talk to our neighbors about Christ. Often times it is not what we say but the fact that we care enough to visit that we turn a prospect toward Christ. It is our Christ-like concern for these people that will break through the wall of indecision on their part.

Many Christians sit back, doing nothing because they feel it is someone else's responsibility. They seem to miss the whole emphasis of the Life that they are trying so hard to imitate."

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CALLING OUR CONTINENT

TO CHRIST

GENERAL CONFERENCE PROGRAM

MONDAY—AUGUST 13

Evening

(Delegate Credentials Received: 5:30-7:15)

7:30 Board and Committee meetings

WORLD RELIEF FILMS AND CHILDREN'S LEARNING CENTER PARK STREET BRETHREN CHURCH

(Come when you can—leave when you must)

Upstairs In the sanctuary

World Relief Films:

7:30—"A Chance to Live"(Sound, color movie of the W.R.C. Hoa Khanh Children's Hospital in Vietnam)

8:00—"Color Slide Pictures and Tape-Recorded Singing" (Obtained by Phil and John Lersch on the World Relief tour of Southeast Asia in 1972.)

8:30—"Bangladesh . . . Its Tragedies and Triumphs" (Sound, color movie of events before and after Pakistani-India War and how Evangelicals are giving aid.)

Downstairs In the Fellowship Hall

7:00- 9:00 Children's Center Open House

Stop in anytime for a preview look at what the kids will be enjoying and learning every morning

The Parlor In the Educational Unit

Refreshments for everyone throughout the evening (furnished by the World Relief Commission)

TUESDAY—AUGUST 14

Morning

(Delegate Credentials Received: 7:45-8:15 a.m.)

6:45- 7:15 Early Prayer Period . . Mrs. Betty Snyde

7:45-12:30 Children's Learning Center

Place—Park Street Church

Ages—Grades 1 through 7

Sponsored by—Board of Christian Education and Brethren House, St. Petersburg, Florida

8:00- 8:20 Opening of the 85th General Conference of the Brethren Church by Moderator Rev. Henry Bates

Music and Inspiration

Scripture and Prayer . . Rev. Paul Steine: Moderator-elect, Pastor, Lanar Brethren Church, Lanark, Illinoi

Special Music

Hymn

8:20 Moderator's Keynote Address

Rev. Henry Pastes, Pasto Wayne Heights Brethren Churcl Waynesboro, Penn

9:15- 9:25 Break

9:25 Hymn

9:30-10:40 Business Session

Announcements—Secretary of Executive Committee

Membership Committee Report

Election of new Conference Executive Committee

Nomination and Election of Membership on:

Missionary Board, Benevolent Board, Board of Christian Education, Retirement Board
Committee on Committees (10 minutes)
Report of Moderator's visit
Financial Reports (5 minutes each): Board of Christian Education, Missionary Board, Student Aid, Conference Treasurer, others
0:40-11:00 Morning Meditation .... Dr. Jerry Flora, Professor, Ashland Theological Seminary
1:10-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood.

Afternoon

1:30- 2:30 W.M.S. Inspirational Hour
2:30 Conference Board and Committee Meetings
2:30- 3:30 Small Group Bible Studies (choose one) "A Faith that Works," "Learning to Live in the Land of Promises," "A Living Hope," "Safeguard the Faith," or "Love and Reconciliation"
3:30 Minister's Wives
4:45 Men's Chorus Rehearsal

Evening

Delegate Credentials Received: 9:00-9:30 p.m.)
5:40- 7:10 Conference Vesper Service
Ashland Theological Seminary in Charge
Speaker—Bradley Weidenhamer
7:25- 8:45 **Laymen's Inspirational Hour**
Opening Hymn .... James Mackall leading
Devotions ..... John Rowsey
Special Music
Goals Recognition Awards
Virgil Barnhart
Special Music ..... Male Chorus
Speaker ..... Dr. Lawrence Bottoms
Closing Hymn
Benediction ..... Virgil Barnhart

WEDNESDAY—AUGUST 15

Morning

Delegate Credentials Received: 7:45-8:15 a.m.)
5:45- 7:15 Prayer Period ..... Leona Long
7:45-12:30 Children's Learning Center
Place—Park Street Church
Ages—Grades 1 through 7
Sponsored by—Board of Christian Education and Brethren House, St. Petersburg, Florida
8:00- 8:20 Music and Inspiration
Scripture and Prayer . Rev. Norman Long, Pastor, Pittsburgh, Pa. Brethren Church
Special Music
Hymn
8:20- 9:15 Memorial Paper: "The Nature and Purpose of Baptism in the Believers' Church." Rev. Richard Allison, Jefferson Brethren Church, Goshen, Indiana
9:15- 9:25 Break
9:25 Hymn
9:30-10:40 Business Session
Announcements—Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Nominating Committee Report
Election of Conference Officers and Committee on Committees
Brethren Publishing Company (20 minutes)
Book and Pamphlet Commission (10 minutes)
Central Council Report
10:40-11:00 Morning Meditation .... Dr. Jerry Flora, Professor, Ashland Theological Seminary
11:10-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

1:30- 2:30 W.M.S. Service of Thanksgiving
2:30- 3:30 Small Group Bible Studies (See Tuesday Afternoon schedule for listing)
2:30 Conference Board and Committee Meetings
3:30 Ministers' Wives
4:30- 5:00 Conference Choir Rehearsal

Evening

(Delegate Credentials Received: 9:00-9:30 p.m.)
6:40- 7:10 Conference Vesper Service
Ashland Theological Seminary in Charge
Speaker—Charles Munson
7:25- 8:45 **Board of Christian Education Inspirational Hour**

THURSDAY—AUGUST 16

Morning

(Delegate Credentials Received: 7:45-8:15 a.m.)
6:45- 7:15 Prayer Period ..... Trudy Kerner
7:45-12:30 Children's Learning Center
Place—Park Street Church
Ages—Grades 1 through 7
Sponsored by—Board of Christian Education and Brethren House, St. Petersburg, Florida
8:00- 8:20 Music and Inspiration
Scripture and Prayer . Rev. Gene Eckerley, Pastor, Pleasant Hill, Ohio Brethren Church
Special Music
Hymn
8:20- 9:15 Memorial Paper: "What is the Scriptural Basis for Reimmersion of Believers, and Should the Reimmersion of Believers be Necessary for Membership in the Brethren Church?" Dr. Charles Munson, Professor, Ashland Theological Seminary
9:15- 9:25 Break
9:25 Hymn

(*continued on next page*)

9:30-10:40 Business Session
Announcements—Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Statistician's Report
Report of Election of Officers and Committee on Committees
Report of Executive Committee on Moderator's Address
Benevolent Board Session (30 minutes)
Stewardship Committee Report
10:40-11:00 Morning Meditation .... Dr. Jerry Flora, Professor, Ashland Theological Seminary
11:10-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

1:30- 3:00 Panel Discussion on the Baptism Memorial Papers
3:00 Conference Board and Committee Meetings
3:15- 4:30 Laymen
3:15- 4:00 W.M.S. Ingathering of Project Offering
3:15 Ministerial Association
4:30- 5:00 Conference Choir Rehearsel

Evening

(Delegate Credentials Received: 9:00-9:30 p.m.)
6:40- 7:10 Conference Vesper Service
Ashland Theological Seminary in Charge
Speaker—Delbert Flora
7:25- 8:45 **Ashland College and Seminary Program**
9:00-10:00 Conference Choir Rehearsal

FRIDAY—AUGUST 17

Morning

(Delegate Credentials Received: 7:45-8:15 a.m.)
6:45- 7:15 Prayer Period ..... Judy Tinkel
7:45-12:30 Children's Learning Center
Place—Park Street Church
Ages—Grades 1 through 7
Sponsored by—Board of Christian Education and Brethren House, St. Petersburg, Florida
8:00- 8:20 Music and Inspiration
Scripture and Prayer .. Rev. Paul Richey, Pastor, Cameron and Quiet Dell Brethren Churches
Special Music
Hymn
8:20- 9:15 Inspirational Hour ..... Dr. Paul Rees
9:15- 9:25 Break
9:25 Hymn
9:30-10:40 Business Session
Announcements—Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Polity Committee Report
Rules and Organization Committee Report
Special Committee Reports
Central Council Report of Apportionment and Budget
Adoption of Budget
Goals Committee Report
10:40-11:00 Morning Meditation .... Dr. Jerry Flora Professor, Ashland Theological Seminar
11:10-12:00 Simultaneous Sessions: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood
12:15 Eighth Annual SOUP SUPPER for World Relief—College Cafeteria

Afternoon

1:30- 2:30 Business Session
Announcements—Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Peace Committee Report
World Relief Committee Report
Fraternal Relations Committee Report
Special Committee Reports
2:30- 3:30 Small Group Bible Studies (See Tuesday Afternoon schedule for selection)
3:30 Ministers' Wives
3:30 Ministerial Association

Evening

(Delegate Credentials Received: 9:00-9:30 p.m.)
5:30- 8:00 All-Conference Banquet—Convocation Dining Room
8:30- 9:00 "God's Trombones"—A musical by the Park Street Choir—Memorial Chapel
9:00 Central Council Meeting

SATURDAY—AUGUST 18

Morning

(Delegate Credentials Received: 7:45-8:15 a.m.)
6:45- 7:15 Prayer Period ..... Phyllis Wes
7:45-12:30 Children's Learning Center
Place—Park Street Church
Ages—Grades 1 through 7
Sponsored by—Board of Christian Education and Brethren House, St. Petersburg, Florida
8:00- 8:20 Music and Inspiration
Scripture and Prayer .. Rev. Gerald Bar Pastor, Mexico, Indian Brethren Churc
Special Music
Hymn
8:20- 9:15 Inspirational Hour ..... Dr. Paul Ree
9:15- 9:25 Break
9:25 Hymn
9:30-10:40 Business Session
Announcements—Secretary of Executive Committee
Membership Committee Report
Reading of Conference Minutes
Time and Place for 1974 General Conference
Action on Printing Conference Annual
Resolutions Committee Report
Other Reports
Unfinished Business
Final Reading of Conference Minutes

Adjournment of Business Session
Sine Die

:40-11:00 Morning Meditation .... Dr. Jerry Flora, Professor, Ashland Theological Seminary

:10-12:00 Simultaneous Session: Ministers, Laymen, W.M.S., Sisterhood, Brotherhood

Afternoon

:00- 3:00 Small Group Bible Studies (See Tuesday Afternoon schedule for selection)

:30- 4:30 Youth Variety Show

:30- 4:30 Conference Choir Rehearsal

Evening

:40- 7:10 Conference Vesper Service
Ashland Theological Seminary in Charge
Speaker—Joseph Shultz

:25- 8:45 **Missionary Board Inspirational Hour**
Presiding—Rev. Woodrow Immel, President, Missionary Board of the Brethren Church
Opening Hymn "Jesus Saves" .. No. 124
Devotions ..... Thomas L. Stoffer, First Vice President, Missionary Board of the Brethren Church
Citation to Missionaries—
Rev. and Mrs. Larry L. Bolinger
Rev. and Mrs. William K. Curtis
Commission—
Rev. and Mrs. Kenneth L. Solomon
Speaker ..... Dr. Paul S. Rees
Closing Hymn . "Take My Life" . No. 151
Organist ..... Mrs. Joan Ronk

SUNDAY—AUGUST 19

Morning

8:00- 8:30 Prayer Period ..... Helen Dickson

9:00 BYC Celebration—Park Street Church Fellowship Hall

9:15-10:20 Church School (No General Assembly)
Nursery through Grade 7—Park Street Church
Adult Bible Study—Memorial Chapel
Brian Moore, Leader

10:30 **Worship Service**
Message—Dr. Paul Rees

Vesper speakers—
Tuesday—Bradley Weidenhamer
Wednesday—Charles Munson
Thursday—Delbert Flora
Saturday—Joseph Shultz

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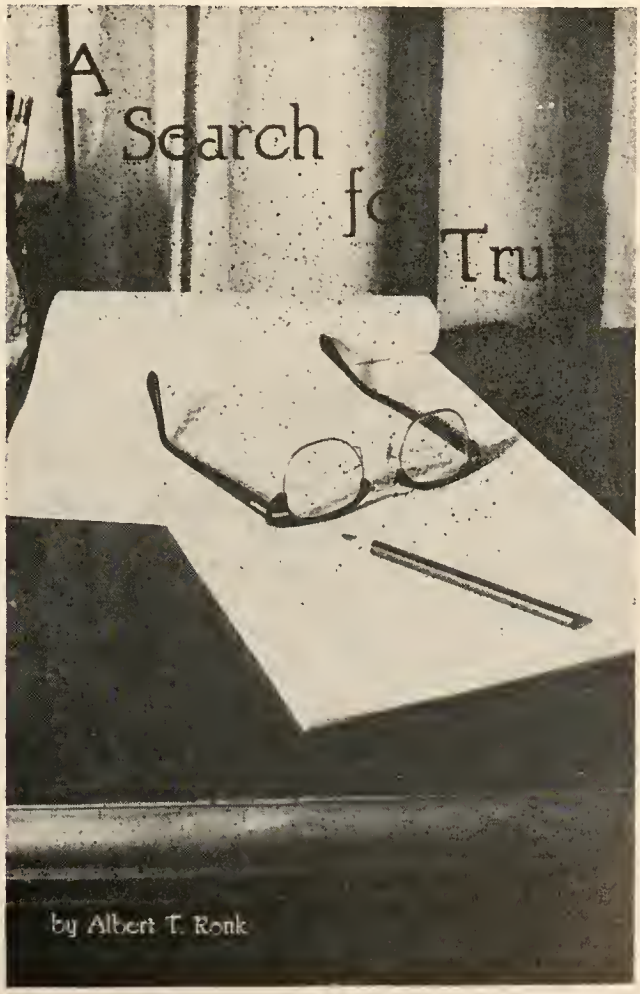


Letters *To the Editor*

Dear Editor:

Enclosed are a few thoughts put together as best I know how, as I felt led to write. Having had to move around every few years and been a member of several fine churches I have become aware of some of the lack on the part of Church members in the area of supporting the pastor. I feel that a few little remarks on the part of a member tend to lead to a general down-grading of the pastor for such petty little things. Surely if each one examines his heart he will admit that he does not want to be a part of damaging the ministry of a fine pastor and hindering the growth of God's Church. Surely we know there is no perfect Church, because there are no perfect people in the world, but God is not pleased with us when we criticize a human being who is doing God's will nor is He pleased when His work is interrupted by petty grievances. We should remember Philippians 1:6.

Mrs. Paul W. Spath
Box 739, Lathrop, Calif.

Let's Uphold Our Pastors

I have an old-fashioned respect for pastors. I want my children to have respect, courtesy and consideration for their pastor.

I feel we should be grateful for a dedicated Christian called of God to teach and preach the gospel. One who has opened his heart to God's call and prayerfully and earnestly searches the Scriptures to teach us and help us live by the Word. We don't take enough time to consider all that the man in the pulpit does for his congregation and community! First he never stops reading and studying. He witnesses every waking moment and is on 24-hour call to all and any who need him. He is the counselor for those looking forward to marriage, then the one who performs this sacred ceremony. He is the bearer of comforting words and assuring scripture in time of illness or bereavement. He is by the bedside of the ill and hospitalized. This man must prepare sermons for Sunday morning—Sunday night worship services, often teaches a Sunday School class and midweek Bible Study classes. He conducts classes for those preparing for baptism, church membership or teaching positions in the Sunday School. Often the pastor sings faithfully in the Church choir and gives an added blessing by singing solos. He is also available for counseling for all sorts of daily problems. I can add to this long list the fact that he often teaches classes at our Christian summer camps. He is prese and a part of Church Business Meetings, deacons a trustees and usher meetings. He attends Christi Business luncheons. When we review and consider the demands made on a pastor's time we can only s we are getting an awful lot for the little we do.

We need to have praise and love for our pastors a instead of criticizing him in small ways for some the little things he may not get around to doing w don't we ask what we can do to lighten his work loa If we have respect and admiration and genuine lo for our pastors, as families we will be a far more effe tive witness to those around us and this alone can be drawing card for new-comers in the community or tho who have gotten out of the habit of going to Church.

One more little thing—why complain if the serm goes a few minutes over the usual hour. You like get in overtime on the job if it means a few extra dolla on the paycheck. Perhaps there is a real big dividend store for the congregation who listens to a little long sermon from time to time. We believe in letting t Holy Spirit lead us when we pray and worship and v all know the Holy Spirit doesn't punch a time clock! Christians pray about it and see if you can't be a litt more helpful and supporting of your pastor.

Bishop of Evangelical Congregational Church Elected

The Evangelical Congregational Church at a special session of its General Conference, elected the Rev. H. D. Wittmaier to head the 30,000 member denomination. He succeeds the late Paul K. Cressman, D.D. who died last December.

The Rev. Herbert D. Wittmaier was elected Bishop of the Evangelical Congregational Church to fill the unexpired term of the late Paul K. Cressman, D.D. at a special session of General Conference held in St. Paul Church, York, Pa., May 15th. The Rev. Mr. Wittmaier served as District Superintendent of the Western District of the Eastern Conference for the last seven years. Licensed to preach the gospel in 1931, he was ordained an elder in 1939. He received his education at Muhlenberg College, Allentown, Pa. (Ph. B. 1937), Moravian Theological Seminary, Bethlehem, Pa. (B.D. 1940) and Princeton Theological Seminary, Princeton, N.J. (Th. M. 1945). For one semester he was an Instructor in New Testament Greek at the Moravian Theological Seminary and was Professor of Systematic Theology and Christian Philosophy at the E. C. School of Theology from 1954-1961. He served his church as pastor at Reamstown, Williams Township, Allentown (Zion and Boulevard), Reading (Grace and First) and Plymouth Meeting, Pa. He is married to the former Miriam Nixon of Allentown, Pa. They have three sons, Herbert N., Bruce C. and Jack F. Jack was licensed to preach by the Eastern Conference last year. Rev. Mr. Wittmaier began his duties as Bishop at the ordination service of the Eastern Conference, on May 20th.

Breese Outlines Evangelical Opportunity In Day of Decline, at NAE Convention

PORTLAND, Ore.—"We are living in the time of the decline of Western civilization," Dave Breese, president of Christianity Destiny, Inc., told evangelical leaders at the concluding meeting of the 31st Annual Convention of the National Association of Evangelicals.

Labeling it an "age of percolation," the famed conference speaker warned that the era of ascendancy of Western civilization is coming to an end.

"In recent years we have stood astride the pinnacle of accomplishment, but now the pinnacle is past," he stated. "We are moving down the far slope, and before us lies the valley of the shadow of the death of Western culture, the possible demise of what externally we have called 'Christian civilization.' "

Breese recited examples of current decline economically, militarily, politically, religiously and morally, and then declared, "We are also living in the day of unprecedented evangelical opportunity."

Breese recounted the massive audiences of the Billy Graham crusades, widespread church growth in Africa and Asia, millions of evangelical books being sold—such as **The Late Great Planet Earth** and **The Living Bible**—and the outreach of the Back to the Bible Broadcast, the largest radio broadcast of any kind—political, commercial or religious.

"Can evangelicals now rise to the greatest occasion in all of history?" he challenged the delegates. "The external problems of our present culture can only be properly met from a program that is an outgrowth of Christian love," he maintained. "War, racism, poverty, injustice, and all of the rest of them, are susceptible of solution only through acts of genuine Christian love," he concluded.

Musical selections were presented by the SPC Singers from Seattle Pacific College.

ISRAEL SENDS SPECIAL WORD TO EVANGELICALS IN AMERICA

PORTLAND, Ore.—A special report to evangelicals of America from the nation of Israel was circulated to delegates and visitors during Tuesday evening's opening session of the annual convention of the National Association of Evangelicals held here this week.

The 16-page report was prepared by Dr. Arnold T. Olson, former NAE president and president of the Evangelical Free Church of America. Olson is a recognized author and student of Israeli affairs. He was especially invited by the Israeli government to meet with key officials there prior to NAE's convention to help assure Christians of America, that, despite numerous news stories to the contrary: There is no government involvement in persecutions of missionaries in Israel; Intimidation of Christians of Jewish extraction; or plans to amend the Jewish Law of Return to exclude the immigration of Jewish converts to Christianity. In private meetings with Israel's Ministers of Justice and Religious affairs, and the Attorney General, Olson determined that although there have been well publicized incidents of violence, intimidation and continued persecution on some Christian groups, these have been the results of Jewish Orthodox EXTREMISTS. Regarding religious freedom in Israel, Minister of Justice Y. S. Shapiro told Olson, "It is part of your Christian dogma to proclaim." We cannot grant a freedom to believe which restricts that freedom to only certain parts of the dogma. Christians must preach their faith. Further, we believe in freedom of speech and freedom of the press or to publish and this right must not exclude Christian truth." On those claiming to be Jews even though believing in Jesus, Shapiro said, "A Jew is a Jew. What he believes in his heart is his private business."

MISSIONARY NEWS

THE TROUBLE IS

by SRI V. S. Devanandam, B. A.
Bed. Kakinada

The following article is reprinted from the BRETHREN EVANGELIST OF INDIA published by the Brethren Mission and our missionary there.

"Woe unto the world because of offences! for it must needs to that offences come; but woe to that man by whom the offence cometh!" Matt. 18:7.

There lived a person whenever a proposition came, the words, "the trouble is" invariably came from his mouth. There could rarely be a discussion about something religious two minutes without his saying. "The trouble is." He had his mind set to troubles. He had an eye for troubles. He was constantly on the look out for troubles, and as one would expect, was sure to find them. His fertile imagination was capable of creating, if nothing else to be the informer. His actions are due to not having any inner peace. He failed wherever he went. For as soon as he got on the field he looked for troubles, discussed troubles, revived troubles, initiated troubles, and made troubles by getting everybody like himself to be on the look out for troubles.

This man, as it were, was in the grip of the trouble habit. When discussion was started in the church about anything, almost immediately he would say, "the trouble is," and then he would pick up some clue and begin to hunt for the troubles. Often when his clue ran out he would go back and find another and then another, until he really located a trouble somewhere

Missionaries, Evangelists and Workers, and Children from the Brethren Home in India

It is the peculiarity of the habit that it so enslaves one that before the mental processes go to work the will acts. This man was enslaved to the habit of trouble hunting and nothing could stop him in his pursuit. He liked it and undoubtedly had come to believe that he was a man of more than ordinary wisdom, because where the other people saw no troubles he could see them. He was a man of unusual mind. Such people are great impediments to the cause wherever they are. They dreadfully disturb peace and show things up both by wasting time hunting trouble and enervating the energies of the people.

Of course there is more or less trouble in anything we undertake and the fact is, it does not take an acute mind to discover trouble. Wisdom does not lie in finding troubles. Wisdom concerns itself in properly appraising troubles and praying that God might lead us to the right decisions. Then our Heavenly Father enables us to get over them. He knows best when we commit ourselves and without any reservations He guides us to see the light. Even for such a small thing as the sharpening of a quill to write with, Mr. Moody advised his co-laborer to seek the help of the Lord through prayer and then the quill could be perfectly made sharp.

Mainly, the trouble is in one place, in the heart, "Keep thy heart with all diligence; for out of it are the issues of life." Pr. 4:23 People whose hearts are right rarely have much trouble. Most of the failures in life are heart failures. With a heart right with God and man there is peace and joy. These are the prosperous conditions of the heart. They oil all the machinery of life. They light all the burdens of life just as oil is a fine thing for dry dusty hinges. The peace of God is in the heart, with its unfailing accompaniments; joy and goodwill toward men throws a soft mellow light on all environments. Misunderstandings pass away. Even the physical world takes on a pleasing aspect. It will greatly improve health by giving release from worries.

Let us realize that Christ is in the heart, a living vitalizing power is a promoter of happiness and every human good. When the hearts of people are Christ possessed, they will glow with love and troubles will settle themselves unless they die and no settlement is needed. Possession is a key word in the Christian life. The Chritian possesses Christ, but before he is fully a Christian he must be possessed by Christ.

"I AM LONELY AND DEPRESSED"

The following letter, and the series of recent letters to Auntie Ethel, have been reprinted from the booklet WHO'D STAY A MISSIONARY? by Helen Morgan and published by the Christian Literature Crusade (reprinted by permission). This booklet is available from the Missionary Board for $1.00 and a companion volume WHO'D BE A MISSIONARY? is available for $0.50.

Dear Auntie Ethel,

I have been on the mission field for eight months and am lonely and depressed. My husband is attending language school and meeting lots of people. He goes out with his informants and single girls on treks to the villages around the city where they practice the language. But I have the children to look after. Although I have servants I have to buy food and organize their work and amuse the children who scream if they are left with the girl who should help me to look after them. I hardly ever see anyone else. I'm terrified of the scorpions and am often alone at night with the children. I never have time for language study and all I know is a kind of kitchen jargon. I never thought the mission field would be like this. Please help me.

"Unhappy."

Dear Unhappy,

Learn the language! Learn the language! Learn the language! Don't be defeated before you have begun. Fight your mission, get servants your children do like, eat local food every day, but learn the language. Get your husband to help you and, if the mission won't pay for you to go to language school, then find a student who will come in and talk to you for an hour or two and study independently. Learning the language is the secret of being a missionary and too many wives give in too easily because the business of living is just too much for them.

Remember this: that hundreds of good men have had to leave the mission field because their wives haven't been able to take it. Keep in touch with God as an individual, not just as a wife. Start up your own work. You have the inestimable blessing of a Christian home and family. Practice hospitality, open up your house and make friends with your neighbors. I know it's difficut but it's not impossible with God. He brought you there as a person with a contribution to make. Look for it.

Auntie Ethel.

PEOPLE

BUILDING

NEW WORK IN BRADENTON, FLORIDA

On October 16, 1963 Pastor J. D. Hamel gave a congregational business report on the history of the Sarasota First Brethren Church. He stated that future plans called for the present church to be used for a fellowship hall, and a new auditorium to be built which would cost as high as $100,000 seating 600 to 700 people (the actual cost in 1970 was $150,000.) He also stated that when the Sarasota Church reached 500 members a new church should be started in Florida.

On May 6, 1973 this dream became a reality when twenty-four people met in the Sarasota First Brethren Church Vanator Fellowship Hall to plan for the first Sunday School and Morning Worship service to be held in the Bradenton area. Those present were: Sarasota Sunday School Superintendent Eugene Robbins and Chairman of the Board of Christian Education Howard Robbins attending in order to ascertain what Sarasota Sunday School teachers would need replacing:

Dr. and Mrs. J. D. Hamel
Rev. and Mrs. Bill Ross
Mr. and Mrs. Dale Kehler, Deacon and Deaconess
Mr. and Mrs. Paul Yoder and Duane
Mr. and Mrs. Merle Abe and Connie
Mr. and Mrs. Clarence Abe, Deacon and Deaconess
Mr. and Mrs. Enos Shrock, Ronnie and Leslie
Mr. and Mrs. Sherman Owens, Jimmy and Maribeth

The group made the decision to call the church the "Bradenton Brethren Church" until such a time as an official name would be voted upon and adopted by the organized and charter members.

The temporary meeting place of the new church will be at the South County Youth and Family Recreation Center, two miles east of 301 and the red light in Oneco on 53rd Ave. East at the corner of 37th St. East.

The members and friends of Sarasota First Brethren made possible an Easter offering of over $2,000 of which 15% will go toward the support of Ashland Theological Seminary, and the rest to be used in the new Bradenton work. This is above and beyond the mission budgeted money and our yearly Faith Promise offering. Expenses from this offering will include paying for the utilities (air-conditioning and lights) in the building which is given to us without charge; and the purchasing of a piano and pulpit. Additional gifts will be a sign by Mr.

Hobert James, professional sign painter at Sarasota First Brethren, and hymnals and offering plates from the Sarasota Church.

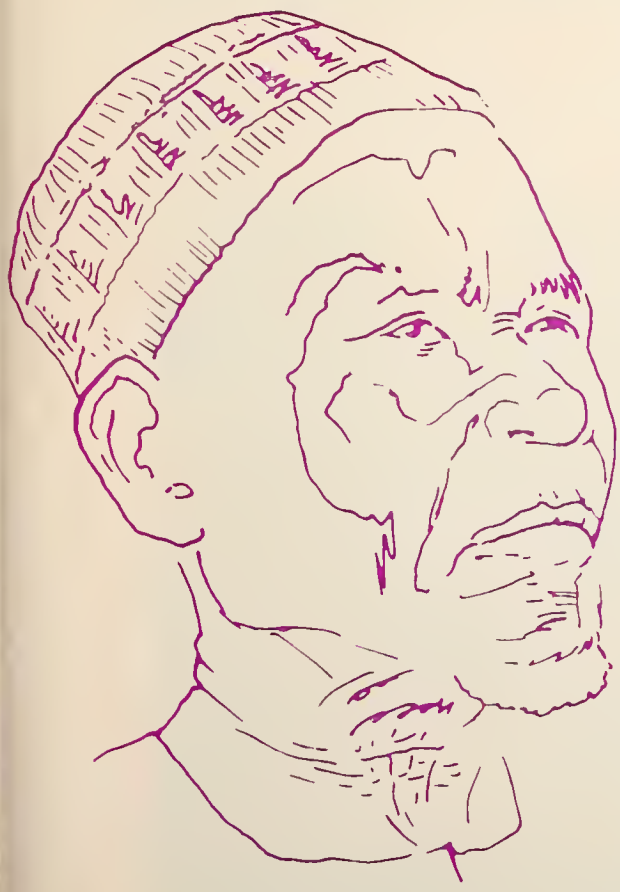
The recreation center has a seating capacity of 500 and has chairs and tables, an olympic size swimming pool, basketball and tennis courts, a baseball diamond, and ample parking for hundreds of cars.

The first services of the new church will be on May 27 with Sunday School at 9:30 a.m. and Morning Worship at 10:30 a.m. Rev. Bill Ross, Associate Pastor at Sarasota First Brethren, after teaching his fast growing young adult Sunday School class at Sarasota at 9 a.m., travels to the new church in Bradenton to preach at the 10:30 morning worship service. Mrs. Ross is church pianist. Mrs. Hamel is making the church bulletins and with Mrs. Ross is arranging for a special musical number for each Sunday morning service. Janet Hamel is to play a flute solo at the first service. Other temporary appointments are: Sunday School Superintendent Paul Yoder; Secretary Mrs. Paul Yoder; Adult Sunday School Teacher Enos Shrock; 10-12 grade teacher Duane Yoder; 7-9 grade teacher Mrs. Clarence Abe; 5-6 grade teacher Sherman Owens; 3-4 grade teacher Mrs. Enos Shrock; 1-2 grade teacher Mrs. Merle Abe; Preschoolers Mrs. Sherman Owens; Director of Bus ministry and Visitation Sherman Owens.

Over the past eighteen years the First Brethren Church of Sarasota has become an inspiring, living force, which has immeasurably enriched the lives of all, young and old, tourist and faithful member. LET US RISE UP AND BUILD FOR CHRIST!

THE GLORY IN THEIR BOSOMS

The coming of the Gospel to Nigeri's Lardin Gabas meant a job as a school teacher . . . good health facilities . . . better farm yields . . . schools for our children. But is this all it meant. . . . . bread and butter and jam? What sort of Christianity has been sown in Nigeria? Where is that glory that transfigures?



Pilesaw Sawa

I had been asking this question—What does the Gospel mean for you?—to many Lardin Gabas people and getting the same answers. There seemed to be no Damascus Road incidents, no commitments by Galilee. Finally I saw what the early missionaries had seen that if the Word of God is to change persons it must speak to their human needs—and action counts more than preaching.

The glory is all there, and it has transfigured. But commitment to Christ in Lardin Gabas means something quite different from commitment in urban America. In Lardin Gabas commitment means accepting whole new ways of life—education; salaried jobs; hospital care; better farms; freedom to mix with other people, to marry whom you wish, to live where you please, to be what you like. To the men and women of Lardin Gabas the Gospel has meant freedom to be new persons in Christ.

PILESAW SAWA

the first Christian

I was just a youth in 1923 when the missionaries first came to Lardin Gabas. I found work with them as a steward. Soon they began teaching boys to read and write, and I attended their classes. They preached to us and told us what was right and wrong. It was not new. We already believed the same thing. What was new was Christ. I accepted him as my savior and I was in a group of four boys who were the first converts.

I followed the missionaries when they went to work at Dille and Lassa, and I became a teacher and worker in the church they founded there. So much has happened because of the coming of the Gospel that I can not think what my life would have been without it. I was cured of leprosy in the mission hospital. I married within the church and raised my family in it. Now I am old, but I have my family around me and can live in dignity. My children have all prospered. I cannot say what the Gospel has meant to my life, because for me it has been my life.

Interviews & drawings by Kermon Thomason and reprinted by permission from THE MESSENGER.

HAPPENINGS AT BRETHREN CARE

Here's the latest on happenings at Brethren Care, our new retirement center at Ashland, Ohio.

Brad Weidenhamer with Carol Choir of Park Street Church

The Carol Choir of the Park Street Brethren Church presented a folk musical, "The Boy Who Caught A Fish" on May 2nd. This musical written for fourth through seventh graders tells the story of the boy with the five fish and two loaves in a fresh, new approach. Brad Weidenhamer is the director of the choir which is composed of 16 members.

THE BANQUET TABLE

BANQUETERS
Hilda Carpenter, Bessie Bowser, Hilda Diederich

Another big "happening" for the ladies at Brethren Care and at the Park Street Church occurred on May 10 when the women in the church sewing group invited ladies from Brethren Care to join them for a morning of sewing and a potluck dinner. The pictures prove that the women ate well and were busy working on quilts. The event was so successful, all agreed to do it again. This outing was enjoyed by the ladies at Brethren Care and they especially liked all the good home cooked food which was a treat. Some said they ate until they nearly burst!

CREATING A MENAGERIE
Left to right: Mrs. J. J. Becknell and Mrs. Ray Summy who directs the work and Mrs. Bessie Bowser, resident of Brethren Care from our Brush Valley, Pennsylvania Brethren Church.

A Mother-Daughter Tea was held at Brethren Care on May 13th to honor resident mothers.

Eighty guests and residents gathered to enjoy the program and tea. Miss Beverly Summy gave greetings to the group and then introduced Mrs. J. J. Becknell, her grandmother, who read the poem "What Grandchildren Do." Mrs. Ray Summy, daughter of Mrs. Becknell, gave the reading "What Is a Daughter?" "Mothers Are Special" was given by Miss Summy to complete the program.

Mrs. Robert Holsinger helped provide the tea cakes which were decorated by Mrs. Arthur Delozier. Residents of Brethren Care made the purple iris and multi-colored flowers which adorned the tables and were then given to the guests.

A continuing project at Brethren Care is a workshop where bazaar items are being made in hopes of having such a "happening" near Christmas. The ladies have been concentrating on stuffed animals which are selling almost faster than they are made. Their biggest problem now is getting enough made ahead to have any for a bazaar!

QUILTING BEE

Left to Right around table: Mrs. Jessie Sage (Brethren Care), Mrs. Ellen Baer (Park Street), Mrs. Addie Burns and Mrs. Mary Cook (both from Brethren Care). In the background from left to right are: Hazel Klepser, Hilda Carpenter (coming out of the kitchen door), Mrs. Marie Solomon (back to camera), Hilda Diederich (Brethren Care), Jessie Mundorf, Bessie Bowser (Brethren Care).

HINT! HINT! Clean, used hose are a great need at Brethren Care as the ladies use them to stuff animals. So please don't throw away those old hose . . . send them to Brethren Care!

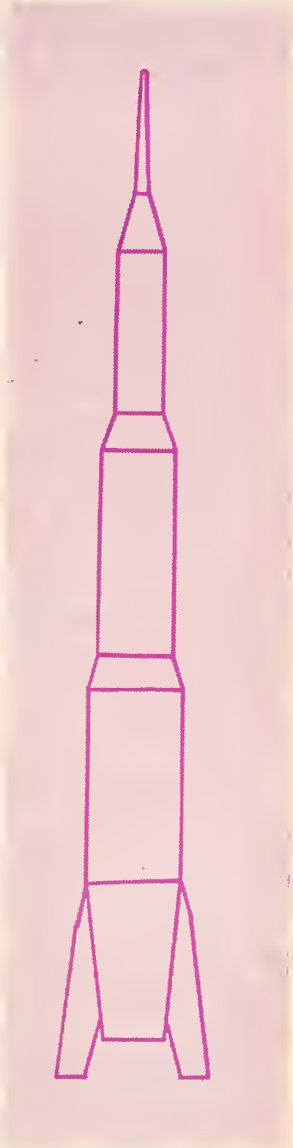
The ladies at Brethren Care have also been rolling bandages for World Relief (even some of the men have been observed rolling bandages) and cutting quilt squares for the ladies at Park Street Church.

The week of June 10th there will be a Week of the Arts at Brethren Care with an art display by one of the women at the Center, Mrs. Grace Darling, and the daughter of one of our other residents. In addition, a music club will bring a special program, a local church choir will sing and the men of Brethren Care and their families will have a Pie and Program Hour with Dr. Rendell Rhoades who will tell them about his interest in postal history of the U.S. and Ashland County. He has a small, old post office to set up on display also which came, in part, from an old local post office.

These "happenings" and many more are occurring at Brethren Care. If you need a good home, see us!

Rodger H. Geaslen

The Brethren Layman



THE WORLD'S GREATEST EVENT

It is Scriptural to give honor to whom honor is due; hence we gladly honor all who had a part—whether great or small—in enabling the Apollo flights to make successful landings on the moon!

It surely was an amazing feat and one of the world's great events for man to go from earth and actually walk on the heavenly body, the moon! But shall we not say that a much more important and greater event occurred when One who lived in the heavens came to earth? In our estimation, the coming of the Lord Jesus to this earth infinitely eclipses the successful flights of the Apollo missions. . . .

When the "holy child Jesus" was born in Bethlehem of Judea, the angel of the Lord surrounded by the glory of God and accompanied by a multitude of the heavenly host, announced the glad tidings to the shepherds. (When the Lord used the word "multitude," He meant just that! There are "ten thousand times ten thousand, and thousand of thousands" of angels—Revelation 5:11).

The Lord was the Creator—not only of the earth and the moon but He created the vast universe wherein are planets and galaxies of stars innumerable! Our exploration of the moon causes us to bow in adoration of His greatness!

The Lord Jesus not only walked on earth for a few hours; but He, the Creator, came to earth with the definite purpose of becoming our Savior (See John 6:38). He died to atone for our sins and He arose. He gave Himself for us that we—sinful creatures of earth—might be forgiven and eventually go to His heavenly paradise to dwell with Him forever! Greater prospects than a trip to the moon are in store for the humblest believer in Christ Jesus. Shall our hearts not be touched by His greatness and His concern for us!

"Great God of wonders! All Thy ways
Display Thine attributes divine:
But the bright glories of Thy grace
Above Thine other wonders shine!"

SISTERHOOD

DEVOTIONAL FOR JULY

Call to Worship

Song Service

Circle of Prayer

Bible Studies

Senior: "A Wasted Day"

Junior: If You Care, You'll Share

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

"A WASTED DAY"

by Paula Tinkel

Mencius, the great disciple of Confucius, was raised with great care by his mother. She was determined that he should become an honorable man who respected life and performed well his duties in it.

One day while the very watchful mother sat weaving, young Mencius arrived home from school and greeted his mother with all the respect he had been taught to pay her.

"How did you progress in school today, my son?" she asked.

"Oh, well enough I suppose," the youth answered with lazy indifference.

The mother said nothing. Instead she picked up a knife and with swift motion she cut through the warp and woof of the cloth she had woven.

Startled by so extraordinary an act, Mencius asked his mother why she had done so.

"I have only done to the piece of cloth I was weaving today, what you have done to your life today," replied the mother.

—From **Wellsprings of Wisdom**

When I read this little passage, I immediately thought about how I spent my day. Time is a God given thing. How do we spend the time God gives us? One of my favorite passages in the Bible is taken from Ecclesiastes 3:1-8. "There is a right time for everything. . . ." Read the rest of the passage. Do you use your time wisely and budget it for the things you set for the priorities of your life? How much time do you spend with God out of 24 hours in a day? It is so easy to get caught up in so many activities and things you just have to do, such as school work, spending time with your boyfriend, jobs, and a million other things, that it is hard to find time to have a quiet time by yourself with God.

I wonder what would happen if God were to ask us what our progress was today? How would you answer him? Would He take a big chunk of time out of your live to show you that you aren't spending his gift to you wisely? Jesus used his short amount of time here on earth to serve God and mankind at all times. He never wasted a precious minute. It tells us in Luke 22 how Jesus stayed awake all night and prayed to the Father.

Here are some things to think about and put into action:

1). Think about how you spent your day? Did you do all the things you should have done? Did you waste your day in any way?

2). Now take a piece of paper and make a list of priorities and how much time you should spend on each item. Are you giving God any time, and if you are, are you giving him top priorities on your time schedule.

You can spend your time any way you want to. That's your choice. But just remember who gave you that time and then who takes it away from you at a time when you would least expect it.

"There is a right time for everything. . . ."

Paula Tinkel

Idleness is sin! Time is money. We have no right to waste our own or others time. Time is power. We have no right to throw it away. Time is life. We must value it greatly. Time is God's. He has given it to us for a purpose. Time is a sacred trust. We must answer for every moment. Time is preparation for eternity. We must redeem it!!

JUNIOR BIBLE STUDY

IF YOU CARE, YOU'LL SHARE

by Mrs. Gary Taska

Read John 21:15-17

If you have been using the Junior Bible Study articles the past months you may remember that they have given ideas for several ways to reach out and share Christ with others. Have you used any of those ideas? Have you tried to share Jesus Christ with anyone at all in the last two months? Do you care?!

One of the leading greeting card companies says you should send their cards "When you care enough to send the very best." Let's talk just a little bit about that. If you see a real neat guy on television you sure tell your friends about him, don't you? If something good happens to you you want everyone to know about it, right? Jesus says IF we really care about Him, IF we love Him we will want to share Him with others too.

In John 21 verses 15 through 17 Jesus asks Peter three times if he loves Him. He wanted Peter to say out loud that he loved Him. Jesus also wants us to say that we love Him so others can hear us.

After Peter answered, "Yes, Lord, you know that I love you," Jesus then gave him something to do. He said, "Feed my lambs," "Feed my sheep." When we know in our heart that Jesus loves us and we love Him, and say it out loud, then He gives us something to do. We are to share this love with others.

Jesus did not mean for Peter and for us to go out in a field and feed sheep, did He? His sheep and His lambs are people. Jesus is the Good Shepherd and everyone who belongs to Him is part of His flock. Since He is not here physically with us He has put us in charge of helping to care for the rest of His flock. How can we

do this? How can we "feed" His lambs and sheep? The last few studies have given you ways to "feed" others. To feed is to give nourishment for strength and growth. We help one another to grow spiritually by talking about what Jesus has done for us, by reading His Word to others, and by praying for others. We can also help others physically by supplying food or other things to those who are in need.

Recently I heard the following illustration: If you had a friend who gave you expensive gifts, took care of everything you needed and loved you more than anyone else you would be telling everyone about this wonderful friend, wouldn't you? Jesus Christ gave you the most precious gift of all—eternal life. He paid for this expensive gift by giving up His life on the Cross. He arose from death to life and made it possible for you to get to God. He takes care of all your needs and loves you more than anyone else loves you. Are you telling anyone about this wonderful Friend?

Jesus asks, "(**your name**), do **you** love me?" Have you ever told Jesus that you love Him? If so, have you ever told anyone else about it? If you care, you'll share.

Share Jesus when you care enough to share the Very Best!

LONELINESS

Loneliness is a disease that grows slowly and undetected. It's silence is absolute, and it's symptoms are terrifying. Loneliness is a dark, unseeing veil that covers you with sadness, and a desperate need for companionship—a desperate race to conquer the complete spiritual and emotional emptiness.
I am experiencing this disease, and wish I could find a cure—but even a ray of sunlight is a blessed thing; for loneliness demands; it takes everything from you and in return gives you nothing but solitude; as if you were the only person in an unmerciful world. But the world is not unmerciful—it's your fear of hurt that keeps you from being a whole person; a person who has discovered the joy of loving, and being loved—It's hard to imagine the person who will not allow anyone to be a part of him, but at the same time, it's very easy. It's impossible to imagine the extreme emptiness that person feels. It cannot be compared to anything. But if that person asks for help; help in finding how himself and learning how to beat the seclusion: it's great! How do you ask? How do you find it? Help Me, I'm that person. . . .

The above poem was written by a fourteen year old girl who was residing at the Girls' Training School, Mitchelville, Iowa. It was printed in the periodical of the Black Hawk County Juvenile Probation paper, ONE-TO-ONE. The author, Elaine Stocks. ("Bear ye one another's burdens, and so fulfill the law of Christ." Galatians 6:2.)

from Milledgeville Brethren Bulletin

CONVENTION WRAPUP

PORTLAND, Ore.—One ringing challenge to evangelical leaders today was evidenced time and time again from all quarters here at NAE's 31st Annual Convention: Will advantage be taken of the greatest opportunity ever to proclaim the Good News to a needy world?

Dr. David Breese, president of Christian Destiny, called it the "burning issue of our time." Speaking to delegates and visitors at the closing session of the May 1-3 National Association of Evangelicals annual meeting, he asked, "Can evangelicals now rise to the greatest occasion in all history?" Breese painted a picture of current decline in western civilization in such areas as politics, morals, economics, the military and religious affairs. Citing a number of startling examples, he said that the decline has set up "our greatest opportunity" and that evangelicals cannot meet the challenge without the power of Christ's love in their lives.

The convention theme, "Loved, We Will Love," was emphasized by prominent speakers as the answer for evangelicals to meet the world's needs. Keynote speaker Dr. Lloyd T. Anderson, pastor of Bethany Baptist Church of West Covina, California, depicted the divine love as having a creative purpose. "God looked down the corridor of the years, and his love constructed the cross of Christ," he said.

Dr. Robert A. Cook, president of The King's College, presented the convention position paper on the theme saying, "Evangelicals do have a responsibility for their nation under the mandates of Christian love: to run for office, to be active at the local level, to be vocal on great issues, to stand for God and His truth in every relationship of life, and to do so within the freedoms guaranteed by the Constitution." Dr. Myron F. Boyd, Bishop of the Free Methodist Church, in his presidential address, along with many other workshop and seminar leaders, pointed up the importance of social concern when he said, "Only a burning heart and a helping hand will win our world to Christ." Black evangelist, Bob Harrison, a former associate of the Billy Graham Team, said that as Christians "we have grown stuffy, inhibited, class conscious, competitive, shallow, and self-centered." In a rousing address Wednesday evening he said that the evidence of Divine love was first the ability to see man's need, then to feel man's need, then, finally, with the power of God's love, to alleviate man's need.

The Rev. D. Stuart Briscoe, leader of the afternoon Bible hour session and pastor of the Elmbrook Church, Brookfield, Wisconsin, summed up. He asked, "what the Lord Jesus is really asking His children in these days is, 'Do you have the same kind of attitude to me that the Father had toward you? Is it to such a degree that you are prepared to abandon yourself to me in the same way that God abandoned Me to the world?'"

An unexpected highlight of the opening session was the circulation of a special report from the nation of Israel to the evangelicals of America. The report was prepared by Dr. Arnold T. Olson, former NAE president and president of the Evangelical Free Church of America. He was especially invited by the Israeli government to meet with key officials there prior to NAE's convention to help assure Christians of America, that, despite numerous news stories to the contrary: there is religious freedom in Israel. Minister of Justice Y. S. Shapiro told Olson, "It is part of your Christian dogma to proclaim. We cannot grant a freedom to believe which restricts that freedom to only certain parts of the dogma. Christians must preach their faith." On those claiming to be Jews even though believing in Jesus Shapiro said, "A Jew is a Jew. What he believes in his heart is his private business."

Other convention speakers covered a wide range of contemporary topics vital to church life and outreach. Dr. Nathan Bailey, president of the Christian and Missionary Alliance and NAE second vice president, told NAE's Board of Administration that a "generation gap" exists in church life and outreach because, "we hold as sacred too many things which are mere custom." Evangelicals need to be sensitive to change to reach men and women for Christ," he said. Rev. George Delamarter, a Free Methodist pastor from Wenatchee, Washington, told the Evangelical Churchmen Commission that the purpose of the church is to take "seed to the soil and a sickle to the harvest." He said that compassion comes not by prayer but by commitment.

The popular author of Brethren, Hang Loose, Rev. Robert Girard, said that church renewal is watever will allow Jesus Christ to create his new life in and through his people. "The two things needed for renewal," he said, "are (1) Jesus Christ seen and known as the living Person he is, and (2) people learning to be instruments in and through which Christ is free to reveal himself in the world."

On Higher Education Dr. Jacob E. Hershman, ranking official of the U.S. Department of Health, Education and Welfare, said that too many Christian educators have lost their sense of mission and are more interested in "gaining status on the totem pole." Dr. Earl Pullias, professor of Higher Education, University of Southern California, said that Christian college administrators need above all a "clarity of vision and willingness to sacrifice." He indicated that in these times of profound break down of old life patterns and formations of new orders in all areas, leadership is either weak or absent. The implications for Christian higher education are evident, he said.

A report of Key '73 to the Evangelism and Home Missions Association indicated that the nationwide evangelistic effort was making unprecedented breakthroughs—despite limitations in funding and critics on the right and left, including the Jews. According to the report more than 150 groups are pledged to reach millions in North America with the gospel.

In announcing a new strategy in field service for the NAE, approved by the Board of Administration Monday night, Dr. Billy A. Melvin, Executive Director, said that the plan will be a shift from the regional office approach in planning and promotion to a field program directed from NAE headquarters in Wheaton, Illinois. The major function will be to strengthen and increase local and state associations of evangelicals along action program lines. Dr. Clyde W. Taylor, General Director, said in his report to delegates that "There are millions of evangelicals in America, enough to make a tremendous impact on our nation. We have a good start in the National Association of Evangelicals."

Conference highlights of a lighter vein included a special concert by the Moo Goong Hwa Korean Orphan Girls' Chorale beginning a month-long tour for NAE World Relief Commission. Special music was presented by the Seattle Pacific College Singers and the Multnomah School of the Bible and a chancel drama, "Ten Miles to Jericho," was presented by the George Fox College Christian drama troupe.

In business sessions delegates approved resolutions speaking on such current issues as abortion, amnesty, capital punishment, integrity in government, religious freedom in employment.

Dr. Myron F. Boyd completes his two-year term of office as NAE president. Dr. Paul E. Toms, pastor of the Park Street Church, Boston, Massachusetts, was elected first vice president; Dr. Nathan Bailey, second vice president; Dr. Cordas C. Burnett, executive vice president, Graduate School of Theology, Springfield, Missouri, secretary; and Mr. Frank D. Nicodem, president of Nationwide Insurance Consultants, Mount Prospect, Illinois, treasurer.

The thirty-second annual NAE convention is scheduled for Boston, Massachusetts, April 23-25, 1974.

NAE

World Religious News in Review

BIBLE NOW PUBLISHED IN 1,500 LANGUAGES

London (EP)—Since the invention of printing at least one complete book of the Bible has been published in 1,500 languages and dialects, according to the United Bible Societies (UBS)

The UBS, which links more than 50 national Bible Societies throughout the world, said this figure was reached by an increase of 43 more languages during 1972. The grand total is as follows:

Scripture Portions (complete books of the Bible), 899 languages; New Testaments, 346; and Complete Bibles, 255.

The announcement said the new languages in which Bible Portions were printed last year ranged from Apalaf, spoken in Brazil, to Zongkhar, spoken in the Asian mountain state of Bhutan. Mark's Gospel was the most popular publication.

Complete Bibles appeared last year for the first time in Paite and Thado (Kuki), both spoken in India. They were published by the Bible Society of India.

WILLIAM BUCKLEY CONDEMNS COURT'S ABORTION RULING

New York (EP)—It is "preposterous" to consider the abortion issue as "a church-state issue in the denominational sense," according to columnist William F. Buckley, Jr.

In his Feb. 1 column Mr. Buckley (whose brother, Sen. James L. Buckley of New York, has announced plans to sponsor a constitutional amendment to counteract the Supreme Court's abortion ruling) says that although "it is everywhere suggested that it is a Catholics-against-the-world issue," recent referenda in Michigan and North Dakota (where Catholics are a minority) saw voters rejecting proposals to liberalize their states' abortion laws.

Furthermore, Mr. Buckley writes: "It is quite true that Catholics are particularly mobilized against abortion—why shouldn't they be? Jews are particularly mobilized against genocide—is that wrong? But the notion that opposition to abortion is a Catholic pecularity not only misses the point, but fails altogether to justify the judiciary's stepping into an argument totally removed from its authority and its competence."

In criticizing the high Court's decision, which he describes as "outrageous," the columnist asks why the Court must decide when the fetus can be considered to be human when the theological, philosophical, and medical worlds are divided on the matter.

6 CONGRESSMEN SUBMIT BILLS TO PROTECT RIGHTS OF FETUS

Washington, D.C. (EP) — Six Congressmen have introduced joint resolutions calling for a constitutional amendment insuring "due process and equal protection" to an individual from "conception."

They are Congressmen Lawrence J. Hogan (R-Md.), who was the first to introduce a resolution on Jan. 30, John M. Zwach (R-Minn.), Clement J. Zablocki (D-Wis.), James J. Delaney (D-N.Y.), John N. Erlenborn (R.-Ill.), and Angelo D. Roncallo (R-N.Y.).

The resolutions are nearly identical except for Mr. Delaney's. Three Representatives (Hogan, Zablocki and Delaney) asked protection "from the moment of conception," while the other three state only "from conception."

GOOD NEIGHBOR AWARD REFUSED BY PLAIN PEOPLE

Lebanon, Pa. (EP)—For the 23rd year, the Lion's Club of this eastern Pennsylvania city prepared its Good Neighbor Award, but this year the recipients refused to appear to accept it.

The award was announced for the "plain people" who helped with relief work following a devastating flood in the wake of tropical storm "Agnes," June 1973.

As many as 500 Amish and Mennonite farmers came into Lebanon to help clean up the debris in damaged homes and to prepare the houses for use by the families affected. Many also went to Harrisburg, Lykens and Wilkes Barre for similar errands of mercy.

Representatives of the plain people said they had declined to attend the Lions' affair because they did not want to be honored for doing what they considered to be their Christian responsibility.

BIOLOGISTS FIND SEEDS OF LIFE ON MOON

Space Center, Houston (EP)—The surface of the moon has the chemical seeds of life and need only water to grow primitive life systems, a biologist has announced.

Dr. Sidney W. Fox of the University of Miami said in an address to lunar scientists here that he and two other scientists discovered the chemical forerunners to amino acids, life's basic building blocks, in the Apollo lunar samples.

Called "precursors," the chemicals changed into six types of amino acids when the lunar samples were exposed to water in a labatory. Dr. Fox said the probability was high that if adequate water had been available at the right time and places on the moon some kind of living system would have emerged.

From the amino acids a "primitive replicating organism" might have evolved—not similar to terrestrial life but at least a growing creature called a microsphere. The biologist said the microspheres are not able to synthesize protein or genetically reproduce themselves as does life on earth. Microspheres are considered an elemental step toward true life.

'THE LIVING BIBLE' STILL AT TOP OF CLOTHBOUND BOOKS, LINDSEY'S OF PAPERBACKS

Grand Rapids, Mich. (EP)—The twins led again in January: The Living Bible (clothbound), and The Late Great Planet Earth (paperback). The Tyndale House Publishers' book and Zondervan's paperback were followed by nine others in each category, according to the monthly survey of the National Religious Bestsellers. In the first category came: The Christian Family, Christienson (Bethany); The Hiding Place, Ten Boom (Revell); Two from Galilee, Holmes (Revell); The Fat Is in Your Head, Shedd (Word); Jonathan Livingston Seagull, Bach (Macmillan); I'm Okay, You're Okay, Harris (Harper); Reflections, Turro (Paulist); Halley's Bible Handbook, Halley (Zondervan); Prayer Is a Hunger, Farrell (Dimension).

Among paperbacks under Hal Lindsey's book stood: Prison to Praise, Carothers (Logos); The Way, Taylor (Tyndale); Power to Praise, Carothers (Logos); Satan Is Alive and Well on Planet Earth, Lindsey (Zondervan); I've Got To Talk to Somebody, God, Holmes (Revell); Woman at the Well, Evans-Rogers (Revell); Hiding Place, Ten Boom (Revell); Answers To Praise, Carothers (Logos); Dare to Discipline, Dobson (Tyndale).

OKLAHOMA HOUSE REJECTS RIGHTS AMENDMENT, 53-45

Oklahoma City (EP)—The Oklahoma House of Representatives has refused, by a vote of 53 to 45, to approve the Equal Rights Amendment to the U.S. Constitution.

Opposition was led by Rep. John Monks who argued that the measure violated a biblical teaching that women are "not the same as we (men) are."

The amendment would outlaw all forms of sex discrimination based on law. It was approved in 1972 by the U.S. Congress.

"We have enough permissiveness in our society already," Mr. Monks said. "The Bible, the good book, says women shall serve her husband."

CBMC HONORS USC FOOTBALL HEROES AT PASADENA FETE

Pasadena, Calif. (EP)—More than 700 Christian business men and sports enthusiasts crowded into the main ballroom of the Huntington Sheraton here Feb. 5 to meet 20 name Trojan football players from the national championship USC team and heard Cager John Rudometkin tell of God's deliverance from his near death by cancer.

Along with technical difficulties that eliminated a movie featuring USC's spectacular football season, M.C. Bill Lindsey had his hands full as official host of the notables on behalf of the Pasadena area Christian Business Men's Committee which sponsored the meeting.

To sportswriter Joe Hendrickson, the testimonies were "not fanatical evangelism souped up to send one's emotions swaying and swooning. This was something a plain person could grab."

STUDY OF NEBRASKA U. POLICY TO FOLLOW BAN ON CHRISTIAN ATHLETES' TESTIMONIES

Omaha, Nebr. (EP)—Why was L. Duane Willard, an assistant professor of philosophy, unsuccessful in banning the public testimonies for Christ by Athletes in Action during an appearance here at the campus field house?

That is what University President D. B. Verner is asking, as did the representatives of Campus Crusade for Christ who said it was the first time they were ever prohibited from following their wrestling matches with a testimony period.

President Varner has told the school's lawyers to provide an opinion for the Board of Regents and promised to develop a campus-wide policy consistent with the Constitution.

When asked why the university had to restrict the activities of a group that wanted to promote Jesus when it has permitted other groups to promote homosexuality, lesbianism, radical politics, and other controversial issues on campus, Dr. Varner said the university's lawyer had told him, "the Constitution doesn't have a prohibition against those views, but does against this (allowing the state to promote religion)."

LENIN IS MOST TRANSLATED AUTHOR

Paris (EP)—Nickolai Lenin, the Bolshevik leader of the 1917 revolution in Soviet Russia, is the world's most translated author with 448 of his works in print, according to a UN release.

The Bible leads the list for the most translations of a single work —223 as of 1970, compared with 202 in 1969.

The recently released Index Translationum, produced by the United National Educational, Scientific and Cultural Organization (UNESCO), lists these authors after Lenin in the list of most works translated: Shakespeare, 141; Jules Verne, 128; Georges Simenon, 119; and Enid Blyton, 108.

Both classical authors and thriller-writers figure among the runners-up in this order:

Agatha Christie, 95; Doestoevsky, 78; Dickens, 77; Balzac, 75; Mark Twain, 71; Ernest Hemingway, 68; Pearl Buck, 65; John Steinbeck, 61; Hans Christian Anderson, 56; Robert Louis Stevenson, 55; James Hadley Chase and Beckett, 53; Dumas Pere, 51; Alberto Morivia, 50; Plato and Homer, 48; Guy de Maupossant and Somerset Maugham, 46; the Brothers Grimm, 43; Jean Paul Sartre, 42; Albert Campus, 40; Alexander Solzhenitsyn, 35; Cicero, 34; Aristotle and Sophocles, 30.

GROUND BROKEN FOR $1 MILLION PHYSICAL ED CENTER FOR U.B. COLLEGE

Huntington, Ind. (EP)—The donors of a $1 million gift broke ground here to launch the building of a modern physical education center for Huntington College, a liberal arts school sponsored by the Church of the United Brethren in Christ.

Mr. and Mrs. Orville Merillat, the donors, turned the spade in a tub of dirt carried indoors for the ceremony due to inclement weather.

The Merillats operate a kitchen cabinet factory in Adrian, Mich. The gymnasium and natatorium complex, to be called the "Orville and Ruth Merillat Physical Education Center," will be completed in time for the 1973-74 basketball season which begins Nov. 24, according to College President Dr. E. DeWitt Baker.

CENTRAL DISTRICT CONFERENCE of THE BRETHREN CHURCH

FIRST BRETHREN CHURCH
MILLEDGEVILLE, ILLINOIS

JULY 20-21, 1973

Theme: Key 73

"Calling Our Continent To Christ"

Conference Officers

Moderator	Elder Wm. Livingston
Vice Moderator	Elder James Black
Secretary	Brother A. C. Glessner
Treasurer	Brother Harold Real
Statistician	Brother George W. Bunn

PROGRAM

FRIDAY MORNING—JULY 20

10:30 Opening of the 1973 Conference
Elder Wm. Livingston, Moderator
Appointment of Committees ..... Moderator
Song Service
Welcome ..... Milledgeville
Response of Visiting Delegates
10:45 Devotions ..... Lanark
Special Music ..... Udell
Message ..... Elder James Black
Vice Moderator
11:30 Credentials Registered
Housing arrangements
11:45 Lunch

FRIDAY AFTERNOON

1:15 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
2:15 Song Service
Devotions ..... Cerro Gordo
Special Music ..... Waterloo
Business Session
Report of Credential Committee
Acknowledgements of General Representatives
Election of Officers
Report of Nominating Committee
Election of Board Members
District Mission Board
Conference Board of Trustees
Ministerial Examining Board
Ashland College Trustees
General Conference Executive Committee
District Board of Christian Education
Board of Evangelists
Resolutions Committee
Old Business
3:15 Denominational Interests*
4:15 Committee and Board Meetings
5:15 Evening Meal
* (List on last page)

FRIDAY EVENING

7:00 Song Service
Announcements
Devotions ..... Udell
Special Music ..... Milledgeville
Moderator's Address .... Elder Wm. Livingston
Benediction
8:15 Film: "There's A New Wind Blowing"
9:00 Committee and Boards (as necessary)

SATURDAY MORNING—JULY 21

8:30 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
9:30 Song Service
Devotions ..... Cedar Falls
Special Music ..... Lanark
Business Session
Minutes
Credential Report
Treasurer's Report
District Camp Report
District Board of Christian Education
District Mission Board
Chairman and Treasurer
District Board of Evangelists
District Board of Trustees
District Ministerial Examining Board
Ashland College Trustees Report
Resolutions Committee Report
Constitution Study Committee Report
Statistician's Report
Unfinished Business
New Business
10:45 Coffee Break and Fellowship
11:15 Inspiration ..... Pastor David Manning
12:00 Lunch

SATURDAY AFTERNOON

1:30 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
2:30 Final Business Session
Minutes
Credentials Report
Conference Invitation 1974
Unfinished Business
Final Reading of the Minutes
Adjournment
3:00 Denominational Interest
Time for Questions and Answers Only
Central Council
Ashland College
Ashland Theological Seminary
Benevolent Board
Christian Education Board
Publication Board
Missionary Board
4:30 Committee and Board Organization Meetings
5:00 Evening Meal—W.M.S. After Dinner Speaker

AUXILIARIES

Woman's Missionary Society

THE PROGRAM

FRIDAY—1:00 P.M.

Call to Order ..... Mrs. Lewis Glenn, President
Welcome ..... Milledgeville
Special Music ..... Love Circle, Lanark
Devotions ..... Naomi Circle, Lanark
Business Session
W.M.S. Benediction

SATURDAY—8:30 A.M.

Call to Order
Devotions ..... Cerro Gordo
Special Music ..... Cerro Gordo
Business Session
W.M.S. Benediction

SATURDAY—1:00 P.M.

Call to Order
Devotions ..... Udell
Special Music ..... Milledgeville Junior
Business Session
Memorial Service ..... Milledgeville Senior
W.M.S. Benediction

SATURDAY EVENING

Evening Meal
Special Music ..... Becky Grumbling, Waterloo
Missionary Inspirational Address
Rev. Virgil Ingraham
Installation of Officers
W.M.S. Benediction

THE EARLY CHURCH FATHERS' VIEW

of RELATIONSHIP OF BAPTISM to THE PURPOSE OF THE CHURCH

by George W. Solomon

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

I believe that two definitions are necessary to understand this paper. (1) The assignment was to discover what the Church Fathers believed, taught and practiced regarding baptism as it relates to church membership, its importance to personal salvation, its relationship to the faith of an individual and to church growth. (2) The Church Fathers consist of two groups—Apostolic and Patristic. Apostolic Fathers is a common designation given to those writers of the ancient church who were students of the apostles (or were thought to be so). The term Patristic Fathers refers to those Church leaders who lived and labored in the Mediterranean Sea area from 100 to 749 A.D. The term "Father" refers to a teacher of spiritual realities.

Everywhere one searches in these early writings he discovers that baptism was held in very high esteem by all the Church Fathers. Among the blessings ascribed to baptism are the following: remission of sins, salvation, illumination, eternal life, regeneration, and the gift of the Holy Spirit. The idea of sacramental regeneration which developed in the ancient church is possible only from a position which relates baptism directly to the procuring of spiritual blessings.

From the very beginning baptism was almost unanimously considered as an initiatory rite. It is repeatedly referred to in every century as "the door to the church," "the door to heaven," "entrance into the kingdom of God," "initiation into the church," etc.

At first great emphasis was placed on the faith of the candidate for baptism. Much care was taken to assure the baptizer that the person being baptized was truly a penitent believer, who understood the cardinal doctrines and accepted them, and that he had turned from sin and renounced evil. This seems to have received as much, if not more, attention than the mode. Although we need to remember that in the very early years there seemed to be a universally accepted form which would account for the almost total lack of debate on mode in the first and second centuries.

However, as time passed, and there developed a view of baptism as a "magical rite," less and less stress was placed on the faith of the candidate—the act became "the thing." These men believed and taught the necessity of water baptism for salvation from the very beginning.

It is very likely that it was this belief in the absolute necessity of water baptism for salvation, coupled with the growing emphasis upon the act of baptism, in these early centuries that led to the practice of infant baptism and the adoption and acceptance of other forms of baptism. If baptism is essential to the redemptive process, then unquestionably it ought to be applied to as many as possible. This would include infants. And if babies and sick people are to be baptized, and if water is an essential element in the rite, obviously a less hazardous and more convient form ought to be devised. This led to justifying clinical baptism and affusion.

Almost from the outset there was an element in the church that leaned toward what we would call "water regeneration." That is to say that the act of baptism itself has a spiritual effect on those receiving it. Most of the Patristic Fathers seem to have had strong convictions about the efficacy of water baptism. Cathcart, in "The Papal System," page 156 says: "When an earthquake, pestilence, or war threatened, the clergy were taxed to the limit of their endurance to baptize the thousands whose faith in the liquid deity was unbounded."

A deep conviction existed among the Church Fathers that baptism should never be repeated. It was generally believed that baptism imprints an indelible character upon the soul and because of this character, baptism cannot be repeated. Baptism administered with the right intention is always valid, even when it remains fruitless for want of the proper dispositions in the adult baptized. Validity without fruitfulness was explained by the sacramental character, a mysterious, impersonal objective gift of grace.

In the primitive church, and down to the 14th century, the ordinary mode of baptism was by immersion of the whole body in water. The original term BAPTIZO conveys the meaning of immersion and no other. On this point we have most valuable testimony from the Fathers of the church, and other ecclesiastical writers. They invariably designate baptism as an act of dipping, bathing, or washing. Testimony of this fact is abundant in the early writings of the church.

To summarize:

The Church Fathers viewed baptism:

(1) as the initiatory rite by which one entered the church; not just the physical church, but the body of Christ.

(2) as absolutely necessary to salvation. The only possible way one not having received water baptism could enter the kingdom of God was by the baptism of blood—martyrdom.

(3) as possessing magical powers, having been sanctified by Christ's baptism. While the faith of the candidate for baptism was considered of vital importance in the earlier centuries, this unscriptural doctrine of baptism as water regeneration led to a greater emphasis upon the act of baptism than on the faith of the baptized.

(4) as an act not to be repeated since it imprints an indelible character upon the soul.

Much of the early theology developed and centered around the act of baptism. Thus many of the earliest creeds were statements that were originally used in close connection with baptism—either recited by the candidate or affirmed to by him preceding his baptism.

Since it was my assignment to research the writings of the early Church Fathers and to report what they believed and taught concerning baptism and its relationship to the church, without sharing any conclusions to which I might have arrived as a result of the study, so be it. And AMEN!

George W. Solomon is presently pastor of the Park Street Brethren Church in Ashland, Ohio and will assume the Pastorate of the First Brethren Church in Derby, Kansas about July 1, 1973.

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9 'PRAYER' BILLS BEFORE CONGRESS

Washington, D.C. (EP) — Nine bills calling for prayer in public schools or public buildings were introduced in the Senate and House of Representatives during the first two weeks of the 93rd Congress' First Session.

Sen. Richard S. Schweiker (R-Pa.) introduced a joint resolution on behalf of himself and Sen. Hugh Scott (R-Pa.) to amend the U.S. Constitution to "provide voluntary nondenominational prayer in public schools and buildings."

"There is no doubt in my mind," he said on submitting the measure, "that public support of the school prayer amendment is at an all-time high."

Another member of the Senate, Sen. William Lloyd Scott (R-Va.), (who "moved" from the House to the Senate as a result of the last election) also introduced a joint resolution calling for a constitutional amendment "relating to the participation in nondenominational prayers in any building which is supported in whole or in part through the expenditure of public funds."

Rep. Robert Price (R-Texas) submitted a joint resolution in the House similar in wording to Sen. Scott's. It calls for an amendment to the Constituttion "with respect to the offering of prayer in public buildings."

In his remarks in connection with the bill, printed in the Congressional Record, he said "our schools are more than a place to learn the mechanics of English; they are and ought to be a source of inspiration and moral strength which will contribute to the betterment of future generations of American citizens."

Congressmen introducing similar bills (that is, specifying only "public buildings") included Reps. Jack Edwards (R-Ala.), Tom Bevill (D-Ala.), Albert W. Johnson (R-Pa.), and Joe D. Waggoner, Jr., (D-La.). Mr. Waggoner added "meditation" to his bill calling for "voluntary prayer" in public buildings.

Reps. John J. Flynt, Jr., (D-Ga.) and L. A. (Skip) Bafalis (R-Fla.) mentioned only public schools in their bills which would permit by constitutional amendment "voluntary participation in prayer."

Mr. Bafalis, the only newcomer to Congress among these lawmakers, said "morality and religion are a vital part of our national heritage and I strongly believe that if these are to continue being a part of our heritage, it is imperative that we restore the right to voluntary prayer in our public schools."

The House, during the last Congress, came within 28 votes of the two-thirds vote required to adopt an amendment which would have permitted prayers in public schools.

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the THIRTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Last Day in Korea

I must admit, it has taken many more issues to report our travels in Japan and Korea than I thought it would when I started last November. I had no idea that I would write 4 articles about Japan and 8 about Korea. It's just a case of experiencing so much that proved worthwhile—and there is still so much more. For example:

Theological Training

Breakfast on the morning we left was with Dr. Cho, president of the Oriental Missionary Society Seminary in Seoul. It's the second largest seminary in Asia with 240 students, 8 full-time faculty and 15 part-time teachers. They are in the midst of a 1½ million dollar rebuilding program at a new location. More room, and more departments, are needed because they have had to turn away one out of every two students in the last 10 years.

Their hope is to establish extension seminary courses in all 12 major cities in South Korea. Another hope is to unite with all other S.E. Asia evangelical seminaries and establish a graduate school on the doctoral level. Although not centrally located, Korea is a natural country for this school because it has the most students preparing for full-time service in seminaries and Bible schools—8,537 students in 1972 to be exact.

Miscellany

Following breakfast on this last morning in Korea, John and I were met by Rev. Wally Erickson, director of the Compassion orphan program there. (Compassion is the agency through which we support the Korean orphan boy, whom we met earlier in the week). Rev. Erickson drove us around Seoul for about 3 hours, showing us many "unofficial" interesting sites and relating facts like these:

There are four TV stations in Seoul—three are Korean and one is operated by the U.S. Army.

The children have 6 full days of school every week. Some are on double sessions in primary school.

Permanent buildings are still being constructed at the 8th U.S. Army Hdq., so it seems that the U.S. will be around in an advisory capacity for some time.

The caddies on the golf course we passed were girls. Since, by tradition, the female is the burden bearer in Korea, it is below a boy's dignity to be a caddy. There isn't too much future for women unless they marry into well-established families. This is changing somewhat, however, as the younger generation becomes more educated and independent and continues making more personal decisions.

The population of Seoul is 5.8 million, and it is increasing at the rate of 1,000 people every day. People move in from the country where, if the crops are bad, there is no money to keep the family. One hope is to move into the city, find work, and give the children an education. But most must first live in one of the 100,000 shacks in Seoul, some of which we saw personally.

Along with the World Relief Commission, Compassion is reducing its program in Korea. Primarily from the influence of the Christians, the Orientals are learning to be concerned about the underprivileged.

While touring the Compassion headquarters building, a memorial to founder Everett Swanson, we learned these facts about the Compassion orphan ministry. In 1968, there were 60,000 children in about 600 institutions or homes in Korea. Compassion had 22,000 children in 172 homes. But in 1972, there were only 47,000 children in 500 homes. And Compassion had 14,500 in 143 homes. The reason for the decrease? Less abandonment, rising standard of living, and government help in social welfare now.

So, even with many great spiritual and social needs to be met yet, the total picture of Korean life-style is looking up. And the Christian gospel has had an influential role in the progress.

Airport Sendoff

Shortly after lunch we prepared for the bus ride from our hotel to the airport to board the plane for Taiwan. The 10 girls from the Moo Goong Hwa Orphan Girls' Chorale joined us for the bus ride, singing as we bumped along.

But one of our most meaningful experiences with this singing group and our WRC hosts in Korea came inside the airport terminal. After checking our luggage, all of us gathered in the huge lobby and the girls began singing (e.g. "The Green Grass of Home" and "Dixie," climaxed with a very unsophisticated warhoop from our North Carolina representative). But then, following prayer, we all sang together "God Be With You"—as many other tourists looked on and seemed to enjoy the music. It brought to a fitting close some wonderful relationships that had developed in Christ in just a few short days.

(Next—On to Teipei)

St. Petersburg, Florida

CHEEP ADVICE

"I've never yet known the spirit of God to work where the Lord's people are divided."

from Bethlehem
Brethren Bulletin

"The Christian who is careless in Bible reading is careless in Christian living."

"Whatever your lot . . . Why don't you try to build something on it."

from Washington
Brethren Newsletter

The world owes us nothing—it was here first.

MOVING TO NEW ADDRESS?

Please notify us at least 3 weeks in advance

Name of Subscriber (Please print or type)

No. and Street, Apt., Suite, P.O. Box or R.D. No.

Post Office, State, and ZIP Code

Date of Address Change

LAFF-A-LITTLE

"I get up as soon as the sunlight strikes my window," she said.

"Isn't that awfully early?" he asked.

"No—my window faces west," she replied.

About the worst thing that can happen to the average wife is to have her newly retired husband take up French cooking as a hobby.

An elderly and somewhat innocent couple were vacationing aboard one of the big luxury liners. The wife, who took a lively interest in fellow passengers, remarked to her husband:

"Did you notice the huge appetite of the man opposite us at dinner?"

"Yes," replied her husband dryly, "he must be what they call a stowaway."

"Why were you kept in after school?" the father asked his son. "I didn't know where the Azores were," replied the son. "In the future," said the father, "just remember where you put your things."

Twelve Mile, Ind.

A kindergarten tot described "Whistler's Mother as follows: "It shows a nice old lady waiting for the repairman to bring her TV set back."

Bright Saying:

When our neighbor's baby-sitter was helping their two youngsters to bed, she reminded the oldest one to say his prayers.

Kneeling at the bedside for only a few seconds, he bounced up and got in bed.

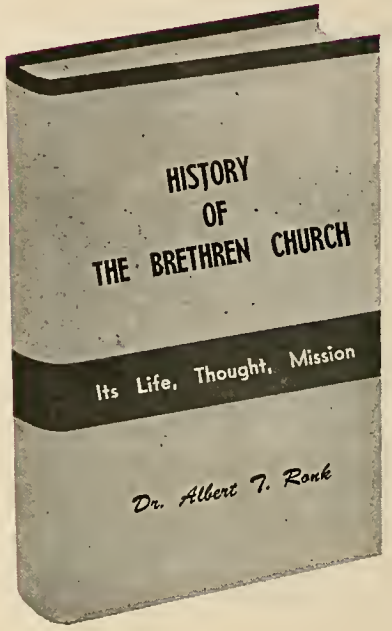
Asked to explain the brevity of his prayer, the boy replied, "Line's busy."

Louisville Church Bulletin

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

"THE HISTORY OF THE BRETHREN CHURCH"

by Dr. Albert T. Ronk



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The Brethren EVANGELIST

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The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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NOTES and COMMENTS

There will not be an issue of THE BRETHRE EVANGELIST published for July 14 due to the vacatic of the print shop employees.

By the Way

THE STORY OF THE STARS AND STRIPES

The story of the origin of our national flag parallels the story of the origin of our country. As our country received its birthright from the peoples of many lands who were gathered on these shores to found a new nation, so did the pattern of the Stars and Stripes rise from several origins.

The first flag of the colonists to have any resemblance to the present Stars and Stripes was the Grand Union Flag, sometimes referred to as "the Congress Colors." It consisted in part of thirteen stripes, alternately red and white, representing the thirteen colonies, with a blue field in the upper left-hand corner.

Many Americans believe that Betsy Ross made the first flag although historians dispute this story. The Continental Congress passed a resolution that established the Stars and Stripes on June 14, 1777, but did not specify the arrangement of the thirteen stars on the blue union, except to say that they should represent a new constellation. After the admission of Kentucky and Vermont a resolution was adopted in January, 1794, making the flag one of fifteen stars and fifteen stripes.

Realizing that the new flag would become unwieldy with a stripe for each new state, Captain Samuel C. Reid of the United States Navy suggested to Congress that the stripes remain thirteen in number to represent the original colonies, and that a star be added to the blue field for each new state coming into the union. A law to this effect was passed April 4, 1818.

A 48-star flag came with admission of Arizona and New Mexico in 1912. Alaska added a 49th star in 1959 and Hawaii paved the way for 50 stars in 1960.

W.M.S. CONFERENCE SPEAKER

Mrs. Muriel Larson

Mrs. Larson is a graduate of the South River Bible Institute; a member of the Agnew Road Baptist Church (Independent); she has two daughters, one married and one nine-year-old. In the past she has been a pastor's wife and a village missionary. Presently she serves in her church as the Superintendent of the Children's Sunday School Assembly, assistant teacher of the Ruth Bible Class (women), assistant pianist and organist, leader of the junior choir, and Bible Time leader in VBS. She also teaches a Ladies Home Bible Class each week. She is affiliated with the Children's Gospel Clubs of Greenville, having taught Bible clubs for the past ten years.

During the past eleven years more than one thousand articles, stories, and poems have been sold or resold to about fifty different publications, including those of Good News Broadcaster, Moody Monthly, Sunday School Times and Gospel Herald, Christian Life, Grit, Scripture Press, David C. Cook, Regular Baptist Press, Uunion Gospel Press, Wesleyan Church, Church of God Nazarenes, Assemblies of God, Light & Life (Free Methodists), Mennonites, United Brethren, Harvest Publications, Messenger, etc. etc. God's special calling for her is to write the testimonies of His people.

For three years she has been writing on assignment for Union Gospel Press—first, for two years a weekly feature column on the Bible for their junior paper. more lately, the Bible story on the back of their weekly Primary paper. For the past two years writing training union programs for Baptist Publications on assignment

So far four books of hers have been published. The first three were published by Baker Book House, Grand Rapids, Michigan—"Devotions for Women's Groups," "How to Give a Devotion," and "Devotions for Children." (Her fourth is "Living Miracles," Warner Press.)

This year (1973) the Tennessee Music & Printing Company (Church of God, Cleveland) published a hymn she wrote (words and music) in their 1973 paperback hymnbook, "Joy in the Camp," Also, Lorenz Music Company has published a choir response for which she composed the music.

Harle Publications and Official Publications, both of New York City, have published more than 125 fill-in puzzles she composed, in their puzzle magazine.

PROTESTANT CHAPEL
LOS ALAMITOS NAVAL AIR STATION

"BULLETIN INSERT" 25 MARCH 1973

GOD and COUNTRY AWARD—This morning Mark Allen and Timothy Joe Schultz will be presented the God and Country Award. The God and Country Award is the highest church related award in Boy Scouts. It stimulates boys to grow in appreciation, participation and leadership in the life and work of the church.

Mark and Tim are members of the First Brethren Church, Pleasant Hill, Ohio. They are both Star Scouts and are working on the life rank of scouting. Both Mark and Tim are eighth graders at Lexington Junior High School, Cypress, California. Our congratulations to MARK and TIM upon earning this award. Their brother, Steve, earned this award on 22 March 1970.

They are the sons of Chaplain and Mrs. Thomas A. Schultz, Lt., CHC, USNR.

Mrs. Judith Ann (Sainer) Steiner

Judith Ann Sainer was born November 18, 1939 in Canton, Ohio. She was the daughter of Samuel and Burdella (Cholley) Sainer of Louisville, Ohio. She attended the Louisville Public Schools. After graduating from high school she entered Ashland College receiving her Bachelor's Degree in Education in 1961. She taught school in Louisville and Ashland, Ohio and later substituted in the Lanark, Illinois school system.

She was a member of the First Brethren Church in Louisville, Ohio. On August 4, 1962 she married Paul D. Steiner of Wooster, Ohio. They lived in Ashland from 1962 until September of 1966 when they moved to Lanark, Illinois to assume the pastorate of the Lanark First Brethren Church.

As a member of the Lanark Brethren Church she held membership in various church groups and organizations, Odds and Ends Homemakers Extension Unit and Reach to Recovery Group of Freeport Memorial Hospital. She was editor of the WOMAN'S OUTLOOK, the publication of the Women's Missionary Society of the Brethren Church from 1969 to 1973.

Following several operations and treatment she entered the University Hospital of Madison, Wisconsin on March 9, 1973 and on March 29, 1973 her Lord called her into His presence.

Surviving are her husband, two sons, David and Jonathan, and her parents of Louisville, Ohio. Also surviving are her grandfather, Amos Cholley of Toledo, Ohio. She was preceded in death by a daughter, Amy Lynn in 1967.

Funeral services were held in Lanark, Illinois on April 1, in the First Brethren Church with Rev. Dr. Joseph Shultz of Ashland, Ohio; Rev. James Black of Milledgeville, Illinois and Rev. Russell McInnis of Lanark, Illinois officiating. Interment was in the Sunset Hills Memorial Park in Canton, Ohio with Rev. Donald Rinehart of Ashland, Ohio leading the words of Committal on April 3, 1973.

At 7:30 P.M. April 3rd a memorial service was held in the First Brethren Church in Louisville, Ohio with Rev. John Byler of Canton, Ohio and Rev. Charles Lowmaster, pastor of the Louisville church leading the service.

She follows in the path and life of Jesus, who is now gone away, but who is alive and well and will one day come again! Praise God for the imprint of life she made for us, her family and great host of friends to behold, yea, none other than the living news of eternal joy in Jesus Christ!

Dear Brethren,

Greetings and love to each of you in the name of our Lord and Savior, Jesus the Christ!

In Christ, "Life is eternal, Love is immortal and Death is only an horizon, and an horizon is only the limit of our sight." Our Outlook Editor, Judith Steiner, now dwells beyond the horizon where all is joy and peace. We are deeply saddened by this separation, effected on the 29th day of March, yet we rejoice and give thanks for the promise of God our Father, and given through His Son, "that where I am, there ye may be also." The promise has been fufilled for Judy; we praise the Lord!

Mrs. Steiner was enthusiastic about her work as Editor, enjoying the challenge of its varied aspects; reluctant to resign from the office because of her love for the work, she continued serving faithfully until there was no more strength. The testimony of her faith in God despite her illness is both a comfort and challenge for each of us.

Likewise is that of her husband. Rev. Steiner offered to complete the May - June issue, then to prepare the remainder of the copy for the July - August one, thus concluding the current year's topics as his wife had planned them. We are truly grateful for such dedication and helpfulness.

Prayers continue as we seek another for this important position in the work of the National Woman's Missionary Society. We must meet the challenge and continue in Faith!

We, the members of the Woman's Missionary Society of the Brethren Church, express our deepest sympathy to the family of Judith Steiner, and give thanks to God, our Father, for the living testimony of Judy and Paul.

Sincerely,
Pauline Winfield

GENERAL CONFERENCE AUXILIARY PROGRAMS

WOMEN'S MISSIONARY SOCIETY

Theme: "Praise the Lord"

Theme Song:
"Oh It Is Wonderful To Be A Christian"

Song Leader ..... Mrs. Robert Crowe, Nappanee, Indiana

Memorial flowers are furnished by the Warsaw, Indiana, Society

Tuesday Session—11:10-12 A.M.

Joint meeting with the Sisterhood

Prelude ..... Mrs. Woodrow Immel, North Manchester, Indiana
Welcome ..... Mrs. Howard Winfield, New Lebanon, Ohio - W.M.S. President
Hymn ..... Mrs. Robert Crowe, Nappanee, Indiana W.M.S. First Vice President
Theme Song ..... Mrs. Crowe
Special Music ..... Sisterhood of Mary and Martha
Projram ..... Mrs. Winfield and Mrs. Jerald Radcliff, Sisterhood Patroness
Appointment of Committees
Theme Song
W.M.S. Benediction

W.M.S. Inspirational Hour—1:30 P.M.

Prelude ..... Mrs. Woodrow Immel
Hymn
Devotions ..... Mrs. John Deardurff, Gretna, Ohio
Special Music ..... Gospel Vocal Quartet, Bremen, Indiana
Speaker ..... Muriel Larson, Greenville, South Carolina Author of "Living Miracles"
W.M.S. Benediction

Wednesday Session—11:10-12 A.M.

Prelude ..... Mrs. Jerry Flora, Ashland, Ohio
Theme Song
Special Music ..... Mrs. J. Edward Bargerhuff, Kokomo, Indiana Indiana District President
Report of Credential Committee
General Secretary's Report ..... Mrs. Dale RuLon
Recognition of Banner Societies ..... Mrs. RuLon
Discussion of Commitments
Report of Outlook Editor
Theme Song
W.M.S. Benediction

Wednesday Afternoon—Service of Thanksgiving—1:30 P.M.

County Line Society, Indiana, in charge. Thank Offering received.
Sharing Time: Discussion groups—1. Program Planning; 2. Benevolent Work; 3. Sisterhood and Signal Lights; 4. Commitments; 5. Fund Raising.

Thursday Session—11:10-12 A.M.

Prelude ..... Mrs. William Brady, Ashland, Ohio
Hymn
Theme Song
Report of Credential Committee
Election of Officers
Reports: Auditing Committee
Business Manager—Mrs. Howard Mack
Literature Secretary—Miss Helen Shively
Signal Lights Editor—Mrs. Robert Holsinger
Theme Song
W.M.S. Benediction

Thursday Afternoon—Service of Ingathering—3:15 P.M.

Theme: "The Personal Jesus"
Bryan, Ohio, Societies in charge
Project Offering received

Friday Session—11:10-12 A.M.

Prelude
Theme Song
Special Music ..... Mrs. Donald Rowser New Lebanon, Ohio
Report of Credential Committee
Reports: Financial Secretary—Mrs. J. Garber Drushal
Treasurer—Miss Dorothy Carpenter
Adoption of 1974 Budget
Theme Song
W.M.S. Benediction

Saturday Session—11:10-12 A.M.

Prelude
Hymn
Theme Song
Special Music ..... Mrs. Edward Schwartz Oak Hill, West Virginia
Final Report of Credential Committee
Unfinished Business
Installation of 1974 Officers
Theme Song
W.M.S. Benediction

NATIONAL LAYMEN'S ORGANIZATION

Theme: "Dare to 'Praise the Lord' Personally"

Tuesday—11:10-12 Noon

Registration and Credentials
Welcome and Announcements .... Virgil L. Barnhart President
Devotions ..... Richard Ree
Recognition of Men
Appoint Project and Goals Committees
Elect Nominating Committee
Election of Pastor and Layman to Boys' Brotherhood Board of Advisors

Report and Reading of Constitution Revisions
Treasurer's Report
Benediction

Tuesday—1:30 P.M.

Men please attend the W.M.S. Inspirational Hour

Tuesday—4:30 P.M.

Men's Chorus Rehearsal in Chapel

Tuesday—7:30 P.M.

Opening Hymn ..... James Mackall, leading
Devotions ..... John Rowsey
Special Music
Goals Recognition Awards ..... Virgil L. Barnhart
Special Music ..... Male Chorus
Speaker ..... Dr. Lawrence Bottoms
Closing Hymn
Benediction ..... Virgil L. Barnhart

Wednesday—11:10-12 Noon

Joint Meeting of Laymen, Ministers, and Boys' Brotherhood
Devotions ..... David Brandenburg
Speaker ..... Dr. Lawrence Bottoms

Thursday—11:10-12 Noon

Devotions ..... James Payne
Reading of Minutes ..... Glen Bixler, Secretary
Treasurer's Report
Feast of Ingathering
Election of Officers and Central Council Representatives
Memorial Service ..... Rodger Geaslen
Benediction

Thursday—3:15-4:30 P.M.

Devotions
Reading of Minutes
Treasurer's Report
Report of Goals Committee
Report of Project Committee
Additional Feast of Ingathering
Other business (printing and distributing goal sheets)
Benediction

Friday—11:10-12 Noon

Devotions ..... Dorman Ronk
Reading of Minutes
Treasurer's Report
Additional Feast of Ingathering
Laymen Discussion and Choice of Program Writer
Discussion of Laymen Newsletter
Report of Election, goals and projects
Other Business
Benediction

Friday—3:45 P.M.

Combined meeting of Old and New Executive Committee and Trustees

Saturday—11:10-12:15 P.M.

Devotions ..... Glen Bixler
Reading of Minutes
Treasurer's Report
Additional Feast of Ingathering
Installation of Officers ..... Rev. Paul Steiner
Unfinished Business
Final Reading of Minutes
Adjournment with Benediction

NATIONAL MINISTERIAL ASSOCIATION

Tuesday—11:10 A.M.

Song ..... led by Marlin McCann
Introduction of Guests
Announcements
Business:
- Appointment of Nominating Committee
- Election of Nominees for the Committee on Committees
- Report by 1973 Cross Country Conference Committee
- Plans for 1974 Cross Country Conference (Committee on the Memorial on Baptism)
- Report by 1973 Pastors' Conference Committee
- Plans for 1974 Pastors' Conference (Study Committee on Divorce and Remarriage)
- Report by Paul Tinkel, President of the Retirement Board
- Report of the Licensure-Ordination Forms Revision Committee
- Report of the Handbook Revision Committee
- Report of the Ministerial Student Aid Fund Committee
- Distribution of Applications for Membership

Wednesday—11:10 A.M.

Joint session with Laymen and Boys' Brotherhood—Dr. Lawrence Bottoms, speaker

Thursday—11:10 A.M.

Paper presented by the Study Committee on Divorce and Remarriage

Thursday—3:15 P.M.

Song ..... led by Marlin McCann
Introduction of Guests
Business:
- Action on New Membership Applications
- Report of the Nominating Committee
- Election of Officers
- Election of Vice Presidents from each district
- Greetings from our Missionaries
- Report of Election Tellers
- Report of Secretary-Treasurer
- Unfinished Business or other reports
- New Business
- Appointment of Committees for 1974
- Distribution of Applications for membership

Friday—11:10 A.M.

Paper presented by the Study Committee on Divorce and Remarriage

Friday—3:30 P.M.

Song ..... led by Marlin McCann
Action on New Membership Applications (if needed)
Unfinished Business (if needed)
Memorials for departed Brethren Pastors

Saturday—11:10 A.M.

Paper presented by the Study Committee on Divorce and Remarriage
Prayer and Benediction by the President for 1974

SISTERHOOD

"Praise The Lord"

Tuesday

For our first meeting together we are planning something new and different. We Sisterhood girls are meeting with the W.M.S. in the Chapel for a JOINT session. Come and see how we women can unite in our fellowship and service to the Lord.

Wednesday

Today our program will include as speaker Mrs. Phyllis Garrison. She is presently very actively involved in our Indiana Sisterhood groups and a wonderful person.

Thursday

This is the day we have all been waiting for. We are presenting the proposed Constitution revisions. We really need your suggestions so come and help the SMM of the future.

Friday

As our program today we have two very wonderful women to speak to us. Mrs. Helen Dickson and Miss Bonnie Munson will present ideas on how we girls in our local societies can become more actively involved in Sewing for World Relief. This is good practical information plus a lot of fun. (Come and vote also!!)

Saturday

This is our last day and really a day for tying the whole week together. We have our Installation Service for our new officers and our Ingathering for our National Project. This is also the day for all the important information to take back to your local societies.

Sisterhood is moving ahead—Don't get left behind!

"Praise The Lord"

SPECIAL ANNOUNCEMENT

The Study Committee of the Brethren Ministerial Association on "Divorce and Remarriage" announces the following schedule for the study of the above concern:

I. Ministerial Association Session at General Conference, 1973.
   - Session No. 1—"Marriage from a Biblical Perspective" by Dr. Bruce Stark
   - Session No. 2—"Divorce and Remarriage in the Bible" by Dr. Louis Gough
   - Session No. 3—"Divorce and Remarriage in Church History" by Rev. Gene Hollinger

   Copies of papers 1, 2, 3 are to be available to persons wanting same at 1973 General Conference.

   Thirty minute tapes or cassettes are to be available for loan on sessions 1, 2, 3 at the 1973 General Conference.

II. Pastor's Conference, April 30 - May 2, 1974
   - Part No. 1—Summary presentation by the writers of papers 1, 2, 3. Responses to the above papers by Rev. Richard Kuns, Rev. Jerry Flora, and Dr. Owen Alderfer and by the Study Committee on Divorce and Remarriage.
   - Part No. 2—Small group interaction to the papers and to the responses. Summary of first three major papers.
   - Part No. 3—"Dealing Redemptively with Divorced and/or Remarried Persons" by Dr. Chester Raber, Director of Educational Services, Oaklawn Center, Elkhart, Indiana. Response by Dr. Joseph Shultz and by the the Study Committee on Divorce and Remarriage.
   - Part No. 4—Small group interaction on paper No. 4 and the responses to the paper.
   - Part No. 5—Conclusions and summary.

1973 GENERAL CONFERENCE PROGRAM HIGHLIGHTS

Morning Inspirational Hour
- Tuesday—Moderator's Address - Henry Bates
- Wednesday and Thursday—Baptism Memorial Papers - Richard Allison and Charles Munson.
- Friday and Saturday—Dr. Paul Rees

Afternoons
- Tuesday—W.M.S. Inspirational Hour
- Each day except Thursday—Small Group Bible Studies
- Wednesday—W.M.S. Service of Thanksgiving
- Thursday—W.M.S. Service of Ingathering
- Friday—World Relief Soup "Supper" at noon
- Saturday—Youth Variety Show

Evenings
- Monday—at the Park Street Church - World Relief and Children's Learning Center
- Tuesday—Laymen's Service - Dr. Lawrence Bottoms
- Wednesday—Board of Christian Education Service
- Thursday—Ashland College and Ashland Theological Seminary Program
- Friday—All-Conference Banquet followed by "God's Trombones," a musical presented by the Park Street Church Choir
- Saturday—Missionary Board Service with Dr. Paul Rees

Other Features
- Morning Prayer Periods
- Daily Musical Meditations
- Business Sessions
- Morning Meditational - Jerry Flora
- Simultaneous Auxiliary Sessions
- Brethren Youth Convention
- Evening Vespers with Ashland Theological Seminary in charge
- Prayer Vigil

Sunday Morning
- Sunday School with classes for all ages
- BYC Celebration
- Worship Service, Dr. Paul Rees, Speaker

MONDAY NIGHT
At General Conference
Is For YOU!

. . . **A VARIETY OF OPPORTUNITIES**

The ACTION begins on Monday Night, although General Conference doesn't open officially until Tuesday morning.

These features are especially for those not involved in Board and Committee meetings.

Note the change of place—Park Street Brethren Church (not Memorial Chapel).

"Come When You Can—Leave When You Must"

UPSTAIRS—(In the Sanctuary)

World Relief Films:

7:30—"A Chance To Live" (Sound, color movie of the W.R.C. Hoa Khanh Children's Hospital in Vietnam.)

8:00—"Color Slide Pictures and Tape-Recorded Singing" (Obtained by Phil and John Lersch on the World Relief tour of Southeast Asia in 1972.)

8:30—"Bangladesh . . . Its Tragedies & Triumphs" (Sound, color movie of events before and after Pakistani-India War and how Evangelicals are giving aid.)

DOWNSTAIRS—(In the Fellowship Hall)

Children's Learning Center Open House (7:00 to 9:00)

Stop in anytime for a preview look at what the kids will be enjoying and learning every morning of General Conference.

THE PARLOR—(In the Educational Unit)

Refreshments for everyone throughout the evening (furnished by the World Relief Committee).

GENERAL CONFERENCE
HOUSING and MEAL INFORMATION

The Administration would like to take this opportunity to welcome the Conference Delegates back to the College Campus for the 1973 General Conference. We will attempt to make your stay a most enjoyable one.

Conference Delegates will be housed in our two Hi-Rise Resident Halls, Clayton and Amstutz. Both halls have elevators and are easily accessible to the air-conditioned Dining Hall and Chapel.

Reservations will not be required.

Ample housing is available which will eliminate the need for advanced reservations. Delegates may choose the Residence Hall of their choice on a **first come basis** upon arrival. Delegates to the Brotherhood and Sisterhood will be placed in rooms adjoining their chaperones. Room assignments will not be made for any single person under 18 unless they have a chaperone. There will be a $3.00 **Room Change** Fee for the room changes made after the occupant has moved into the room.

All delegates rooming on campus must furnish their own blankets, towels, and wash cloths. Sheets will be furnished for all residents by the college. Room keys will be issued. A $2.00 key deposit is required.

Rates for rooms will be $3.00 per night per person two to a room and $3.50 per night single occupancy. Weekly rates (Monday thru Saturday nights) are $17.00 Double and $20.00 Single. Both Amstutz and Clayton Halls will be open at 9:00 A.M. Monday, August 13th and close at 2:00 P.M. Sunday, August 19th.

MEAL RATES

BREAKFAST	A LA CARTE
NOON LUNCHEON	$1.50
DINNER	$2.00
SUNDAY NOON	$2.25

news ... from the Brethren

Memorials

WHITTED

Margery E. (Burns) Whitted left this earthly home April 4, 1973. Born in Ashland, Ohio July 14, 1917. Reared and achieved her scholastic training and served her church and community in and for Ashland, Ohio.

Surviving in addition to her husband, Elton E. are daughters Kathy, Susan and Judy. A sister, Mrs. Lennie (Francis) Seaman.

Funeral services were held at the First Brethren Church (Park Street) April 7th with Pastor George W. Solomon and Dr. Joseph Shultz conducting. Interment was in the Ashland Cemetery.

She served her local church as a deaconess and was very active in denominational work in many respects on local, district and national levels.

* * *

BEERY

Mr. John Beery, a charter member of The First Brethren Church of Cumberland, Md. died May 19, 1973 at 94 years of age. Services were held at the Scarpelli Funeral Home, and were conducted by his pastor, Rev. Bruce Shanholtz.

SWAIN

On April 6, 1973 Lt. Colonel Charles Swain, United States Air Force, Retired, died suddenly. Colonel Swain, a graduate of Ashland College, was the faithful leader of the Choir in the Washington Brethren Church. He leaves his widow, Mrs. Edith Wilson Swain, and two sons. Rev. Robert Keplinger, pastor of the church, conducted the military funeral service with burial in Arlington National Cemetery, Arlington, Virginia.

* * *

WILKINS

Mr. Clarence Wilkins 60, went to be with his Lord on May 3, 1973. He died of a heart attack while at work at the Central Silica Plant at Glass Rock. He was a faithful member of the Glenford Brethren Church, and served as Deacon and Treasurer of the church. Survivors include his widow Eileen, two sons Richard and Jerry and two daughters Joyce and Sue and eleven grandchildren.

Goldenaires

Mr. & Mrs. Paul Witmer celebrated their 57th Wedding Anniversary on May 15. They are members of Park Street, Ashland.

* * *

Mr. & Mrs. A. Glenn Carpenter observed their 63rd Wedding Anniversary on May 18th. They are perhaps the oldest couple joining in the worship services at Park Street.

* * *

Mr. and Mrs. Aubrey Black observed their 50th Wedding Anniversary on May 26th. They are members of Sarasota First Brethren Church.

Ashland, Ohio—On Sunday morning June 3, 1973 a service o rededication was held to commemorate the completion of th Church improvement program o the First Brethren Church o Part Street.

Also as a part of this servic was the note-burning ceremony marking the occasion of the retirement of all obligations incurred during the construction o the Educational Building and remodeling of the Sanctuary in th sixties. Rev. Jerry Flora, professor at the Ashland Theologica Seminary presented a specia message of challenge for th occasion.

Sunday, June 10, Larry Baker a recent graduate of Ashlan Theological Seminary was o dained into the Christian ministry in the Brethren Church. Larry ha served as Minister of Educatio in the Park Street church durin his 3 years of Seminary and plan to assume a pastorate wherever the Lord leads him. Dr. Charle R. Munson, professor at Ashlan Seminary presented the Ordina tion Sermon.

Center Chapel Church, Peru, Ind.—Inspiring messages from Rev Paul Sommers (former pastor were given for their Pre-Easte Services. There were several firs time confessions and rededica tions.

MEMBERSHIP GROWTH

North Manchester, Indiana—
13 by baptism
6 by letter

Berlin, Pennsylvania—
10 by baptism
9 by letter

MARGERY BURNS WHITTED

To reduce the events of Margery's life to mere statistics would tell nothing of the real spirit of this remarkable woman; however, for purposes of accuracy and identity, a few of them may be listed.

Margery Burns was born, received her education, was married, and lived her entire life in Ashland. This sounds commonplace indeed; but like the pebble dropped into a pool of water, her life influenced those of others in ever-widening circles.

While attending Ashland College, she was involved in numerous campus activities—particularly literary and religious groups—and assisted in the English Department, where she later became a regular instructor. After her marriage to Elton Whitted, son of a Brethren minister, they continued to live in Ashland with their three daughters, Kathy, Susan, and Judy.

All of this too sounds ordinary, but such was not the case. Caring for Judy, who had received brain damage at birth, required special skill, patience, and love, which this devoted mother, together with the other members of the family, supplied in abundance. Later, after a tragic automobile accident in which Kathy was seriously injured, Margery added to her already heavy load the even more demanding task of caring for this completely dependent, much-loved daughter.

While ministering to these needy ones at home, she resumed her relationship with the College by teaching several English classes, an activity in which she provided both academic and spiritual counseling to her students, often inviting them into her home for friendly visits or home-cooked meals.

Being a granddaughter of a staunch Brethren minister (A. L. Garber), she was steeped in denominational history and tradition. This background gave her insight into and zeal for Brethrenism, which remained with her throughout her life. She frequently taught Sunday school classes, advised youth groups, and held office in the Women's Missionary Society, besides holding membership on the Publication Board. She served as deaconess in her church; she supported numerous denominational projects with her money, prayers, and articles written in the **Brethren Evangelist** and **Woman's Outlook**. As recently as last summer, while Brethren Care, our new home for the elderly, was nearing completion, she spent hours helping to plan programs for incoming residents, decorating various rooms, cleaning —even doing laundry for this new facility. She was always vitally concerned with civic interests as well, serving as Girl Scout leader and in various other capacities.

This beloved woman was not only a tower of strength to her family; she was a source of wisdom and encouragement to her friends. This writer, after spending one afternoon with her each week for six years, recognizes in herself a spiritual enrichment from the association that could have been received nowhere else.

After a three-month illness, Margery was graduated to a higher level in God's great University. Mere words can't express how she is missed by her family and friends; but in keeping with her marvelous spirit while among us, she is doubtless helping to plan courses for all of us remaining here.

In retrospect, it is plain to see that God gave Margery great hills to climb, but He gave her strength for climbing. She seemed to embody the poet's words:

> ". . . The reason firm, the temperate will,
> Endurance, foresight, strength, and skill;
> A perfect woman, nobly planned,
> To warn, to comfort, and command;
> And yet a spirit still, and bright
> With something of angelic light."
>
> —Wordsworth

Mrs. Leslie (Ida) Lindower

SAFELY HOME

I am home in heaven, dear ones;
Oh so happy and so bright
There is perfect joy and beauty;
In this everlasting light.

All the pain and grief is over,
Every restless tossing passed;
I am now at peace for ever,
Safely home in heaven at last.

Did you wonder I so calmly
Trod the valley of the shade?
Oh, but Jesus' love illumined
Every dark and fearful glade.

And he came Himself to meet me
In that way so hard to tread:
And with Jesus' arm to lean on,
Could I have one doubt or dread?

Then you must not grieve so sorely,
For I love you dearly still;
Try to look beyond death's shadows
Pray to trust our Father's Will.

There is work still waiting for you
So you must not idly stand;
Do it now, while life remaineth
You shall rest in Jesus land.

When that work is all completed,
He will gently call you Home;
Oh, the rapture of that meeting,
Oh, the joy to see you come.

—Author Unknown

THE THEOLOGY OF TRIUNE IMMERSION BAPTISM

by Delbert B. Flora

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

THESIS: The Brethren Church is theologically and doctrinally trinitarian. She is most especially and peculiarly faced with the doctrine of the Trinity every time she administers baptism by triune immersion with the pronouncement of the threefold Name. The trinitarian pronouncement AND the triune form are essential to the whole meaning of the rite of baptism. This form of the rite gives proper recognition to each member of the Trinity and his distinctive salvational activity, and proclaims and portrays the faith of the believer with vivid accuracy. The MEANING ITSELF is one of the strongest determinatives of the correct form or mode.

During its history the church at large has associated the Trinity with the ceremony of baptism, either by definite formula, or by a method of interrogation and answer for the candidate. It is most instructive to note that at present the threefold action with the trinitarian formula are practiced in the Eastern churches, the Byzantine, Armenian, Syrian, Maronite, Chaldean and Coptic rite families.[1] The service of trinitarian interrogation and profession with triune immersion is apparently the only kind of baptismal rite described for at least the first four centuries, thus carrying back to the Gospel of Matthew. **De Sacramentis** (almost certainly by Ambrose of Milan, c. 340-397),[2] Cyril of Jerusalem (c. 315-385),[3] Hippolytus of Rome (wrote c. 217),[4] Tertullian of Carthage (c. 150-223),[5] Justin Martyr of Samaria (d. 156),[6] and the earliest church manual known, called the **Didache** (late first century or very early second century),[7] all bear testimony to a heavy emphasis upon the **direct connection** between triune immersion and trinitarian theology in the early church.

THE TRINITY

The doctrine of the Trinity is purely a revealed doctrine and revealed only in the New Testament. The New Testament is trinitarian to its very core. The doctrine does not appear as **in the making,** but as **already known** to the Christian community. The revelation was made known in the incarnation of God the Son, and in the coming of the Holy Spirit. In this way the unity of the Godhead was revealed to men. In the **redemptive process** the revelation lay complete.

Forms of expression in the New Testament are everywhere determined by the presupposition of the Trinity as in the annunciation of the birth of Jesus, and at his baptism. The teaching of Jesus was conditioned by the trinitarian concept. There are many examples but the classic passage is in John 14:16-26, where he speaks much about the relationship of the Father, the Spirit and himself. He made a near-formal statement in Matthew 28:19. The writings of Paul and of the others are rich in their reference to and reflection of the doctrine of the Trinity.

In recognizing Jesus Christ as divine, the primitive Christians experienced the fact of distinctions and distinctive relationships within the being of God. They experienced him as Father, as Son, and as Holy Spirit. They knew the Triune God.[8] "The New Testament bears testimony to the fact that in the unity of the Godhead there subsist three Persons, each of whom has **his particular part** in the working out of salvation. There is included in this testimony decisive witness to the complete and undiminished Deity of each of these Persons."[9] In fact they are to be distinguished by their salvific operations. Such passages as Acts 20:27-28, 2 Thessalonians 2:13-15, Titus 3:4-6, and 1 Peter 1:2 all speak of the distinguishing elements in the work of each of the three Persons: the Father initiates salvation, the Son implements and mediates salvation, and the Holy Spirit actualizes salvation to the human soul

THE TRINITY IN MATTHEW 28:19

Jesus was a Jew, his disciples were Jews, and their Bible was the Old Testament. Jesus' total ministry was within a Jewish milieu and it was out of this that he said, ". . . baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit." He was using "name" with a fuller connation that is our custom and understanding. Names were considered to identify and describe the very being and function of their bearers. To speak of God as Father, and as Son, and as Holy Spirit was to represent different essential relationships between God and his people.

While "the name" in Matthew 28:19 is in the singular number, it is distributively applied to each member of the Trinity. The **plural** form would have pointed to tritheism.[10] In its distributive application to Father, to Son, and to Spirit it brings out the equality of the Divine Names.[11] The **singular** points to the specific name assigned to each of the three respectively, so that "in the name" is to be understood both before "of the Son," and "of the Holy Spirit."[12] The complete sentence therefore reads, ". . . baptizing them in the name of the Father, and (in the name) of the Son, and (in the name) of the Holy Spirit."[13]

The theory that a simple Christological formula ("in the name of Jesus," or the like) was used in the primitive church cannot be supported. There is no ancient record that adequately upholds the theory.[14] The references in Acts (2:38, 8:16, 10:48, 19:5; cf. 22:16) cannot be cited because the language varies too much to be a formula.[15] Moreover, Jesus did not give such a formula. He gave the trinitarian word in Matthew 28:19.

"Into the name" signifies that the convert is incorporated into fellowship with the one who is named. He is incorporated into the saving event which is linked with the name of the Triune God. He is united with the action of God as Father, and the action of Christ as Son, and the action of the Holy Spirit as the one who produces the new life in the believer.

THE TRINITY AND TRIUNE IMMERSION

The Brethren Church accepts the New Testament teaching that in Christian baptism the convert participates in the death and resurrection of Jesus Christ; that he is granted forgiveness of sins; that he is justified; that God confers sonship upon him; and that he is anointed with the Holy Spirit.[16] However, we believe that the baptismal rite commonly has not been accorded the whole of its significance. It is not to be treated as a mere symbol. To the ancient mind and to the minds of the Christians of the New Testament period, a symbol was in some way actually what it presented. The sign (in this case, baptism) must be an expression of what actually is; otherwise it is a mispresentation.[17]

The Brethren Church always has had considerable difference at the point of the usual modes of administration which do not coincide symbolically with, nor do justice to, the trinitarian theology which Jesus enunciated in his command for baptism. The **meaning itself** should be one of the strongest determinatives of the correct form or mode. A sign is utterly useless if it is not an effective carrier of the meaning it is expected to signify. For the New Testament Christians the power of baptism as a gospel sign was its chief importance; and without the form of triune immersion which gives the sign its **true meaning**, the baptismal symbol is forced to sacrifice too much of its significance.

In triune immersion baptism, which includes the threefold pronouncement of the Name, there is the public portrayal and dramatization of the recognition of the three Persons and their distinctive salvational work, along with all the other meanings and teachings of the rite. It is a solemn profession of faith in which God the Father is looked to as indispensible ground of salvation; in which God the Son is regarded as indispensible ground of salvation; and in which the Holy Spirit is regarded as indispensible ground of salvation.[18]

Triune immersion baptism is a proclamation of the **kerygma** (the Gospel proclamation) to all who see and hear. That is, the **kerygma** is in action in triune immersion baptism. It truly can be considered the credo of the Brethren Church: "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord. . . . I believe in the Holy Ghost."

FOOTNOTES

1 Irenee-Henri Dalmais, O. P., **Eastern Liturgies** (New York: Hawthorn Books, Inc., 1960), pp. 7, 72.

2 J. N. D. Kelly, **Early Christian Creeds** (New York: David McKay Co., 1961), pp. 36, 37.

3 Cyril of Jerusalem, "On Baptism: Romans 6:3-14," Lecture XX, **The Nicene and Post Nicene Fathers**, ed. by Philip Schaff and Henry Wace, Vol. VII (New York: The Christian Literature Co., 1894), pp. 147, 148.

4 Walter Oetting, **The Church of the Catacombs** (Saint Louis: Concordia Publishing House, 1964), pp. 104, 105.

5 J. N. D. Kelly, **Early Christian Creeds**, p. 45.

6 Ibid., p. 43.

7 The Didache in **Apostolic Fathers**, I, with English translation by Kirsopp Lake, Loeb Classical Library, No. 24 (Cambridge, Mass.: Harvard University Press, 1949), pp. 319, 321.

8 Benjamin B. Warfield, "Trinity," **The International Standard Bible Encyclopedia**, rev. by Melvin Grove Kyle (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), p. 3015.

9 Ibid.,, p. 3020.

10 John Peter Lange, **The Gospel According to Matthew**, trans. from 3rd. German ed. by Philip Schaff (Grand Rapids: Zondervan Publishing house, 1960), p. 558.

11 Ibid., p. 558.

12 H. A. W. Meyer, **Critical and Exegetical Handbook to the Gospel of Matthew**, trans. from German by Peter Christie (New York: Funk and Wagnalls, 1884), p. 528.

13 James F. Quinter, **A Vindication of Trine Immersion as the Apostolic Form of Christian Baptism** (Elgin, Ill.: Brethren Publishing House, 1907), ch. VIII. Robert D. Culver, ("What is the Church's Commission? Some Exegetical Issues in Mt. 28:16-20," **Bulletin of the Evangelical Theological Society**, Vol. 10, No. 2. Justin Martyr in J. N. D. Kelly, **Early Christian Creeds**, p. 43.

14 R. C. H. Lenski, **Interpretation of the Acts of the Apostles** (Columbus: The Wartburg Press, 1944), pp. 106, 107.

15 A. T. Robertson, **Word Pictures in the New Testament**, Vol. III, Acts (New York: Harper & Brothers Publishers, 1930), p. 153.

16 Geoffrey Wainwright, **Christian Initiation** (Richmond: John Knox Press, 1969), p. 9.

17 Wayne E. Ward, "Baptism in Theological Perspective," **Review and Expositor**, Vol. LXV, No. 1 (Winter, 1968), p. 45.

18 Delbert B. Flora, "The Spiritual Significance of Triune Immersion," **The Brethren Evangelist**, Vol. LXIII, No. 40 (Oct. 12, 1940), pp. 5, 6.

Rev. Delbert Flora is semi-retired and teaches at the Ashland Theological Seminary occasionally specializing in New Testament and the study of Archaeology.

FOUNDATIONS OF BRETHREN HYMNODY

by Peter E. Roussaki

Peter E. Roussaki is currently a candidate for the degree Master of Church Music at The Southern Baptist Theological Seminary in Louisville, Kentucky and is President of the Louisville Chapter of The Hymn Society of America. He and his wife, the former Phyllis Ann Berkshire, are members of the Hillcrest Brethren Church, Dayton, Ohio.

Introduction

The hymnic heritage of the Brethren is an area of study not often explored. Yet it has much to offer as insights into the history and theology of our ancestors. As I have explored it has become increasingly clear to me that a study of a church's hymnody gives a realistic view of the mind of that church. This is no less true in our particular case. Offered here are a few of the findings I have gathered concerning the historical and theological foundations of the early period of Brethren hymnody.

Properly evaluating and interpreting our early hymns can only be achieved after making careful examination of those religious movements whose theological motifs and hymnological expressions were seemingly adopted or by which Brethren were influenced.

The theology of the early Brethren expressed in their hymnody reflects that of several earlier religious movements and trends. Their biblistic faith has been typified in that of the Waldensian followers of Peter Waldo around 1170 A.D. "While not universally acknowledged as evangelical, they are declared to be scripturally devout and scrupulously pious."[1] Similarities between the Waldensians and the Brethren include submission and obedience to the New Testament and opposition to the Roman Catholic Church and all ordinances of men.

Anabaptist Influences

Perhaps even more strickingly the Brethren theology resembles that of the Anabaptists of the sixteenth century. The movement originated in Zurich in 1524-1525 among the followers of Zwingli. January 21, 1525 is the recorded date of the first adult believers baptism. Anabaptists (a word meaning to rebaptize) suffered much persecution because it was heresy to rebaptize and punishable by death.

As early as 1527 a council was held in Schlatt. Seven articles of faith were presented.

1. Believers baptism
2. The church is composed of baptized regenerated Christians
3. Believers are united in Christ in the act of Holy Communion
4. No servitude to the flesh (force in religion)
5. Each congregation to administer its own government
6. No bearing of arms
7. No making of an oath[2]

The Anabaptists denounced the reforms of Luther Zwingli, and Calvin as only halfway, "believing that the fundamental principles of the old religious system must be superseded with teachings literally in accord with the New Testament."[3] Emphasis was placed on the church as a "fellowship of adult believers who had individually made a personal, voluntary decision to become disciples of Christ."[4] They held that infant baptism had no meaning. We can see the parallels in the practices and beliefs later adopted by the Brethren

Many of the hymns of the Anabaptists were written by individuals put in prison or by those who eventually were martyred. A frequent theme in these hymns was steadfast faith in a time of persecution and despair.

Pietistic Influences

Conditions in Germany from 1650 through the origin of the Brethren movement in 1708 were difficult. The political, economic, and social structures were disorganized and crude. Obscenity, riot, and superstitions were characteristic of the day (Have things really changed?). There existed the three established churches: the Roman Catholic, the Lutheran, and the Reformed. In each sovereign territory the rulers had the right to choose one of the three churches as the official faith for that area. "Dissenters such as the Anabaptists were specifically excluded from this arrangement, and were to be expelled or even executed."[5]

There arose amidst this chaos a spirited movement which resembled that of the sixteenth century Anabaptists. It's leader was Phillip Spener, a Lutheran pastor whose desire it was to revitalize the faith and encourage personal piety. He organized Bible study groups known as "collegia pietatis" which gave rise to the name Pietists. Spener's foremost disciple was August Francke who became a professor at the University of Halle in 1691. Many individuals came to Halle to study with Francke. Among them was the Moravian Count von Zinzendorf.[6]

The hymnody of this period developed into emotionalism and mysticism. The hymns were more subjective, personal and passionate. "The intense personal quality of these hymns made them more suitable for private devotion than for congregational use."[7]

Separatistic Influences

A 'separatistic' movement coincided with Pietism. The Separatists were characterized by a greater strictness both of life and doctrine, and exaggerated individualism. They denounced the church but continued to count themselves Christians. Many were fined and/or imprisoned. Others settled in Schwarzenau which had become a drop-in community for dissenters, the so-called drop-outs.

"One sect grew up which asserted the continuance of direct revelation and miraculous gifts in the believers, and was known by the name Inspirationists."[8] One of the Inspirationists, Ernst Christoph Hochmann, was converter by Francke at Halle. Alexander Mack was one of Hochmann's closest friends and was greatly influenced by him. They traveled together holding evangelistic meetings. It was Hochmann who awakened most of those who became the early Brethren.

Catherine Winkworth said, "The influence of these Separatists on hymnology was for the most part simply mischievous and their hymn-books contain about the worst specimens to be found, poor as poetry, fiercely intolerant toward their fellow Christians, and full of a fanatic and irreverent adoration of the Redeemer."[9] **Das Kleine Davidische Psalterspiel der Kinder Zions,** an Inspirationist hymnbook published in 1718, became the body of hymnody which the Brethren brought to America. They later helped compile and contribute to revised editions throughout most of the rest of the eighteenth century in America.

Mystic Influences

Also coinciding with the Pietistic and Separatistic movements was the attitude of Mysticism. Personal piety and religious discipline were stressed along with the mystical union of the individual with Christ. One mystic of the purest type was Gerhardt Tersteegen whose hymnody was known well by Brethren in the early years. His mystical attitude was also shared by them. "My religion is this," he said, "that as one reconciled to God by the blood of Christ I suffer myself to be led by the Spirit of Jesus through daily dying, suffering, and prayer. . . ."[10] One of his hymns is of special note. "Let Us Journey On" is considered to have been sung by the Brethren at the time of their departure for America under Mack's leadership. It is interesting to note that Ernst Hochmann, Separatist friend of Alexander Mack, was also a friend of Gerhardt Tersteegen, the Mystic.[11] Mack "spent much time in the company of some outstanding personalities, and according to the old proverb, you can tell a man by the company he keeps."[12]

Early Brethren Hymnody

In the early years of the Brethren movement several were imprisoned in Dusseldorf. Together these prisoners wrote around one hundred hymns. They were printed in a hymnal entitled **Geistreiches Gesangbuch/ Vor alle Liebhabende Seelen der Warheit/ sonderlich Vor die Gemeine Des Herrn.** The English translation of the title is **Spiritual Hymnal for All Living Souls of Truth, Especially for the Church of the Lord.**[13]

The hymnal was printed in 1720 by Christopher Konert in Berleburg and is considered to be the first Brethren hymnal. The exact reason why it was never brought to America is unknown. The hymns emphasize Brethren practices such as immersion baptism, the love feast, feetwashing, and discipleship.

Although not a prison hymn "Count Well the Cost" by Alexander Mack, Sr. is also included in the 1720 Konert hymnal. In all there are thirteen stanzas, not an unusual number for this period. The first stanza reads:

> Christ Jesus says, "Count well the cost
> When you lay the foundation."
> Are you resolved, though all seem lost.
> To risk your reputation,
> Your self, your wealth, for Christ the Lord
> As you now give your solemn word?[14]

It is not surprising Mack would begin this most famous of Brethren hymns with a biblical admonition. The Luke 14 passage was one of his favorite passages of Scripture.

> For which of you, intending to build a tower sitteth not down first, and counteth the cost, whether he has sufficient to finish it? Lest perhaps after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish.[15]

Ernst Hochmann admonished the original eight Brethren to "count well the cost" when they decided to begin a new religious group.

The Brethren historically have been resolved to risk their reputation, self and wealth for Christ the Lord. They have always recognized the possibilities of persecution and suffering. The Luke passage was used for the admission of new converts into membership of the church. For Brethren this was and is a serious event. Indeed joining the church was synonymous with

(continued on next page)

"laying the foundation" as they pledged their lives to Christ and His church.

The second stanza of "Count Well the Cost" reads:

Into Christ's death you're buried now
through baptism's joyous union.
No claim of self dare you allow
If you desire communion
With Christ's true church, His willing bride,
Which, through His Word, He has supplied.[16]

Baptism was more than a sign of Christian decision. It was to the Brethren fathers a mystical union with Christ and His true church, His bride. Indeed, His true church was the body of those who voluntarily claimed Christ as personal Savior and Lord. This union with other believers has been characterized by Brethren as Gemeinschaft, denoting the intimate sense of union that comes as a group shares its common deep commitment. "Count Well the Cost" stands alone in Brethren hymnody as a temple embodying the truths Brethren hold dear. Moreover, it embodies the concept of costly grace which Dietrich Bonhoeffer, I feel, has exquisitely described in his book **The Cost of Discipleship:**

> Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is a pearl of great price to buy for which the merchant will sell all his goods. It is the kingly rule of Christ for whose sake a man will pluck out the eye which causes him to stumble, it is the call of Jesus Christ at which the disciple leaves his nets and follows him.
>
> Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life.[17]

One of the prison hymns included in the 1720 Konert hymnal is entitled "The Christian Pilgrim" (author unknown). Of the thirty-three stanzas the first is given here.

Wouldst thou pursue the pilgrim's way
And find the rest that calms thee,
If thou wouldst see bright Canaan's day
The narrow way must thine be.[18]

The writer well described the Christian life as one of a pilgrim on a journey. The rest areas consist of the communion with Christ. The main point to emphasize in this hymn text is the early Brethren concept of strict discipline found necessary to follow the narrow way. What did this narrow way involve? It involved denying self, separation from the world, suffering, service and evangelism, defenseless love, integrity, the simple life, purity, industry, and stewardship.[19]

Another prison hymn is entitled "Love Feast Hymn" (author unknown). The last (eighteenth) stanza illustrates the Brethren significance put on this act.

This night Thy Bread we've broken;
The cup we too have shared;
Thus Thou to us has spoken
For whom Thy soul has cared.
In faith to break this bread
Christ's children it will strengthen;
The cords of love will lengthen,
As in His paths we tread.[20]

The Love Feast, the second Rite of Holy Communion, was and is a means of grace, strengthening the bond all Christians share and strengthening each one for his daily walk with God.

Further illustrative of the Brethren practice of the ordinances is "A Hymn of Feet-Washing" (author unknown). Of the eleven stanzas the seventh and eighth are offered here.

He who engages in this rite
Must note how Christ did it that night
In deep humiliation,
And also see that being whole
Requires the cleansing of the soul
Through Christ's outpoured salvation.

Who spurns the washing of his feet
Thus spurns a fellowship replete,
No vital touch sustaining.
His life in Jesus cannot start;
His selfish soul must stand apart,
A withered vine remining.[21]

Great emphasis is given in the seventh stanza on "how Christ did it that night." It has provided the Brethren motivation for the form of the Love Feast celebration held to this day. "Being whole" in stanza eight meant that all the rites be administered, including feet-washing.

Conclusion

As we look back and analyze these hymnic expressions of our Brethren forefathers some light may be shed on our present denominational practices and decision-making. We may capture their spirit, their fervor for Christ. Perhaps we may be encouraged to emulate more some of the qualities of Christian commitment, stewardship and discipleship they strove for.

FOOTNOTES

1 H. R. Holsinger, **History of the Tunkers and The Brethren Church** (Oakland, California: Pacific Press Publishing Co., 1901), 28.

2 Albert T. Ronk, **History of The Brethren Church** (Ashland, Ohio: Brethren Publishing Co., 1968), 22.

3 Rosella R. Duerksen, "The Ausbund," **The Hymn**, VIII/3 (July, 1957), 82.

4 **Ibid.**

5 Donald F. Durnbaugh, **European Origins of the Brethren** (Elgin, Illinois: The Brethren Press, 1958), 28.

6 Ernest Edwin Ryden, **The Story of Our Hymns** (Rock Island, Illinois: Augustana Book Concern, 1930), 104.

7 William Jenson Reynolds, "Sources for College Teaching of Christian Hymnody," (unpublished Doctor's dissertation, George Peabody College for Teachers, 1961), 49.

8 Catherine Winkworth, **Christian Singers of Germany** (New York: MacMillan Company, 1937), 290.

9 **Ibid.**, 291.

10 **Ibid.**, 301.

11 **Ibid.**, 290.

12 Ronk, **History of The Brethren Church**, 29.

13 Durnbaugh, **European Origins of the Brethren**, 405.

14 **Ibid.**, 408.

15 Luke 14:28-30

16 Durnbaugh, **European Origins of the Brethren**, 408.

17 Dietrich Bonhoeffer, **The Cost of Discipleship** (New York: The MacMillan Company, 1970), 47.

18 Durnbaugh, **European Origins of the Brethren**, 411.

19 Donald F. Durnbaugh, **The Church of the Brethren Past and Present** (Elgin, Illinois: The Brethren Press, 1971), 41.

20 Durnbaugh, **European Origins of the Brethren**, 415.

21 **Ibid.**, 417.

The Brethren Layman

"PRESIDENT'S PENNINGS"

Relaxations—Reminders—Recommendations

In Matthew 6:11 we notice this particular prayer petition our Lord taught us in which we're specifically instructed to pray for today's supply of bread. We are not to ask for more than our daily needs. We realize that our need and concern is not for tomorrow's strengthening food, but with the immediate support.

This can become reality when we acknowledge supremacy of God, and His concern for His children. Prayer is of great necessity, asking for His guidance and His fulfillment of our daily needs. It's difficult for me to learn that I should put my will into God's hands. It requires obedience and discipline. I'm so glad that He is a living, loving, and a forgiving Lord.

We are like some of the men of the Bible, we are troubled and anxious about many events. We don't spend enough time in prayer and meditation. The alarm clock, telephone, doorbell, and other events make it appear that the world is set against us. Perhaps prayer and Bible study is not left out of our life, it is crowded out.

Because of this. I need to be careful in what and where I'm placing my allegiance. In Psalm 11:3 we read, "If the foundations be destroyed, what can the righteous do (K.J.V.)?" In Taylor's paraphrased we are told, "law and order have collapsed, what can the righteous do but flee?" Notice the calming effect in Psalm 11:4, "But the Lord is still in His holy temple; He still rules from Heaven. He closely watches everything that happens here on earth." What an amazing Guide and Anchor He is.

We are in the process of our conference program, hope to see many of you there. Dr. Lawrence Bottoms is to be our speaker on Tuesday night. Men's Chorus again will sing, and we appreciate the pastors helping us in this Choral group.

Remember our Feast of Ingathering for the Continuous Seminary Scholarship Fund (Page 63 of Annual). Constitution revisions will be voted upon also. Read your goals and work to meet them. Let's have more participation and competition.

If you are a liftetime member of National Laymen, send your name to Glenn Bixler. If you'd like to be one, send your name and $50.00 to James Payne.

Please send names of men who have passed away since last Conference to F. Harold Babcock, 5004 Silver Hill Road, Washington, D.C. 20023, for our Memorial Service.

The Lord willing, I'll be seeing you men from many states and various churches at General Conference. Let us come together in Spiritual unity and Christian fellowship to emphatically "Dare to 'Praise the Lord' Personally" for this is our theme for Laymen conference sessions.

In Christian love and service,

Virgil L. Barnhart

The EIGHTY-THIRD PENNSYLVANIA DISTRICT CONFERENCE of the BRETHREN CHURCH

THIRD BRETHREN CHURCH
Johnstown, Pennsylvania

JULY 26-28, 1973

All Sessions on E.D.T.

Theme: Calling Our Continent To Christ
Text: Hebrews 13:8

Conference Organization

Moderator ..... Elder Arden Gilmer
Vice Moderator ..... Elder James Donahoo
Secretary ..... Mrs. Norman Grumbling, Jr.
Assistant Secretary ..... Mrs. Paul Bird
Treasurer ..... Mrs. George Leidy
Statistician ..... Robert Adams

Dues

The Delegate Fee shall be one dollar for each Delegate. Each congregation shall pay annually to Conference the full amount of fees for the Delegates for which it is entitled, whether attending Conference or not. (All churches have paid these fees and shall have paid in full its District Unified Budget Apportionment for the fiscal year, unless forgiven by Conference—$6.00 per member, 78th Conference.) Credentials will not be accepted from churches failing to fill out and return statistical blanks.

PROGRAM

THURSDAY EVENING, JULY 26

7:30 Song Service
Welcome and Response ..... Johnstown Third
Scripture and Prayer ..... Johnstown Third
Special Music ..... Johnstown Third
Vice Moderator's Address
Elder James Donahoo

9:00 Brethren Youth—Ice Breaker

The Housing Committee will be on hand and functioning at 3:00 P.M. The Credential Committee will receive credentials following the Evening Session.

FRIDAY MORNING, JULY 27

9:00 Song Service
Special Music ..... Vinco
Scripture and Prayer ..... Pittsburgh
Moderator's Address ..... Elder Arden Gilmer

10:00 Business Session
Credential Committee Report
Election of Committee on Committees
District Mission Board (15 minutes)
District Board of Christian Education (15 minutes)
District Camp Board (15 minutes)
Ministerial Examining Board
District Treasurer's Report
Statistician's Report
Special Camp Committee Report
Other Reports

12:00 Lunch

FRIDAY AFTERNOON, JULY 27

1:30 Business Session
Credential Committee Report
Reading of the Minutes
Courtesies of the Conference to National Interests and Guests
Denominational Advance (1 hour)
Publication Board Workshop (30 minutes)

3:30 Simultaneous Sessions

5:00 Conference Banquet (W.M.S. in charge)
The Roads Jesus Walked
Johnstown Third W.M.S.

FRIDAY EVENING, JULY 27

7:30 Inspirational Service (Laymen in charge)
Song Service
Devotions
Special Music
Message

9:00 Brethren Youth—Pizza Party and Film

SATURDAY MORNING, JULY 28

9:00 Special Music ..... Highland
Devotional Period ..... Elder Paul Richey

9:30 Business Session
Credential Committee Report
Reading of the Minutes
Report of Committee on Committees
Auditing Committee Report
Ashland College and Seminary
Ashland College—District Trustees (10 minutes)
Ashland Seminary (10 minutes)
Brethren Care of Pennsylvania (15 minutes)

11:00 Simultaneous Sessions

12:00 Lunch

SATURDAY AFTERNOON, JULY 28

1:30 Inspirational Hour
Song Service
Special Music ..... District Brethren Youth
Scripture and Prayer ..... Levittown
Conference Offering
Message ..... Elder Virgil Ingraham

2:30 Business Session
Credential Committee Report
Election of Conference Officers.....
Reading of the Minutes
Report of the Executive Committee on the Moderator's Address
Setting of Time and Place for the 1974 Conference
Report of Election
Other Reports
New Business
Final Reading of the Minutes
Installation of Conference Officers for 1974
Adjournment Sine Die

AUXILIARIES

Woman's Missionary Society

Theme: Jesus is Calling—Matthew 16:24

FRIDAY AFTERNOON, JULY 27—3:30 P.M.

Prelude
Theme Song—"Jesus Calls Us"
Devotions—Challenge; My Life Commissioned
Berlin II
Special Music ..... Brush Valley
Inspirational Verses from "Thou Art My God"
Miss Helen Barnhart
Business Session
Adoption of Goals

FRIDAY EVENING, JULY 27—5:00 P.M.

Conference Banquet (at the Johnstown Third Annex)
Table decorations by Johnstown II W.M.S.
Program—"The Roads Jesus Walked"—A story of Jesus in word, song and picture.
Johnstown III W.M.S., groups 1 and 2

SATURDAY MORNING, JULY 28—11:00 A.M.

Prelude
Theme Song verses 2 and 3
Devotions—Commitment; My Life I Give . Pittsburgh
Special Music ..... Jones Mills
Inspirational Verses from "In Him I Live"
Miss Barnhart
Business Session
Election of Officers
Project Offering
Installation of Offiecrs

Sisterhood of Mary and Martha

SATURDAY MORNING, JULY 28—11:00 A.M.

Devotional Period
Business Session

Laymen

FRIDAY AFTERNOON, JULY 27—3:30 P.M.

Song Service
Devotional Period
Special Music
Appointment of Nominating Committee
Hymn
Benediction

SATURDAY MORNING, JULY 28—11:00 A.M.

Song Service
Devotional Period
Special Music
Election of Officers
Hymn
Benediction

Boys' Brotherhood

SATURDAY MORNING, JULY 28—11:00 A.M.

Devotional Period
Business Session

Ministerium

FRIDAY AFTERNOON, JULY 27—3:30 P.M.

Devotions ..... Thomas Kidder
Appointment of Nominating Committee
Open Forum: What is the Impact of Key 73 in Your Community?

SATURDAY MORNING, JULY 28—11:00A.M.

Devotions ..... Thomas Kidder
Election of Officers
Speaker ..... a representative of Cambrians for Decent Literature

YOUTH CONFERENCE

Registration Fee—$2.00 per youth (covers all activities)

THURSDAY EVENING, JULY 26

7:30 Attend Adult Evening Session
Vice Moderator's Address
9:00 Ice Breaker

FRIDAY MORNING, JULY 27

9:00 Attend Adult Morning Session
Moderator's Address
10:00 Youth Assembly
12:00 Lunch

FRIDAY AFTERNOON, JULY 27

1:30 Youth Activity
Skating Party
5:00 Youth Picnic

FRIDAY EVENING, JULY 27

7:30 Attend Adult Inspirational Service
9:00 Pizza Party and Film

SATURDAY MORNING, JULY 28

9:00 Attend Adult Devotional Period
9:30 Youth Assembly
11:00 Sisterhood and Brotherhood Meetings
12:00 Lunch

SATURDAY AFTERNOON, JULY 28

1:30 Attend Adult Inspirational Service
2:30 Youth Business Meeting
Election of Officers
Ingathering of Project Money, etc.
Dismissal

Youth Conference Director:
Elder Edward Schwartz

All youth are expected to attend all sessions and conduct themselves at all times in a Christian manner.

CALLING OUR CONTINENT

TO CHRIST

ATTENDANCE RECORDS BROKEN IN KOREA

SEOUL, Korea—Evangelist Billy Graham closed his five day Seoul, Korea, Crusade before a crowd estimated by the police and officials as more that 1,100,000 people. In five days Dr. Graham had preached to over three million people. This is more people than attended his 16-week Crusade in New Youk City in 1957 which was the largest total attendance until he came to Seoul.

The Crusade has been backed by virtually all of the 1600 Protestant churches in Seoul; Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

For weeks the Christians of Korea had been meeting by the thousands in prayer meetings. Signs announcing the Crusade were everywhere. Giant balloons were all over the city announcing the Crusade. By the time Dr. Graham arrived in Korea 10 days ago, the expectancy had reached almost fever pitch among the Christians.

The Crusade was held at the YoiDo Plaza on the banks of the famous Han River with a capacity for more than a million people. The crowd total was calculated by scientific and electronical means, according to the Executive Committee which arranged the Crusade. The attendance figures are not just estimates.

The Korean church has been growing at the rate of four times the population. It has been doubling every 10 years. Dr. Graham said, "it is the fastest growing church in the world."

Church leaders and government officials were enthusiastic in their assessments of the Crusade. Dr. Kyung Chik Han, pastor of the largest Presbyterian church in the world, said, "It is a new epoch in the history of the Korean church and a new beginning for Christian unity and cooperation in our church." Dr. Ok Gil Kim, president of Ewha University and a participant in many World Council of Churches events, said, "The impact of this evangelistic Crusade is a demonstration of the oneness of our Christian faith in Korea.' Dr. Sam Moffett, leading Presbyterian missionary who was born and reared in Korea, says, "It is a history-making turning point in the history of Christianity in Asia."

Dr. Billy Graham before leaving for Tokyo where his organization is making a Japanese film said, "I have traveled the world over for a quarter of a century and preached in many of the great stadiums of the world. However, I've never seen such large audiences sit so quietly. Thousands of them had Bibles. Thousands of students came making notes on what was said."

Dr. Graham continued, "The people of South Korea are among the most energetic of any country in the world. Their long, hard, disciplined, purposeful work is reflected in their astounding 14% annual gross national product growth.

"I have been impressed with the devotion to education. It is evident in the overflowing schools, colleges, and universities. The high standards of scholarship have amazed us.

"In many ways Korea reminds me of Israel with its mountainous terrain and its hard, wholesome, and determined people."

Dr. Graham continued, "The astonishing growth of the Korean church and the growth of Christianity throughout Asia leads me to feel that perhaps the gravitational center of Christianity is now moving here to the Far East. Christianity began in the Middle East, moved westward to Europe, then to Great Britain, then to America, and now perhaps to the Far East. I urge church and theological leaders, especially from Europe and America, to come and study the Korean church. I believe the secret of the power and strength of the Korean church is that they believe and proclaim the Bible. They have a strong evangelistic and missionary interest. They couple all of this with a great social concern."

Dr. Graham continued, "I seriously doubt if we will ever see meetings quite like this again in my ministry. It has made such a tremendous impact on me personally that I must get away for a few days and evaluate what I have seen and felt. I seriously doubt if my own ministry can ever be the same again."

In addition to the Seoul Crusade, Dr. Graham's Associae Evangelists held Crusades in six major cities and held scores of additional meetings in schools and military camps. The largest student meeting held was in Pusan where more than 60,000 students attended one meeting. These Associate Crusades drew more than a million and one-half people in addition to the three million that attended in Seoul.

Dr. Graham further stated, "The government gave wonderful cooperation. I've never seen such an efficient police force in handling traffic and security. I am deeply grateful to President Park, Prime Minister Kim, and the hundreds of Christian churches that helped make this Crusade possible. Those of us who had the privilege of participating in it will never forget what God did in Korea."

Dr. Graham begins another major Crusade in Atlanta, Georgia, on June 18, 1973.

It must have been a devout punster who described personal consecration as "purse-and-all" consecration. He was more than a punster; he was a theologian as well. We are **not** redeemed with silver and gold (I Peter 1:18) but, after we are redeemed through accepting the personal sacrifice of the Lord Jesus Christ. It takes our **purse** and our **all** to see that His commands are obeyed, and that the Gospel is preached to every creature.

—from North Manchester Newletter

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the FOURTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Short Visit to Teipei, Taiwan

Our visit to Taiwan (formerly called Formosa) was short—in fact, only two full days. But those 48 hours were filled with many interesting and informative experiences—plus just a few hours of sleep.

The Grand Hotel

At the Grand Hotel, our place of lodging, we were surrounded with precious pottery and marble, gold inlay, paintings and furnishings from the Ming Dynasty (1368-1648 A.D.). These treasures were carefully protected and transported to Taiwan from Mainland China when the Communists began the takeover there.

The food was also exquisite, especially the full course Chinese meal soon after our arrival the first night. Equipped with chop sticks and glass spoons we consumed such delicacies as stewed shrimp, sauted lobster, diced chicken with walnuts, Peking duck, mixed Chinese vegetables, and carameled bananas dipped in cold water. And most of all we enjoyed the friendship and information around our table from missionaries who had joined us for this special meal at the old Grand Hotel.

Sunday Worship

The next morning, Sunday Morning, four of our group worshipped with a mission church of the Evangelical Covenant denomination in the suburbs of Teipei. Congregational hymns were "Holy, Holy, Holy" and "The Church's One Foundation," so we felt a close tie with the other worshipers. John and I both brought greetings in the service (via interpreter) and Dr. Milton Engebretsen, President of the Evangelical Covenant Church from Chicago, preached the sermon.

Throughout the closing minutes, however, we kept hearing bells and firecrackers from a short distance away. It turned out to be a Buddhist Temple celebration around the corner, which we visited following our service. All of the chanting, instruments, bells, firecrackers and burning incense were a part of their festival to the "Heavenly Mother." Tables were covered with food the people had brought to be blessed—a special festival they observe twice a year. There was no effort to hamper our milling around anywhere during the unorganized and nolsy celebration, so we got some good pictures and tape recordings.

Dinner at Missionaries' Home

Rev. and Mrs. Homer Melgren, Evangelical Covenant missionaries, graciously planned the noon meal in their home for some of us. A part of the delicious meal were two huge platters of fresh fruit. Raw pineapple from Taiwan is hard to beat as a special treat. It just oozes with juice and flavor (Stop drooling!).

Imagine our surprise (and pleasure) to find a Teipei TV station carrying one of the 1971 World Series games—actually played in the States six months earlier.

This gathering provided the opportunity to visit with one missionary couple who had spent a total of 17 years in Mainland China, fleeing three times because of war. After 1½ years in Hong Kong and 10 years back in the U.S., they went to Taiwan in 1962. Now they have just come back to the States for retirement. Their friendship and experiences in themselves were an inspiration.

China Evangelical Seminary

The president of this seminary is Dr. James Taylor grandson of Missionary Hudson Taylor. Just begun in 1970 and limited to college graduates, there are now 10 full-time resident students and 20 part-time students. They now meet in a former missionary residence, but the 18 different groups represented on the Board of Trustees hope to move the seminary to a permanent campus in the near future. As Dr. Taylor explained they now have a great need for additional qualified faculty.

Night Market

The Night Market along crowded streets in one section of Teipei is all that you've heard or seen or read about this Eastern phenomenon. The amount and variety of wares is amazing—including the snake meat and other strange looking food for sale which we didn't touch. But the bartering is a game in itself and we ended up purchasing a collapsible Chinese lantern, pair of shoes for John, a couple records, and jewelry trinkets. Fortunately a resident missionary accompanied us so we didn't really get taken for a ride. I'll never forget the sights, and smells!

(Next—Lillian Dickson projects and Polio Rehabilitation Center)

St. Petersburgh, Florida

The WRC Tour Group pictured on the steps of the newly-dedicated girls' dorm at the Chun Yang Won Orphanage in Korea. As the banner indicates, the date was April 20, 1972. (l. to r.)

Front row:
- Dr. Everett Graffam
  - Executive Vice President
  - World Relief Commission
  - Valley Forge, Pennsylvania
- Dr. Paul Fryhling
  - Former pastor (deceased)
  - First Covenant Church in Minneapolis
- John Lersch
  - Student
  - St. Petersburg, Florida
- Dr. Donald Patterson
  - Pastor, First Presbyterian Church
  - Jackson, Mississippi
- Dr. J. Aiken Taylor
  - Editor, PRESBYTERIAN JOURNAL
  - Asheville, North Carolina

Middle row:
- Rev. Phil Lersch
  - Pastor, Brethren Church of St. Petersburg
- Mr. Charles Sebastian
  - Radio Station Owner
  - LaGrange, Illinois
- Rev. Wade Coggins
  - Executive Secretary
  - Evangelical Foreign Missions Association
  - Washington, D.C.

Back row:
- Rev. Quinten Alfors
  - Executive Director
  - Greater Minneapolis Assoc. of Evangelicals
- Dr. Milt Engebretson
  - President
  - Evangelical Covenant Church of America
  - Chicago, Illinois
- Dr. Ben Armstrong
  - Executive Secretary
  - National Religious Broadcasters
  - Madison, New Jersey

(Not pictured:
- Mr. Frantz Klodt
  - Retired Business Executive
  - Minneapolis, Minn.)

VIETNAM GOVERNMENT ACCREDITS CHRISTIAN SCHOOL

VALLEY FORGE, Pa.—The Vietnam Government has taken steps to insure the same educational opportunities to tribal hill people (Montagnards) as to ethnic Vietnamese, reports Rev. Richard W. Pendell, Overseas Administrator for World Relief Commission.

The war forced the Montagnards from their characteristic nomadic existence, and the Government is assisting them in forming more permanent life styles.

Government officials from the ministries of Social Welfare, Ethnic Minorities, and Labor examined 83 students prior to graduation at Dalat Tribal Vocational Training Center, testing the school's performance in the field of vocational education.

The "School of State" title which was granted will enable graduates to work anywhere in Vietnam, and makes the school eligible for Government assistance.

The Center, built in 1971 under direction of Rev. Wesley Schelander, Christian & Missionary Alliance missionary, was jointly sponsored by the Southern Tribal District of the Evangelical Church of Vietnam, Vietnam Ministry of Social Welfare, and World Relief Commission.

Under guidance of Christian tribal administrators and teachers the students are trained as skilled carpenters, mechanics, tailors, shop owners, electricians, sheet metal workers, masons, typists, and home economists. A hundred students are enrolled in the third freshman class. On weekends, evangelical students hold evangelistic meetings in surrounding villages.

World Relief Commission is overseas relief arm of National Association of Evangelicals.

MISSIONARY NEWS

OF TIME

by Mrs. Susheela Jyothi
Hyderabad, India

Time is power. In the Scriptures we find many references about time and the value of time. The Bible teaches the value of time through verses like—"high time to awake" (Rom. 13:11) and "the time is short" (I Corinthians 7:29).

Through the Holy Scriptures, people are warned about the "evil time," "time of trouble," "time of seeking the Lord," "time of the visitation" of the Lord, "time of need," "time of sojourning in fear" etc. In the Book of Ecclesiastes the emphasis is that there is a time for everything:

—a time to be born
a time to die
a time to plant
a time to pluck
a time to heal
a time to breakdown
a time to build up
a time to weep
a time to laugh
a time to mourn
a time to dance
a time to cast away stones
a time to gather stones
a time to embrace
a time to refrain from embracing
a time to get
a time to lose
a time to keep silence
a time to speak
a time to love
a time to hate
a time of war, and
a time of peace.

So time is an important factor in life. Time makes history. The future and present generate out of time. The time beyond limit is eternity. The Oxford Dictionary defines time as "duration—continued existence." Infinite time is eternity and vice versa.

The life of man itself is allotted just so much time. The success of a person depends on the utility of his time. His time is his life. This realization, and the guarded use of time that naturally follows from it, is the key of success that has been used by every great leader in history.

We are all millionaires in time. Each of us has just as much time as the modern leaders of the world like Gandhi, Nehru, Churchill, Tata, Ford, Roosevelt, Napoleon and the builders of the world like Ford, Rockefeller, Tata, Birla, etc. Each of us, through each days, has just as much time as Einstein did. The question is—how do we use this tremendous gift of time? You can only waste the present moment. You cannot waste tomorrow. It is kept fresh and waiting for you. You can turn over a new leaf every hour if you choose.

Yesterday has gone forever. Today is yesterday's tomorrow within our reach. What are we doing with it? Napoleon had conquered an empire through his will power which was stimulated by him every minute with ambition, imagination and calculation. He has rightly remarked "I may lose battles, but no one will ever see me lose minutes, either by over-confidence or by sloth." The Germans and Japanese have rebuilt their countries marvelously after World War II. From dust their nations rose to glorious heights as they have plunged into action to build their countries without wasting time. They are ready to snatch every opportunity and they cherish the value of time as one of the values of life.

Day by day, you can learn to use time to tremendous advantage. Realizing the value of time, learn to get up early and get right up when you wake up, and prepare for the day with zeal. It is said that a good beginning is half the accomplishment.

Housewives also should save time by applying efficiency techniques to their kitchens. They can save time for other social activities.

You should schedule time throughout each day. Henry Kaiser was one of the richest men of the world. He was extremely successful as he was one of the most time-conscious people in the world. Even the five hours he used to allot for sleep were productive. He used to call this his "idea period."

To be effectively successful in every field of life, you must guard and control the use of your time prudently and zealously. Use time in an organized and productive manner. Through this very means, you will be enabled not only to accomplish your goals in your career and life, but you will have time for the desired and needed fun and fellowship with family and friends as well. Man must cultivate self-discipline to utilize time to the maximum benefit. Through self-discipline, self-confidence and faith in the Lord, man can spend his time fruitfully and enjoy the blessings of a good life.

—Magazine of the
Brethren Mission, India

THE GLORY IN THEIR BOSOMS

Yaro Bata Mshelbwala

Another testimony from one of our Nigerian Brethren. Support for these Evangelists (CRI teachers) is one of the items on the 1973 Missionary Project list (See INSIGHT for February, 1973).

Village Evangelist

When I was about eleven years old a CRI (Class of Religious Instruction) teacher was working in my village and I first came in contact with the Christian Gospel. I learned what I could from him and later began elementary school. But I was too old and I dropped out in my third year. But I wanted to work for the Lord, and I became a CRI teacher myself, going from one small village to another, preaching, and teaching reading, writing, and simple arithmetic.

A big change came for me in 1963 when I was able to enter Kulp Bible School. I completed the three-year-course in the Hausa language. Since then I have been an outreach worker for Waka church. I can only give thanks to God that he saw us here and gave us the chance to have life everlasting. The Gospel has brought peace and unity to the Christians of Lardin Gabas. But with the work of the mission it has brought other great changes. We no longer live in fear. We know how to be healthier, and diseases have been brought under control. We know how to grow better crops on our farms. Our children can attend school. We are no longer demonated by Moslems.

Interviews and drawings by KERMON Thomason and reprinted by permission from THE MESSENGER.

REVIVAL MEETING HELD IN PITTSBURGH, PENNSYLVANIA

As a member of the Missionary Board of The Brethren Church it was my personal privilege to be the evangelist for the First Brethren Church in Pittsburgh, Pennsylvania May 20-25. The theme for the six days of meetings was "Key to Life" campaign with the text taken from Jeremiah 33:3 Our spiritual results were six first time confessions; 19 re-dedications; 17 renewal of marriage vows and love for Christ; 29 coming for revival and 10 were anointed for healing at the altar. The average attendance was 77 with an all time high of 120. The pastor Reverend Norman Long presented a special personal approach to his people with the "24 hour prayer vigil" beginning 8:00 A.M. Sunday the day the meeting began in the main sanctuary. A special Prayer Altar was also prepared in the basement of the church for the people to meet before each service.

Newspaper ads were placed in the PITTSBURGH PRESS for three consecutive days and over 5,000 handbills were distributed in the local area, in stores and door to door. The pastor also arranged for the evangelist to appear on the John Signa "Talk Show" which was heard in 48 States, and also for free advertising on Television Channel 11. Reverend Long and his people are to be commended for their evangelistic thrust in the Steel City of Pittsburgh.

Reverend Norman D. Long has been pastor in Pittsburgh at the First Brethren Church for six months. He was formerly pastor of the Community Church of the Brethren in Golden Valley, Minnesota for over 13 years. He and his wife Kay have a son Lloyd of 8 years and a daughter Cindy, 14. The evangelist was privileged to be a guest in the beautiful parsonage, adjacent to the stately new church building with glorious stained glass windows, which is on 430 S. Evaline Street near New Liberty in Bloomfield.

During the meeting the "clock" was removed by one of the members to give more liberty in the matter of time and length of service. A nursery was provided for the young mothers to attend the services. A special choir was a part of the services each evening with the pastor, Reverend Long as director. The pianist was recruited from the Highland Brethren Church, Mrs Edith Moore and the organist was Bill Weaver. Special music was provided by James and Jake Mackall of Vinco and a girls quartette from Jones Mills with Larry Harnish of Pleasant View on the guitar and a 12 piece band under the direction of Jim Farney from the Highland Brethren Church.

Guests who attended the Pittsburgh meeting were Vinco with a chartered bus, 56 in attendance and their pastor, Reverend and Mrs. Bill Cole; Pleasant View (Vandergrift) with a delegation of 33; Highland Brethren with 36 with their pastor; Reverend and Mrs. Carl Phillips; and Jones Mills (Valley) with 6 and their pastor Reverend and Mrs. Clarence Hesketh. Reverend Ralph Mills was a visitor at the parsonage from the Berlin Brethren Church.

During the meetings the evangelist presented magic object lessons for the children, and accompanied the congregational singing on a trumpet provided by the church. These are great days for revival and every Brethren Church is urged to make these days of aggressive evangelism for Christ. People today are willing to listen! Thank God for Revival!

J. D. Hamel, Evangelist
Sarasota, Florida

MISSIONARY ADVICE

With this issue we finish the series of Auntie Ethel's letters to missionaries, candidates, and prospects. These have been taken from the booklet WHO'D STAY A MISSIONARY and reprinted by permission of the publisher, Christian Literature Crusade. This booklet can be purchased from the Missionary Board for $1.00 and a companion booklet by the same author, Miss Helen Morgan, entitled WHO'D BE A MISSIONARY? is also available for $0.50.

Dear Auntie Ethel,

I'm in my first year on the mission field and am nearly at the end of my endurance. I am in a country district with one other white missionary. The country here is flat and uninteresting and very hot. The margarine is invariably liquid oil and the water lukewarm. Miss Y is kind but too busy to talk much with me and anyway she has no topics of conversation apart from "the work." Her bookshelf has things like LOTUS BUDS and THE LIFE OF HUDSON TAYLOR on it but not much else so I haven't even a change of reading matter. I've read my books about six times each. Our diet is incredibly dull and she is against me "upsetting the boy" by trying my hand in the kitchen, I am given about two hours teaching a day in the primary school—English to a dozen grimy little boys—the rest of the time I am meant to do "language study" on my own. I feel I'll never be of any use here. What do you advise?

"Desperate."

Dear Desperate,

Remember that at any point you can say "I can't take it" and leave. You are a free agent, not a slave! Bearing that in mind, hang on a bit longer and you will find life gradually becomes more tolerable. The human body can adjust fairly rapidly to new conditions and God will not ask you to take one step beyond your strength.

Keep your mind ticking over so that you have things to think about then your own problems. So many missionaries just don't bother. You will keep intellectually alive by language study but learn other things too. Study newspapers (however out of date) and get good books sent out to you. I found, in a similar situation, that a record player was an aid to sanity. Obviously a lively mind will not be satisfied by a small school and a dozen little boys but God has put you there for a time—perhaps to teach you things concerning Himself. Perhaps never again on the mission field will you have so much time for Bible study. Don't let your mind start pottering! Exercise it and you won't feel so frustrated. Even bearing patiently with Miss Y will teach you something, but don't let it get you under. If you feel like screaming and lying on the floor kicking, or like breaking everything in sight, then it's time to get out for awhile. Just go.

Auntie Ethel.

NAPPANEE SR. HIGH BYC
PITTSBURGH BYC
ACCOMPLISHMENTS

We spent our spring vacation at Riverside Training school in Kentucky. We worked for 3 days painting iron railing along steps, and painting and cleaning the dining room. We had a good time doing this, and it really looked nice.

Each morning our group had devotions together, and two mornings we helped in the schools chapel services by singing, talking and praising God. At the end of each day of work, we relaxed by climbing a mountain, playing football or basketball, going to prayer meeting, having a pizza party or eating at a restaurant on top of a mountain.

The fourth day was spent touring the area. God really blessed us because that was the only really nice weather we had. We visited a state park, and Krypton, and hiked up to Lois Sluss' parents home.

Our church helped us out by giving us over $100.00 for expenses. We gave most of it to the school, to be used in remodelling their library.

Most of us were sorry to leave because we had made good friends and had a good time, besides we had to go back to school when we got back.

A week later we hosted the Northern Indiana District Youth Rally. The theme was "Don't Dribble your Life away—Play on Christ's Winning Team," with guest speaker Gordon Stauffer, head basketball coach at Indiana State University.

We cooked, served and cleaned up the breakfast after Easter Sunrise service. We had a good time and found some new talent in the pancake flipping area. After all this, we were still awake enough to attend church and Sunday school.

We had a spring campout over Memorial Day. We spent Friday evening through Monday afternoon there, with time out on Sunday morning to return to our own Church for services. We had fun and serious parts to each day, and had a great time and wonderful fellowship despite heavy rain and tornado warnings part of the time.

This summer we are taking part in the Sunday evening services, and having Bible studies, with social time afterwards.

—Audrey Tobias, Reporter

Our BYC group had the pleasure of having J. D. "Bud" Hamel at our church during our Spring Revival Services. He had two evenings picked out for the youth of our church. He also had a new trick for the congregation every evening.

We have had many of local singing groups and a lot of activities during our Youth Oriented Services and every one of them has been a blessing to each one who has attended.

Our youth group plans to have the Summer Crusaders stay here in Pittsburgh for two weeks and help us teach the local children at our Vacation Bible School. We plan to take a boat trip on the Three Rivers while the Crusaders are here with us. This will be a way to witness to those on board the ship and we hope and pray that we will have your prayers while on our witnessing programs.

Though our youth group will separate for the summer we hope to be together again next fall with more plans and activities for the year "74." We plan to go on with our witnessing program "Operation Somebody Cares" and visiting the local Rest Homes.

We wish to express to our fellow BYC'ers that they are in our prayers and our hope that they have a very rewarding year in the Lord.

—The Brethren Youth of Pittsburgh

YOUTH VARIETY SHOW

Saturday Afternoon, August 18

3:30 - 4:30 P.M.

The Youth Variety Show (which is replacing the Conference Musicale this year) will be presented by National BYC on Saturday afternoon of General Conference Week.

We are seeking talented youth from our local churches who are interested in participating in the variety show. If you: 1) sing, play an instrument, or are part of a musical group; 2) act or are part of a dramatics group; 3) are a comedian, comedienne or a comedy team; or 4) have some other talent to share with the General Conference, we want **you.**

The accompanying form should be filled out and mailed as described below. The program will be built around the responses received. Plan your presentation to last from 3-6 minutes.

NOTE TO PASTORS AND YOUTH SPONSORS: Please give encouragement where it is needed.

REGISTRATION FOR THE
1973 YOUTH VARIETY SHOW

Name of individual or group: _____

Type of presentation: ____Song (Vocal) ____Song (Instrumental) ____Drama

____Coral Reading ____Comedy ____Other (Specify: _____)

Name of presentation: _____

Tell a little bit about yourself or describe your group: _____

_____

_____

Would it be possible also for you to make a similar presentation for the National BYC Convention? _____. If yes, what days will you be at the Convention?

____Tuesday ____Wednesday ____Thursday ____Friday

____Saturday ____Sunday

Name and address of person to contact:

_____

_____

_____

Send form to: Youth Variety Show
Miss Gloria Stout, Coordinator
524 College Avenue
Ashland, Ohio 44805

DO THIS NOW, BUT NOT LATER THAN AUGUST 6, 1973

SISTERHOOD

Patience

by Sherry Barnhart

Have you heard the phrase "just have a little patience" as you were growing up? I have. Usually it meant waiting 5 minutes on Mom to finish something or waiting for lunch or staying still for a while. But these were most always just short time things that really didn't require a lot of patience. Now as we get older it seems our patience has to increase. To live with your family who just don't understand or a friend who is not quite truthful takes patience in BIG doses.

Right now is one of the hardest times in my life to have patience. As you probably know, I graduated from Ashland College on May 27. It's great to graduate but it's not so great to not have a job for next fall. I teach Secondary Mathematics and jobs aren't exactly hanging on trees. Anyway, why I brought this up is the fact that patience is something a person must practice waiting patiently all the while continuing in my normal daily life. Life just won't wait with me.

One of my favorite verses in the New Testament is found in Matt. 6:34. I'll quote from the **Living Bible.** "So don't be anxious about tomorrow. God will take care of your tomorrow too. Live one day at a time." That little verse says so much. Not only does God take care of you today but also thinks and plans ahead for you. To me that means Sherry don't worry about a job—everything is being taken care of.

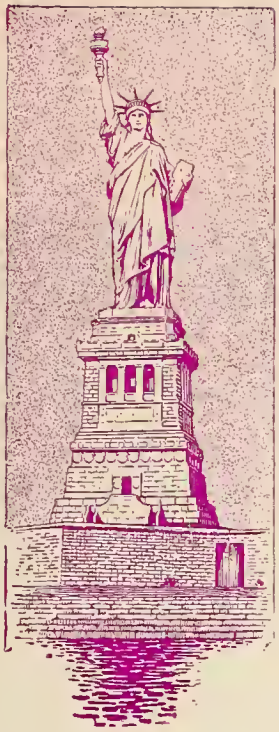
That means, girls, we must each one work toward having Patience. It's not easy to sit when you want to run or smile when you want to scream but we must I pray that God will give you all the patience you need

Remember God is patient with us—we can't do any less.

TEEN-AGE TEN COMMANDMENTS

Stop and think before you drink.
Don't let your parents down; they brought you up.
Be humble enough to obey. You will be giving orders yourself some day.
Don't show off driving. If you want to race go to Indianapolis.
Choose a date who would make a good mate.
Choose your companions carefully. You are what they are.
Avoid following the crowd. Be an engine.
At the first moment turn away from unclean thinking.
Go to church faithfully. Give back an hour to God.
Best of all—keep the original 10 commandments.

Adopted by 4000 student delegates from the Federation of High Schools in San Francisco
from "Concern"
Oakville, Indiana



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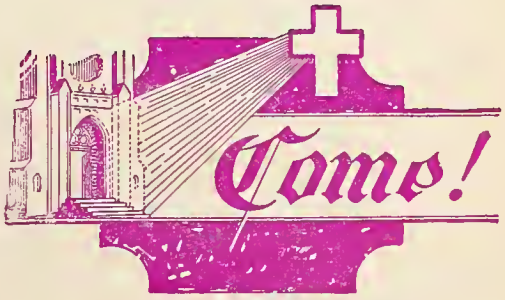
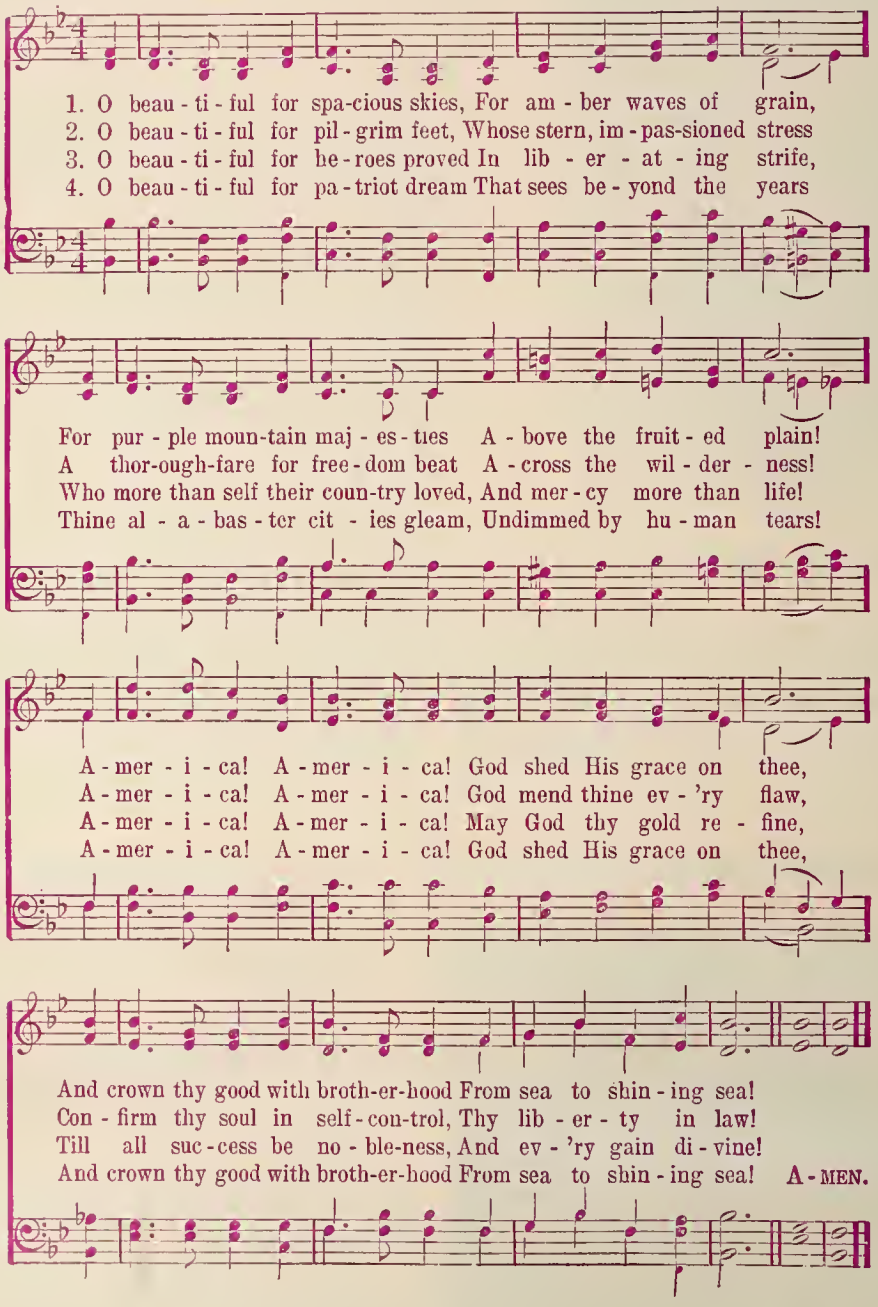


The First Brethren Church, at the corner of Antietam and S. Mulberry Strets in Hagerstown, Maryland would like to extend a most hearty welcome to all vacationers to attend their worship services or just stop in for a visit. The parsonage is located close to the church at 110 South Mulberry Street. The schedule for worship services from June through September is: Church School 9:00 A.M.—Morning Worship Service 10:00 A.M. Special Music is provided at each service. The pastor of the Brethren Church is Rev. John B. Mills. Telephone number (301) 739-1025. Make this your church away from home if you are in the vicinity. (pd. adv.)

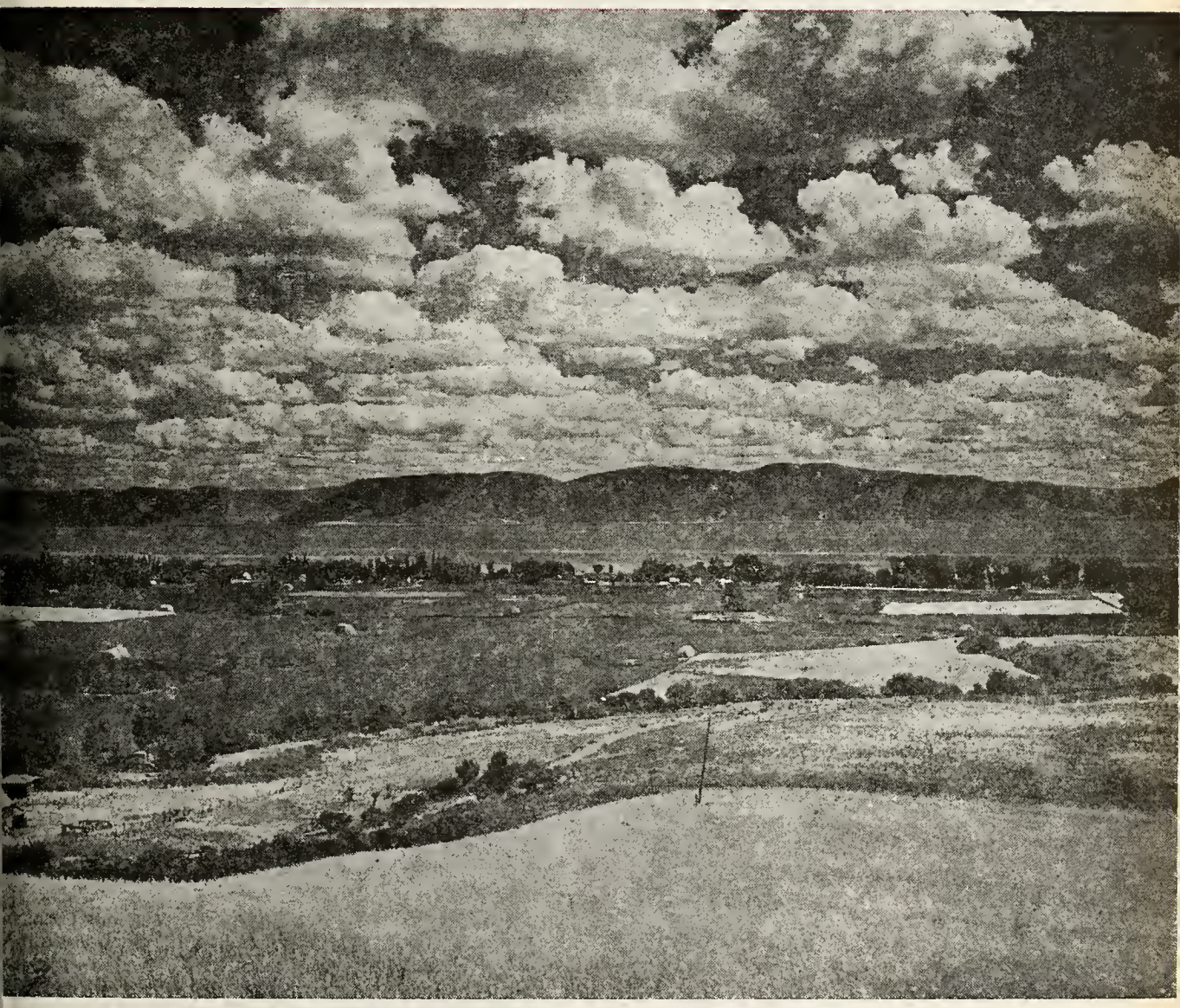
Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

America the Beautiful.

Katherine Lee Bates. *Ward. C. M. D.* S. A. Ward.



The Brethren EVANGELIST



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The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

Missionary Board ..... Mr. John Rowsey

Sisterhood ..... Miss Sherry Barnhart

Board of Christian Education ..... Rev. Fred Burkey

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Hoisinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

NOTES and COMMENTS

GENERAL CONFERENCE ANNOUNCEMENT

CAMPERS will again be accommodated at t Ashland County Fairgrounds during the General Co ference period for $2.50 per night. There is some co struction on Claremont avenue although traffic maintained. You can use the Baney Road entrance a come in Smith Road and Broad Street. Claude Whee Jr. is in charge. Phone: 289-3013. He lives at t Westview Mobile Estates, 1937 Claremont.

By the Way

KEY 73—A MID YEAR APPRAISAL

BY CARL HENRY

Key 73 has had five months of planting and may now be moving to seven months of harvest, says Dr. Carl F. H. Henry, evangelical theologian whose proposal, "Somehow Let's Get Together," set in motion the series of events that erupted into a nationwide evangelistic effort.

Henry says that while some cities are still asleep with proposals for Key 73, many have moved ahead with the idea and some are energetically alive with it.

Although the endeavor has not yet reached the halfway mark in the calendar year, he observes, three significant developments may already be credited its way.

Local churches at the community level have cooperatively distributed more than 10 million copies of Key 73 Scriptures. In the weeks before Easter orders to the American Bible Society were posted at the rate of 500,000 copies a week, so that the Society had to contend with a paper shortage in meeting the unprecedented demand. One byproduct is a widening interest in Bible study.

Key 73 has stimulated the already mushrooming neighborhood cell group interest in Bible study and prayer. Some 50,000 house groups are now meeting regularly across America, and more laymen are studying the Bible in such informal gatherings than ever before. The gatherings are both denominational and interdenominational in origin, but often proceed without the presence of the clergy and reflect a spontaneous interest in what the biblical writers say rather than the comment of contemporary critics.

Key 73 has also enlisted thousands of local churches into cooperative community endeavor along evangelistic lines. Many churches have for the first time cooperated either with other churches of their own denomination or with churches of other denominations in such activity. In many places such efforts by erstwhile struggling independent churches, has resulted in capacity crowds at cooperative gatherings ventured even in the absence of a nationally-known missioner. The key to such response has often been the more vigorous engagement of the laity alongside the clergy.

Henry said that of the two largest denominations, the United Methodist Church has engaged more vigorously in Key 73 than have Southern Baptists, for whom the program was initially delayed because of their desire to cooperate fully. He said that the renewal of Wesleyan vitalities in many segments of the United Methodist Church is noteworthy. In Missouri alone, he pointed out, groups of believers in the 1,000 Methodist churches have initiated more than 1,600 small home Bible study and prayer groups meeting periodically with an estimated attendance of about 18,000 persons. But Henry noted that Southern Baptists are aggressively engaged in evangelism, even if not in all instances cooperatively under a Key 73 banner, and that this evangelistic engagement is more important than any promotional umbrella. He thought it likely that Southern Baptists might once again report record conversions and baptisms, as they did a year ago. Although many Southern Baptist churches are vigorously committed to Key 73, he added, some will contend with denominational independency while others are critical of the preference of a few Key 73 executive committee members for a social emphasis.

Many participating churches are already expressing the hope that Key 73 will carry over into the future. Methodists, American Baptists, and Christian Reformed spokesmen, among others, are making continuing plans and in his monthly column of "Footnotes" in Christianity Today magazine Henry urges the Key 73 committee to plan for an ongoing evangelistic thrust, crested in a bicentennial effort in 1976.

CALLING OUR CONTINENT

TO CHRIST

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the FIFTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Lillian Dickson's Mustard Seed Program

MRS. LILLIAN DICKSON is one of those "special" people you have the privilege of meeting all too seldom. Specially called. Specially gifted. Specially committed. Specially energized. Specially alert. Specially opportunistic. Specially loving and loveable!

Her program of helping the mountain people of Taiwan, especially the children, is called the **Mustard Seed Program.** That's just how it all began—with a little grit and a lot of faith.

You may have read about "Typhoon Lil' " in religious periodicals, OR **The Reader's Digest,** OR in her book, "These My People." But, of course, nothing can match meeting this gracious lady in person and visiting some of the thousands of children she is helping.

Rev. and Mrs. James Dickson went to Taiwan in 1927 as Presbyterian missionaries. There were only dirt roads, no cars—just bikes. Later they lived for 13 years under Japanese rule, which was strict but never unkind to them. During that time they were not permitted to go to the 10 large tribes in the mountains. But when the tribes-people came out, Rev. Dickson brought them to his home—sometimes 30 headhunters at a time. The Dickson's befriended them, taught them, and sent them back to the mountains where they preached secretly.

Forced to leave just before Pearl Harbor, the Dicksons' returned as soon after the War as possible—to find 2,000 Christians in the mountains. Now there are 425 churches among the tribes.

After the War, Lillian had only one poor orphanage. Now she has 17, and there are many others sponsored by other Christian groups. She has 5 Jr. High Vocational Schools for mountain kids, with 840 students. There are 4 TB Sanitariums, 10 free clinics, 3 baby care centers, and 350 teachers in mountain kindergartens. Thus the Lord has blessed and guided her work. I say "her" because, although the Dicksons worked together, these projects were particularly Lillian's undertaking while her husband served as pastor, missionary, and principal of a theological school for 38 years.

When James Dickson died, in 1967, they knew he didn't want a monument. Rather, he had expressed that he wanted his friends at the school to send tribes pastors out as missionaries to other south seas' locations where there are 23 million tribes-people. To date they have sent 8 couples to Borneo in response to that wish.

We visited one of the orphanges that is a part of the Mustard Seed Program. This home for 160 children is 13 years old. Green grass, bright red brick buildings, a beautiful chapel, and very clean everywhere. All this so that the kids will have beautiful and meaningful memories of their childhood.

As we strolled from cottage to cottage on that sunny Sunday afternoon, led by Lillian Dickson herself, the kids sang for us. They greeted us with cheerful "hellos" in English. We watched the mad scramble for their shoes when they exited from the room and went outside to play. I have it all on tape, along with many other incidents related to us as we moved along. For example, some generous American asked them some years ago if they could use chocolates. When the Dickson's said "yes," they received 11 tons ((22,000) pounds) of chocolate. Would you believe they gave out chocolate for three years?

But they have many places to give. Even now they provide Christmas "gifts" for 30,000 people. This includes those in 14 prisons, kindergarten children in the hills, children along the west coast and those in the vocational school.

We also visited a home/school for 45 AMI girls, which are young ladies (age 13 to 17) that Lillian Dickson has brought out of the mountains and is teaching at this home. Their forefathers were headhunters, but now they are becoming Christians under the care of a pastor and his wife as a part of the church program of one congregation. These girls sang beautifully, so the tape recorders were really humming as we sat in their midst in a crowded classroom and enjoyed their songs. They included some tribal songs that the mountain Christian groups sing at their 4:30 a.m. prayer meetings.

In a schoolroom in Teipei, pastor Phil Lersch (center) waits as the AMI mountain girls prepare to sing for the WRC Tour Group.

THE WORLD RELIEF COMMISSION HELPED THE TAIWANESE, THROUGH THE MUSTARD SEED PROGRAM, BETWEEN 1952 and 1966. When the Chinese first made their move from Mainland China to Taiwan (then Formosa), WRC shipped in tons of food, clothing and medicines. As Dr. Everett Graffam explained, WRC worked through Lillian Dickson's Mustard Seed Program because it was already an established channel of outreach. And the results are definitely on-going to the present.

Other Experiences in Teipei

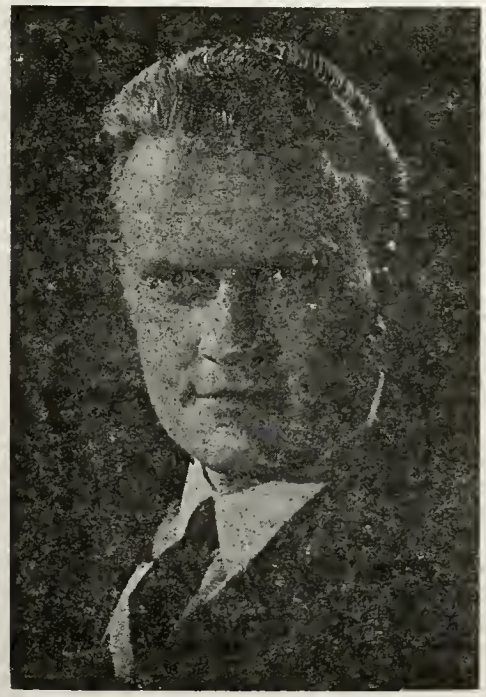
Although space doesn't allow detailed descriptions of other things we experienced, I'll just mention them. The large, modern, and well-equipped Polio Rehabilitation Center sponsored by Madame Chang Kai-Shek. A brief visit to a large Buddhist Temple. The Palace Museum, with treasures from China dating back to the centuries before Christ. And an eerie few moments of an earthquake as we ate hamburgers and milk shakes in the officers club before catching our flight for Hong Kong one evening.

(Next—Roof Top Schools in Hong Kong)

St. Petersburg, Florida

ILLY GRAHAM SPEAKS ON CIVIL RELIGION"

FORT WORTH (EP)—Evangelist Billy Graham said ere that there is probably less "civil religion" in merica now than at other periods of history.



He was asked to comment on that subject, among others, at a youth meeting held during the 113th General Assembly of the Presbyterian Church in the U.S. (Southern).

"There has always been a civil religion in the United States, a Unitarian type of religion, and that's why you do not find Presidents often talking about Jesus Christ in public statements," Mr. Graham said. "We talk about God. We have on our coins, 'In God we trust,' It's in our pledge of allegiance. The Supreme Court and Congress open with prayer. We have always had a so-called civil religion, but probably less now than at most periods in American history."

Questioned on his views on pornography and censorship, the evangelist said he was opposed to both. He predicted, however, that "unless there is something done on a voluntary basis, we're going to have censorship. And I'm afraid of anything that is going to censor the press. If that happens we lose freedom. There is going to come to pass at X point in history a time when we'll have censorship unless there is voluntary control in areas of pornography and obsenity."

Southern Presbyterian youths also asked the Southern Baptist evangelist, whose parents were members of the Associate Reformed Presbyterian Church, about his denominational ties.

"In a sense I have felt that I represent all denominations, "Mr. Graham stated. "I've never felt myself belonging to one particular denomination. I love all the Lord's people. I try to stay out of ecclesiastical problems. I am not a theologian; I am an evangelist."

THE REPORT OF CENTRAL COUNCIL TO THE 1973 GENERAL CONFERENCE

MEETINGS:

The Central Council held three meetings since the last report: August 14 and 18; November 13 and 14, 1972; and May 14 and 15, 1973.

ORGANIZATION:

George Solomon, chairman; Marlin McCann, vice chairman; Robert Keplinger, secretary; and Ronald L. Waters, assistant secretary.

STUDIES CONTINUING:

The size of Central Council has become a concern so a study is being made of this by the executive committee. The need for a **National Office Building** and **Central Accounting** continue to be real concerns although it now seems clear that whatever develops should be to the benefit of all boards rather than just those needing office and work space. There is common agreement on this although a solution will not be forthcoming immediately. These concerns are being considered and studied in **Board Group** which is composed of representatives of the Boards and the Seminary. The **Statistical Study Committee** has decided that there is no solution to the perennial problem of roll revision. The **Peace Study Committee** is continuing in their preparation of papers related to their assignment and plans a survey to ascertain the present peace position held by the Brethren. The study of the moral and religious implications of **Abortion** continues. A display table will be provided at conference for the display of information on this important concern. The **Salaries Committee** has updated the salary scale and has provided fuller information for consideration at the time of annual review of the minister's salary and benefits and when a new pastor is being called. The current report is for use for a 74-75 year or for calendar 1975. The **Baptism Memorial Committee** is bringing its work to a conclusion with the presenting of two papers at this conference and the outlining of reproduction of these papers in book form along with a projected Cross Country Study of the subject.

RECOMMENDATIONS:

1. That the 1974 conference theme be: "One Body in Christ" with subtitles Living, Learning, Loving. (A possible slogan—"The Living Body of the Loving Lord" with scriptures: 1 Cor. 12, Romans 12, and Ephesians 4).
2. That the General Conference establish a Board of Trustees of Property as a cooperating Board of General Conference according to the following guidelines:

   Duties—To hold property for The General Conference of The Brethren Church. This Board may buy, or receive by gift, sell, convey or dispose of the same, whether real or personal. It may borrow funds, oversee building, and supervise all other property matters as directed by the General Conference.

   Membership—It shall be composed of five members elected by the General Conference and after the initial term shall be elected for five-year terms. Nominations to be brought by the Board to the conference.

   Organization—The Board shall effect its own organization, providing for a chairman and a secretary, and report annually to the General Conference as well as through The Brethren Evangelist to the entire church.
3. That the slate of nominees for the first election of the Board of Trustees of Property be presented by the Executive Committee of Central Council (subject to additional nominees from the floor).
4. That the Board of Trustees of Property be incorporated.
5. That the Trustees of Property be responsible for the administration of "The Prince of Peace Fund" and the allocation of its income. (The Prince of Peace Fund has been established in the name of The General Conference of the Brethren Church by Mr. William S. and Meredith Lyon Porte with an initial trust fund of $2,000. It is their desire that the income be used by the General Conference in any way it sees fit for the furthering of the gospel of the Prince of Peace from year to year.)

NOW, FOR OUR PRAYER HYMN

The Prayer Hymn **bothers** me!

An old mountain preacher announced that there were hree parts to his sermon: "Firstly, I takes my text. econdly, I departs from it. Thirdly, I never returns o it."

I have a stack of church bulletins on my desk from arious churches. They all list a Hymn of Prayer; but ke the old preacher, they do not follow through. Anyhing and everything is a Prayer Hymn, it seems. I ave seen these Gospel songs listed as Prayer Hymns:

Yield Not To Temptation
One Day
Christ Arose
America, The Beautiful
Let The Lower Lights Be Burning
In The Garden
I've Found A Friend

Ione of them are Prayer Hymns.

Inder **Hymns of Praise** I have found these:

Wonderful Words of Life
Win Them One By One
Send The Light
My Country 'Tis Of Thee
Work For The Night Is Coming

Ione of these are Hymns of Praise.

'or **Invitational Hymns** I find:

Stand Up For Jesus
Yield Not To Temptation
A Child Of The King
Does Jesus Care

Iot one of these listed are **hymns**. I'd guess that about wo thirds of all the selections in the average books we se in our churches are not hymns at all. They are Iospel Songs.

One of the best authorities in hymnology in the whole ountry says: "The Hymn is addressed to God. The Iospel song is addressed to the people. The Hymn is or praise, worship, adoration, and prayer. The Gospel ong, directed to the people, is to warn them of the onsequences of sin; give the promise of liberty, peace, oy, and heaven. Through the Hymns we may confess ur sins to God, claim His mercy and promises, and ledge our loyalty and faithful service. Through the ospel song we can appeal directly to the people to do ie same thing."

Yes, the **Prayer Hymn** has bothered me. But worse things are now upon us. I find listed in the church bulletins: **Hymn of Dedication, Hymn of Admonition, Hymn of Challenge, Hymn of Preparation, Hymn of Repentance, Hymn of Confession,** and others. The selections which follow seem to be chosen at random. Anything goes. The result is bewilderment and confusion to all who try to think things through.

There is nothing wrong with Gospel songs when they are used in the proper place. We need both the great Hymns of the Church and the Gospel songs. But at prayer time, a real prayer hymn should be selected. **A Gospel song about prayer is not a prayer hymn.** Here is a list of songs **about** prayer.

I'm Praying For You
'Tis The Blessed Hour Of Prayer
Keep On Praying
The Beautiful Garden Of Prayer
What A Friend We Have In Jesus
Sweet Hour Of Prayer

There **are** some fervent, spiritual, effective, prayer hymns. Remember, it isn't a Hymn unless it is addressed to **God**, and it isn't a Prayer Hymn unless it is addressed to God in prayer. Try these for Prayer Hymns:

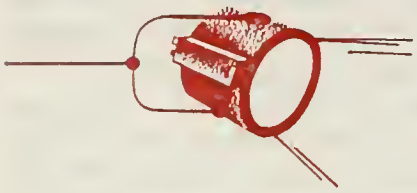
Breathe On Me, Breath Of God
Jesus, Savior, Pilot Me
Spirit of God, Descend Upon My Heart
With Thy Spirit Fill Me
Take My Hand, Precious Lord
Close To Thee
Spirit Of The Living God
I Need Thee Every Hour
Abide With Me
Lord, I Hear of Showers of Blessings
My Faith Looks Up to Thee

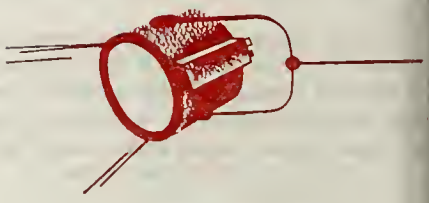
Having selected a true prayer hymn, **have it sung like a prayer.** While the congregation stands with bowed heads, have them sing **softly** and **reverently.** And don't permit the song leader and the organist to blast the roof off. Suggest that they cooperate. If they won't, sing the prayer hymn without them.

As each person sings **to God**, and applies the hymn **to his own heart**, an effective prayer period is already underway. Try it! You'll like it!

Preferably Anonymous

MISSIONARY NEWS





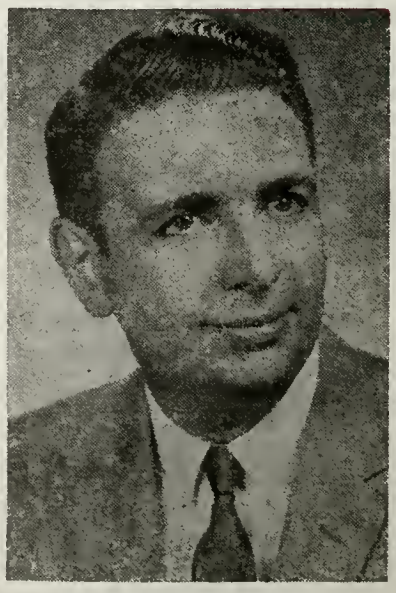
SPOTLIGHT ON MEMBERS OF THE MISSIONARY BOARD

The Missionary Board of the Brethren Church is made up of twenty members elected by General Conference. The Executive Committee consists of the following officers: President, Rev. Woodrow Immel; First Vice President, Thomas Stoffer; Second Vice President, Rev. James Naff; Third Vice President, Rev. Arden Gilmer; and Treasurer, Mrs. Joan Ronk.

The Board members are assigned one of five Commissions as well as to committees for various purposes. The Commissions are the following: Overseas Ministries Commission, Special Ministries Commission, Church Growth Commission, Finance Commission, and Education Commission.

In this issue we spotlight the members of the Overseas Ministries Commission.

Chairman of this Commission is Rev. William Anderson, Pastor of the Brethren Church in Manteca, California. Rev. Anderson has been very active in the Brethren Church, having served several churches as pastor and in a number of District and National offices including writing for the Adult Sunday School quarterly. He has travelled widely and reads extensively all of which adds to the knowledge and experience he brings to his present position on the Board. He is a past President of the Missionary Board and has served Brethren Missions faithfully over the years.



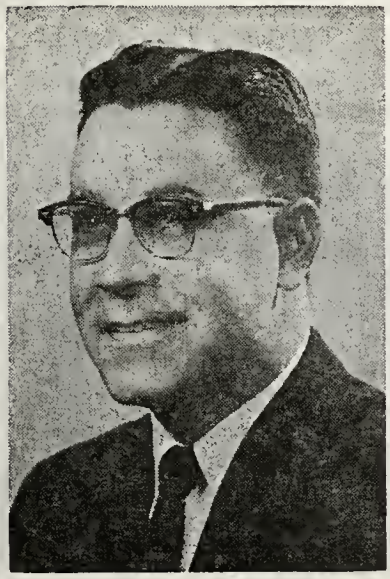
Rev. William Anderson

Mr. George Leidy

Mr. George A. Leidy, member of the Vinco Brethren Church has also served the Mission Board as well as the denomination faithfully for many years. Also very widely travelled; forty-eight states as well as Canada, Nova Scotia, and Mexico; George is very active in Laymen's work on the District and National level as well as many positions in his local church. George is retired but still very active.

Mr. Earl Clyburn

Another layman who is a member of this commission is Mr. Earl Clyburn, member of the Fort Scott Brethren Church in Kansas. Earl is Moderator of his local church and President of the Mid-West District Mission Board as well as a long time member of the national Missionary Board of the Brethren Church. A business man and active in church matters he brings his experience to this Commission.



Rev. Clarence Stogsdill

The fourth member of the Overseas Ministries Commission is Rev. Clarence Stogsdill, Pastor of the Tucson Brethren Church in Arizona. He has served a number of Brethren Churches before going to Tucson as well as having been National Youth Director for the Brethren Church for several years. He has travelled overseas and studied a number of languages which adds to his knowledge for his contribution to the Missionary Board. At the present time, as pastor of the Tucson Church, he and the church are envolved in the planning for the Spanish Speaking Ministry with the Curtises.

PRAYER TOWER AT INDIAN CONVENTION

During the 1973 Brethren Christian Convention in Rajahmundry, India a new idea was tried, that of having a Prayer Tower where non-stop prayers were offered for three days during the convention. In the June 2, 1973 issue of the BRETHREN EVANGELIST a letter was published from one who attended the convention and commented on the prayer tower as well as the Baptism service during the convention where 84 persons where received into the church through Baptism.

Prayers were offered around the clock for three days during the convention.

The convention was held even though the political situation at the time was causing strained conditions. Prayer requests from India had been shared with the brotherhood through the BRETHREN EVANGELIST and INSIGHT. The Lord answered those prayers through His blessings on the conference and those who attended as well as the entire church through the time of strife.

On February 13, 1973 a Brethren Literature Center was started in Rajahmundry for the purpose of promoting Christian literature and to distribute tracts, gospels, and Bibles. Having a separate agency the suppliers will give the center the usual trade discounts which will allow literature funds to go further. Rev. Kumar wants to add Christian reading rooms to this Center in the future to encourage non-Christian persons to read the literature supplied.

A street preaching procession led by pastors o the Brethren Mission in India during the recent convention.

Baptismal service during the Brethren Christian Convention.

Persons waiting to get into the Prayer Towe

THE MISSIONARY CALL

. **The Call**

A little book, GIVE UP YOUR SMALL AMBITIONS y Michael C. Griffeths, will be extremely useful to nyone considering missionary service. For that reason, ve will be presenting six short reviews on the book. Ve hope that your interest will be sparked to purchase copy to read for yourself.

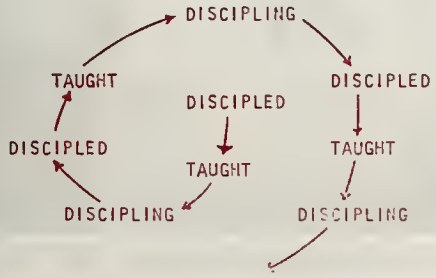
First, we would like to review what Mr. Griffeths ays about the missionary's call.

At present the most widespread system is "Volunteer" –I show willingness; the Board decides fitness.

> "It thus becomes a useful way for the **availability** of individuals to be recognized without prejudice to their **suitability**, which will then be decided by the various selective panels of Christian men and women set up by the missionary societies for that purpose.
>
> But in some cases, unfortunately, an emotional appeal with sentimental overtones is thown at a group of young people eager to do the right thing, and the result is that the more emotional members of the audience respond." (p. 10)

Availability bears little relation to suitability and nany times the pathologically psychologically unsuited espond whereas the phlegmatic self-depracating do ot.

The Volunteer method seems to have very little criptural warrant for the missionary call is collective s well as individualistic. Matthew 28:19 applies to VERY Christian—**total** responsibility of **total** church.



> "The nearest to a volunteer system in the Bible is found in the call of Isaiah, 'Whom shall I send, and who will go for us?' to which the prophet replies, 'Here am I! Send me.' words which find an echo in the heart of every Christian, or ought to. Yet this is not the call of a New Testament missionary, but of an Old Testament prophet, and represents a personal call of God which he heard. (We have no reason to believe it was general.) Other Old Testament heroes had a call which was quite the opposite of 'volunteering'. Moses did his utmost to avoid God's call; for almost two chapters he tries to wiggle out of the inescapable sovereign call of God. The calls of Nehemiah, Ezekiel, and Jeremiah are all different again. It is gratuitous to make Isaiah's call typical of all Old Testament calls, let alone of New Testament one." (p. 14, 15)

New Testament missionaries are "chosen," rather than being volunteers (Acts 11:22; 13:1-3; 15:40). So today, the subjective "call" must be objectively confirmed and the individual "call," corporately confirmed.

The following is a Personal Preparation check list:

> "EXAMINE THE NEEDS. What kinds of missionaries are most needed, and in what places? What am I most interested in and most suited for? There are openings for people with highly sophisticated and specialized training. But if all were like this we might lack workers for the main job that needs done: making disciples, baptizing them, and teaching them. (see Chapter 2)
>
> EXAMINE YOUR QUALITIES. Do you have what it takes physically and emotionally? Clearly those with physical or nervous deficiencies must be excluded. But what about experience and usefulness in the Lord's work already? If you are already active in Christian work, this indicates that you possibly have the essential qualities. (see Chapter 4)
>
> ENDEAVOR TO GAIN QUALIFICATIONS. Not only academic or professional qualifica-

(continued on next page)

tions are needed, which might gain you an entrance into some overseas country, but also theological and Bible training to make you a qualified evangelist and competent teacher of the Word of God. (see Chapter 3)

ESTABLISH SOME LINKS WITH VARIOUS MISSIONARY SOCIETIES. You do not commit yourself by reading their literature, taking their magazines and reading them prayerfully, and joining together with other like-minded people to pray for the work. But through access to such information, your sense of call and concern will be deepened and accurately informed. Societies will not just send out anyone on the next plane, but they will tell you what kind of missionaries they need, and where and what training they would advise. But we deal more in detail later with each of these things." (p. 21)

For more detailed information, you may obtain a copy of the book at most Christian book stores. Ask for: GIVE UP YOUR SMALL AMBITIONS, What you've always wanted to know about becoming a missionary, by Michael C. Griffeths, published by Moody Press.

The preceeding quotations have been reprinted by permission of the Inter-Varsity Fellowship

REV. ARDEN GILMER FINISHES SPECIAL TRAINING

As of the first of July, Rev. Arden Gilmer has returned to his church in Vandergrift, Pennsylvania, after completing a six month period of training with Campus Crusade at Des Moines, Iowa. His church had given him a leave of absence and helped sponsor this training along with the national Missionary Board and the congregation has been awaiting his return so that they might share in the information obtained during the six months.

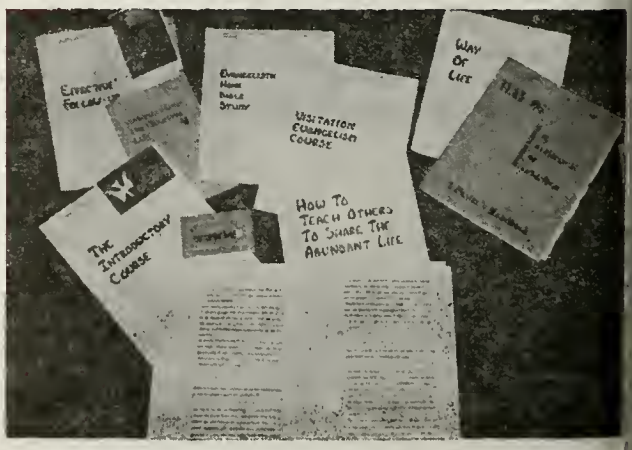
Rev. Gilmer and his church had been asked to participate in this project by the Missionary Board for the purpose of developing a special evangelism program, patterned on the L.I.F.E. institutes of Campus Crusade, for our Brethren Home Mission Churches and their pastors.

For accounts of the type of training Rev. Gilmer ha received; read The BRETHREN EVANGELIST fo November 4. 1972 page 18, and INSIGHT into BRETH REN MISSIONS for February, 1973 and for June, 197

As this training is shared with the various Churc Extension points within the brotherhood, other loca churches will also be invited to attend and share i the training.

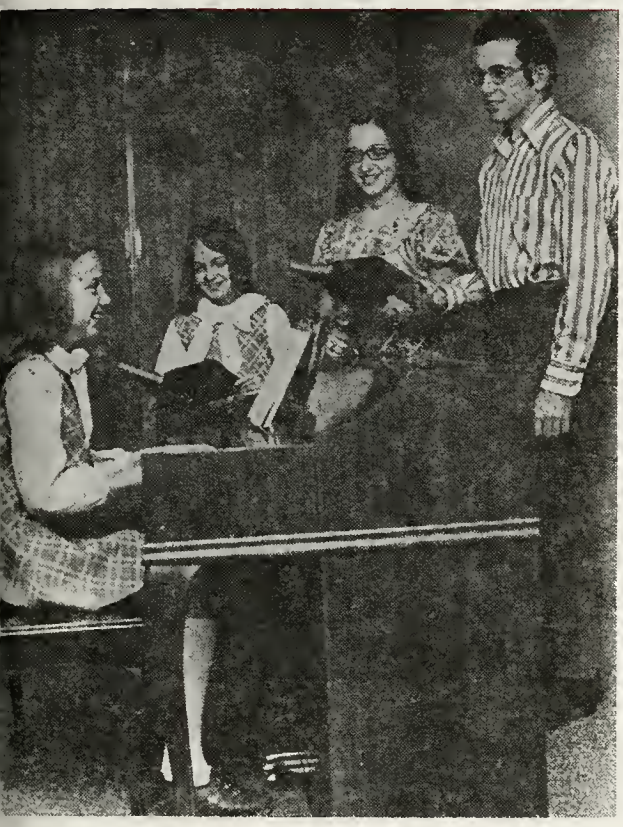
Several of the Brethren Home Mission churches ar already in preliminary preparation for this program i their own churches and anticipation is great as mor become involved in the program.

Rev. Gilmer conducting a training session.



Some of the materials used by Rev. Gilmer.

DORMAN RONKS NAMED MUSICAL FAMILY of '73



l. to r. Margaret at piano; Joyce; Nancy and Bruce

The Dorman Ronks of 227 College Avenue, a family f six all of whom are musicians, have been named The Ashland Musical Family of 1973" by the Ashland Iusical Club.

The Ronks made three appearances as part of the local observance of National Music Week in Ashland.

They sang and played musical instruments together on the Will Ruch Show on AC TV-2 at 8 p.m. On Thursday evening, they gave a short family program for the Ashland Musical Club. The family presented a full musical program Sunday at 7:15 p.m. at the Park Street Brethren Church.

All of the members of the Ronk family sing and play a variety of musical instruments.

Dorman Ronk, head of the household, is executive secretary for the Benevolent Board of the Brethren Church. He studied voice with Mrs. Dorothy Garrigus and Rob Roy Crumrine and is tenor soloist with the Park Street church choir. He attended Ashland College and graduated from Ohio State University.

Mrs. Ronk is secretary to Dr. Ernest J. Kozma, Ashland College vice president for academic affairs. She is regular church organist at the Park Street church. A graduate of Ashland College, she studied organ with the late Mabel Zehner.

The Ronks son, Bruce, a graduate of Ashland High School, is a sophomore at Ashland College and plays cello in the Ashland Symphony. He studied cello with Mrs. Robert Froelich and sings in the bass section of the church choir.

Nancy, a junior at Ashland High School, is a violist and plays in the high school orchestra and the Ashland Symphony. She studies with Mrs. Alan Basinger. Miss Ronk has been chosen as a violist in the American Youth Symphony and Chorus which will be touring in Europe and presenting concerts this summer. She is also soprano soloist in the church choir.

Margaret, a sixth grader at Grant Street School, plays piano and studies with Mrs. Michael Jothen. She is also studying violin with Mrs. Basinger.

Joyce, a fourth grader at Grant Street School, plays the piano and studies with Mrs. Jothen. She and Margaret sing in the Carol Choir of the church.

DR. BELL RAPS LIBERALS, CONSERVATIVES FOR SOUTHERN PRESBYTERIAN DISSENSION

FORT WORTH (EP)—Dr. L. Nelson Bell, retiring ioderator of the Presbyterian Church in the U.S. Southern), charged here that both liberals and conervatives are responsible for the dissension that is laguing the 950,000-member denomination.

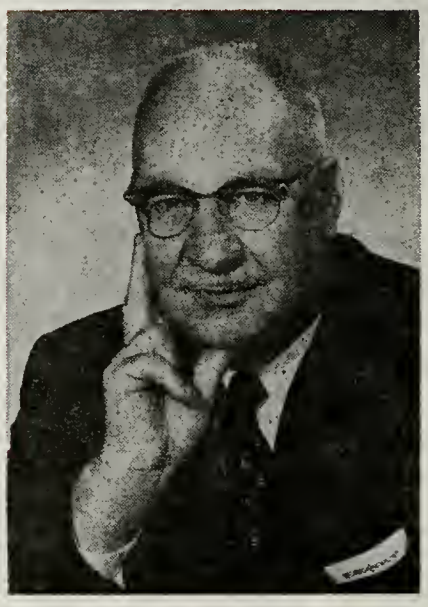
In his "state of the church" address to the Church's 13th General Assembly, Dr. Bell described the dissenion as "a tragedy, for we are seeing brothers and isters in Christ determined to promote this division vithout perhaps fully having weighed the conseuences."

He criticized liberals for having frozen the conservatives out of "greater participation in the life of the Church—often by nominating committees representing only one view of doctrine and polity." But he also said that "where conservatives have been in control, there have been instances where they too have been equally intolerant of their more liberal brethren."

In one of his final acts as moderator, Dr. Bell successfully proposed that the General Assembly establish a seven-member committee to investigate causes of dissension and "make concrete recommendations" to solve the problems of the Church.

Three members will be selected by Dr. Ben Lacy Rose, the moderator for 1971-1972, three will be chosen by Dr. Bell, and the chairman will be named by the new moderator, Dr. Charles E. S. Kraemer.

THE CASE FOR THE CHRISTIAN SCHOOL



by Dr. Bruce C. Stark

President, Ashland Christian School Board
Professor of Philosophy, Ashland College

Part I

Biblical Foundations

One of the most exciting aspects of the modern scene in education is the Christian School. At a time when other non-public schools are in deep trouble, the Christian school movement is burgeoning at a rapid rate. The Christian public needs to understand the basic philosophy that undergirds the concept of the Christian school. We begin by making a few distinctions.

1. A Christian school is not a parochial school. It may have similar objectives, but it is fundamentally different in the way in which it is organized. The word "parochial" is related to the word "parish," which may mean either a geographical area of church responsibility, or the people in that district. A parochial school is church-sponsored and church-controlled, and usually is tailored to meet the felt needs of a congregation of people.

2. In America the expression "public school" means a government-sponsored school. Local school board members are elected by popular vote and are responsible for the functioning and administration of the school. They do this indirectly through superintendents and principals. The public school as a tax-supported institution is about one hundred twenty-five years old in America.

3. The Christian school is a private school, but a very special kind of one. It is not church-sponsored nor does it exist mainly with a view to extending ecclesiastical influence. It has no support from tax funds. It is, ideally, sponsored by parents of children who attend, administered by a board elected by them, and supported by tuition and special gifts. It is commonly described as a "Parent-Society" school. It is interdenominational in spirit.

To believe in the Christian school is not to automatically repudiate other kinds of education. We must and do acknowledge that in a relative sense other than Christian schools can be good ones. We do wish to look at the basic justification that is advanced for this special school and ask whether this is true to the Biblical tradition of Christianity or not. It there is no Biblical basis for Christian schools, as some have contended, then let us proceed no further in this direction. Let it be remembered, however, that the teaching of the Scriptures is both explicit and implicit. If something is logically implied by a Biblical directive, it has just as much authority as the specific command itself. It is the central thesis of this article that the Word of God by inescapable inference enjoins the creation and sustenance of Christian schools. We turn now to the Biblical evidence.

No comprehensive account of the Bible material bearing on this subject can possibly be considered. We shall focus our remarks on the passage in Deuteronomy 6, supplementing it with appropriate texts drawn from other Biblical writings. Contextually, Israel has been claimed by Jehovah as his people. God selected them above all the peoples of the earth not because they were numerous, powerful, had a genius for religion, etc., but because God loved them with a special love (Deut. 7:6-8). Desiring to use this people as a channel for the Messiah, and as a witness for righteousness to the nations of the earth, God established a covenant with her at Sinai. Covenant provisions included the moral law, civil legislation, and ceremonial rules. The Mosaic covenant was the backbone of Israel's nationhood.

Having brought the people to the borders of the Promised Land, Moses stood within sight of the inheritance and rehearsed in the ears of the people the covenant provisions, trying to prepare them for the imminent experiences of conquest and settlement. Only unflinching loyalty to the God of the covenant could provide the strength needed to successfully meet the challenges. The people of Israel must hide the truth of God away in their own hearts, and resolutely take up the awesome task of teaching their children the ways of the Lord God of Israel. We shall look at Moses' words in two ways, (1) textually; (2) doctrinally:

I. A Textual Summary of Deuteronomy 6.

The basic theme here is the necessity of Israel's consecration to Jehovah. In view of her very privileged position she must respond in a positive manner to the electing favor of the Lord. Israel must apply herself to seek God's honor as a highest priority. In the general exhortation to obedience in vv. 1-3, Moses establishes the **intent** of the instruction, the importance of **reverence**, and the **divine beneficence** that would be extended to Israel for the faithful discharge of her responsibilities.

The next paragraph, vv. 4-9, is an **exhortation** to love God. The **means** and **manner** of expressing this love is made explicit. Love and obedience are kept in proper rapport with each other. It is in this connection that teaching the commandments of God is stressed.

A **warning** is sounded in vv. 10-19 against the forgetfulness of prosperity and its corrosive effect upon consecrated living. Moses urges them to avoid false gods, and to reverence, serve and obey only Jehovah. God's anger has great destructive potential, so do not tempt the Lord.

The material in vv. 20-25 is concerned with **how to explain** the precepts of God to the coming generation. The natural curiosity of young people about the commands would afford a proper opportunity to instruct them in the mighty deeds of Jehovah, and to encourage them in reverence and obedience.

II. A Doctrinal Summary of Deuteronomy 6.

While there are certain obvious differences between the situation of Israel on the borders of Canaan, and our own context of history, yet many important parallels remain. For one thing, God himself has not changed, nor have the moral principles which define man's duty. Also, in an even deeper sense, we are the chosen ones of God. We have been reconciled to God by repentance and faith and those arrangements have not been altered. In principle, then, we stand with Israel of old. In searching for educational guidance we may summarize the teaching in the categories of the **teacher**; the **Teaching process**; and **the teaching objective**.

A. **The Teacher.**

1. Parents are charged with the responsibility of teaching their children. The principle of delegated authority must be recognized, but quite apart from who the immediate teacher is, the parents of the child are responsible under God, (Deut. 6:7).

2. To be really qualified to teach requires a personal response to the Word of God yourself (6:6), that is, "these words shall be upon thy heart."

3. Parental teaching is integrated with all the activities of life (vv. 7-9). This is a natural and informal way in which to instruct one's children. Of course, if the parent is never with the children, he can't teach very effectively personally.

4. The teacher must teach with diligence. The Hebrew connotes the idea of "pierce," and suggests that diligent teaching is not a mere border skirmish between the public ego of the teacher and the public ego of the student, but is a true encounter of redeemed personality with redeemable personality.

B. **The Teaching Process.**

1. It is useful to notice that the words translated "diligently keep," in v. 17, come from a word meaning to "guard." The implication is that the best way to guard the truth is to obey it! We cannot as parents and teachers efficiently communicate what we do not practice. There is no place for sloth or hypocrisy in spiritual instruction.

2. Teaching must be with authority. All authority ultimately is in God, and the teacher is the Lord's emissary. There is the authority of the Bible itself, and there is the authority of a divine call that the teacher enjoys. The authority of the home is vested in the one who teaches. No teacher is infallible, but if the trumpet give an uncertain sound, who shall prepare himself for battle? To teach with authority is not to be authoritarian.

3. Teaching must be in the power of the Holy Spirit. The New Testament furnishes us with the instruction we need here, presenting God's Spirit as the great Teacher and Enabler in the ministry of leading our children and others to the personal experience of faith.

4. The materials of teaching are the Word of God, and while the subject areas of diligent inquiry are broad indeed, they are looked at with the perspective of eternity furnished by Scripture. Truly spiritual teaching includes Biblical content and uses this knowledge as the key to unlock the doors of God's mystery everywhere.

(continued on next page)

C. **The Teaching Objective.**

. The glory of God is the ultimate value, but this tends to be vague in our minds. Paul said " . . . do all to the glory of God" (I Cor. 10:31). This is indeed our absolute standard, but it needs to be concretized so that we can really begin to understand.

2. The blessedness of man is also the objective of teaching. This should be distinguished from "happiness," which often connotes something rather superficial. Blessedness is more than good feelings and a jolly view of life. It pertains to man's relationship with God, with his fellow man, with nature, and with himself. While Deuteronomy 6:3 does seem to describe more external things, it must be remembered that these outward blessings of numerous posterity and a land flowing milk and honey, were concrete ways to expressing spiritual rapport with God.

Summary and Conclusion:

There are three points that focus the educational significance of this passage: (1) The family is the institution primarily responsible for the education of children. There are many reasons why state-sponsored and state-controlled education can never be a satisfactory arrangement to Christian parents. (2) The distinction between sacred and secular which has become commonplace among us, is not found here or anywhere else in Scripture if it is meant to convey the idea of some area that is unrelated to God. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (Psa. 24:1). We further hold that ". . . in him (Christ) are hid all the treasures of wisdom and knowledge" (Col. 2:3). This means that all education is religious in essence, Christian or otherwise. Which kind will you choose for your child? (3) The Christian school as a practical means of implementing the educational responsibilities of the home, is solidly based on Biblical authority by clear implication and deserves our loyal support.

Dr. Bruce C. Stark is a Professor of Philosophy at Ashland College, 1972-73; formerly professor of Hebrew and Old Testament at Ashland Theological Seminary, 1959-1971. A graduate of Moody Bible Institute; Wheaton College, A.B. (1946); B.D., Th. M., Th. D., Northern Baptist Theological Seminary, (1955, 1956, 1969); Pastor of various Baptist churches in the mid-west from 1946-1957. Travelled Europe and the Holy Land, (1960), with a sabbatical study program in Israel in 1971 at The American Institute of Holy Land Studies, Jerusalem. Holds teaching credentials from the National Association of Christian Schools, and has been a Bible conference speaker, an interim pastor, and pulpit supply in Brethren, Baptist, and other evangelical churches for many years. Has written several hundred encyclopedia articles dealing with the Bible and Bible lands. Currently president of the Board of the Ashland Christian School.

EVANGELIZATION CONGRESS READY TO SELECT SPEAKERS, PARTICIPANTS

LAUSANNE, June 18—Major speakers will be considered and the majority of participants approved for next year's International Congress on World Evangelization at the Planning Committee sessions beginning June 25th in Atlanta (Georgia). "This will be the most crucial Planning Committee held to date," Director Donald Hoke said today, "for more than two years of prayer and planning will culminate in the important decisions to be made."

Representing 16 nations, the 27-member Planning Committee is chaired by A. Jack Dain, Anglican bishop from Sydney, Australia. Dr. Billy Graham, American evangelist, is honorary chairman of the Congress which will be held in Lausanne, Switzerland, July 16-25, 1974.

The executive Planning Committee is expected to determine major Congress speakers and group leaders, select the majority of the 3,000 participants nominated by national advisory committees, finalize communications plans, approve a budget, and recommend a Sunday evangelistic rally for local people in the Lausanne stadium. A Program Committee has been working for almost a year, and many Participant Selection Committees have been meeting around the world to provide input to the authoritative Planning Committee. A small staff is already resident in Lausanne.

"A ground-swell of prayer and interest is rising around the world," Hoke stated. "I am convinced that under God this Congress with its wholehearted commitment to Biblical evangelism may inspire a host of churches around the world to a new, all-out thrust in world evangelism. From the outset, this Congress' clear purpose has been to press for the evangelization of the world in this generation, and we call Christians everywhere to pray for the Congress to this end," he concluded.

ISSUED BY:

Warwick Olson, Director of Communications
International Congress on World Evangelization
Lausanne, Switzerland
Telephone: (021) 21-32-26 (after hours 28-59-33)

OTHER CONTACTS:

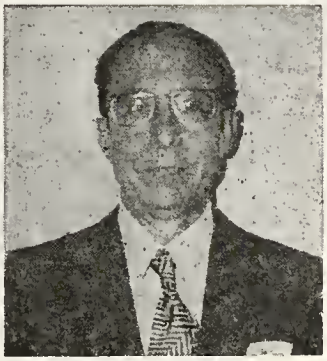
AUSTRALIA Alan Nichols Telephone (Sydney) 26 23 71 (after hours 871-5736

GREAT BRITAIN Maurice Rowlandson Telephone (London) 01-267 0065
Jean Wilson Telephone (London) 01-267 0065

UNITED STATES Don Bailey Telephone (Atlanta) (404) 766-5521

The Brethren Layman

The Laymen's Meeting



Rodger H. Geaslen

LOST BOY RESCUED

In the summer of 1971, a little handicapped 9-year-old boy disappeared amid the pine forests and deep canyons near Casper, Wyoming.

Hearts were touched at the thought of this little lost boy! Helicopters, airplanes, national guardsmen, skilled trackers, a mounted posse, boy scouts and civilian volunteers numbering in the hundreds went in search of him. He was sighted a time or two and then lost again in the forest.

The boy wandered aimlessly without any food, until a professional group of tracking dogs were flown in from Colorado. After eleven days in the wilds, the boy was found. He was very weak, but apparently suffered no serious physical effects from the terrible ordeal.

The parents were overjoyed, to say the least. The mother in her deep appreciation to the volunteer rescue parties said: "I know they are trained to do this kind of work; but I think it's remarkable for people to do this just the same, just for one boy. It is the greatest manifestation of love."

The incident of the helplessly lost boy reminded us of the story of the lost sheep in the Bible. It was just one lost sheep! Lost in the wilderness! But the shepherd valued it so highly that he went after it and kept going until he found it. When he had found it, he carried it home rejoicing!

Each one of us is like the little lost sheep. We have wandered away from God, "everyone to his own way" (Isaiah 53:6). Earthly trackers could not rescue us; for they, too, have sinned: but God opened heaven and sent His beloved Son to die for our sins. Luke 19:10 tells us: "The Son of man (Jesus) is come to seek and to save that which was lost."

In John 10:11 we are told: "I am the good Shepherd; the good Shepherd giveth His life for the sheep."

When the boy was found, they fed him bowls of cereal and hot chocolate. How much better was his condition with loved ones than wandering alone and hungry!

Little Kevin's mother felt that the rescue was "the greatest manifestation of love." And such is the love of our Shepherd as described in 1 John 4:9, 10: "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him."

How beautifully Isaiah 40:11 expresses the Lord's care: "He shall feed His flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." What a resting place!

AUDIO-VISUAL DEPT.

NEW ITEMS

Over the past few months several new items have been added to the Resource Library of the AUDIO-VISUAL DEPT. Supplement I to the AUDIO-VISUAL GUIDE will be issued during mid August, containing pages of the items for their respective subject areas.

Orders, should be placed no less than three weeks prior to planned date of use. Please list planned date of use for each individual item and each item included in a series; also give alternative dates for use of items whenever possible.

You need not send money with your order; we will be happy to send an invoice. If someone other than renter is to be billed, please include name and address.

The A-V DEPT. was set up to serve you. Please feel free to consult us on all audio-visual needs. Send your order or inquiry to:

BOARD OF CHRISTIAN EDUCATION
AUDIO-VISUAL DEPT.
524 College Avenue
Ashland, OH 44805
(419) 289-2748

SL-P105 OUTREACH '73: THE NATIONAL BYC FINANCIAL BUDGET (1972-73)—one-screen program (36 slides, cassette, man.); two-screen program (55 color slides, cassette, man.); 8 min. Specify for one-screen or two-screen program.

This slide program portrays and describes the areas of outreach included in the 1972-73 National BYC Financial Budget: Administrative Expenses, Projects (Brethren Care, western youth travel costs, and Summer Crusaders), National BYC Council travel costs, Special Programs, and Promotion. (j, jh, h, a) [2/73] (Rental: FREE)

CS-P106 TEACHING CHILDREN: THE LEARNING CENTER APPROACH—cassette, listener guide sheets; 50 min.

Phil and Jean Lersch and Bonnie Munson have gathered together some of their thoughts and experiences in regard to learning centers in general and Brethren House (in St. Petersburg, FL) in particular. Helpful for those embarking upon or interested in a learning center. (a) [5/73] (Rental: FREE)

MP-P312 LEARNING CENTER IN ACTION—Super-8 film, cassette; 14 min.

Dick Leldy captured the learning center conducted at the 1972 General Conference on film and Phil Lersch recorded a coordinated narration on cassette. Helpful for those planning to conduct a learning center. (h, a) [9/72, Missionary Board] (Rental: FREE)

THE BIBLE: General

Success With Youth BASIC BIBLE STUDIES Series (6)
Pastor Warren Wiersbe of Moody Church, Chicago, IL, has personally selected these ten basic Bible chapters. The ten chapters are not only his favorite chapters of the Bible, but they are also ideal study material for virtually any age. For each chapter Pastor Wiersbe provides 15 minutes of commentary and then participates in an informal interview regarding his remarks. Cassette VI is an interview with Pastor Wiersbe on Bible study. Leaders guide included. (jh, h, a) [6/73] Rental: $1.00 each, or $4.40 for entire series)

CS-B407 I. A—HOW IT ALL BEGAN/GENESIS 1—30 min.
B—WHAT HAPPENED TO MY WORLD/GENESIS 3—30 min.
CS-B408 II. A—GOD WRITES A NEW BOOK/MATTHEW 1—30 min.
B—HOW TO HAVE A MIRACLE/JOHN 3—30 min.
CS-B409 III. A—SOMETHING OLD, SOMETHING NEW/ACTS 2—30 min.
B—THAT'S THE SPIRIT/ROMANS 8—30 min.
CS-B410 IV. A—WHERE DO I BELONG/ROMANS 12 and 13—30 min.
B—THE GREATEST/I CORINTHIANS 13—30 min.
CS-B411 V. A—FOUR SECRETS TO LIVING/JOHN 15—30 min.
B—HOW IT ALL ENDS/I CORINTHIANS 15—30 min.
CS-B412 VI. A & B—INTERVIEW WITH WARREN WIERSBE—60 min.
CS-B413 LEADING BIBLE STUDIES—60 min. (Available Sept. 1, 1973)
John MacArthur, well-known Bible teacher and pastor, gives very helpful advice on how to teach the Bible, including principles of interpretation and methods of interaction. (h, a) [6/73] (Rental: $1.00)

THE CHURCH: Teachings

Youth Specialties BODY LIFE Series (3) (Available Sept. 1, 1973)
Ray Stedman, pastor of Peninsula Bible Church, Palo Alto, CA, develops a scriptural basis for the modern church where the members compliment each other as members of the Body of Christ and use their spiritual gifts. Cassette III is an analysis of the Biblical characteristics of discipling people and a plan for the twentieth century. (h, a) [6/73] (Rental: $1.00 each, or $2.50 for entire series)

CS-C332 I. BODY LIFE: PART I—60 min.
CS-C333 II. BODY LIFE: PART II—60 min.
CS-C334 III. CHRISTIAN DISCIPLINE—60 min.

EVANGELISM

G/L Regal THIS IS THE LIFE FOLLOW-UP Series (3)
Dr. D. James Kennedy has recorded excerpts from his book by the same title. These cassettes are used at Coral Ridge Presbyterian Church for follow-up of new believers. The material on the tapes is good, but the recording quality is poor. This series should be helpful as a pattern for pastors who are establishing a follow-up program. (h, a) [5/73] (Rental: $1.00 each, or $2.50 for entire series)

CS-E116 I. KNOWING YOU ARE GOING TO HEAVEN/STAYING RIGHT WITH GOD—60 min.
CS-E117 II. GETTING INTO THE BIBLE/PRACTICING THE ART OF PRAYER —60 min.
CS-E118 III. CONTINUING IN FELLOWSHIP/TRANSFORMING THE WORLD —60 min.

Billy Graham SCHOOL OF EVANGELISM Series (5)
This series from the Cleveland School of Evangelism consists of a series of lectures and seminars on evangelism. On cassette I, Dr. Kennedy provides a 90-minute summary of EVANGELISM EXPLOSION; on cassettes II and III, Dr. John Bisagno, pastor of First Baptist Church, Houston, a church which baptized 2500 people in 2½ years, discusses the principles he used to build an evangelistic church; on cassette IV, Rev. Gil Stricklin motivates pastors toward training laymen for evangelism; on cassette V, Cliff Barrows gives the testimony of his life. (a, particularly pastors) [4/73] (Rental: $1.00 each, or $4.50 for entire series)

CS-E120 I. EQUIPPING THE LAITY: D. James Kennedy—90 min.
CS-E121 II. A NEW DAY FOR EVANGELISM (LECTURE): John Bisagno—60 min.

CS-E122 III. A NEW DAY FOR EVANGELISM (SEMINAR): John Bisagno—90 min.
CS-E123 IV. LAYMEN: TRAINING AND EVANGELISM: Gil Stricklin—60 min.
CS-E124 V. WHAT MUSIC MEANS TO ME: Cliff Barrows—60 min.

SEASONAL: Easter

FS-H332 WHY WE CELEBRATE HOLY WEEK—56 frames, color draws, rec. & man; 16 min.
Designed to help juniors participate more meaningfully in Holy Week observances (Palm Sunday, Maundy Thursday, Good Friday, and Easter), this strip may be adapted for use with older youth and adults. (j, jh, h, a) [4/73] (Rental: $1.00)

CHRISTIAN LIVING AND SOCIAL CONCERNS: Adults and Youth

Youth Specialties THE OCCULT AND SATANISM Series (2) (Available Sept. 1, 1973) Garry Wilburn addresses the 1971 National Youth Workers' Convention on the occult on cassette I. On cassette II Mike Warnke, former Satanic high priest and now president of Alpha-Omega Outreach (an anti-occult ministry) gives a complete overview of the occult movement today and discusses witchcraft, satan worship, astrology, and spiritualism. (h, a) [6/73] (Rental: $1.00 each, or $2.00 for entire series)
CS-L501 I. THE OCCULT: Gary Wilburn—60 min.
CS-L502 II. SATANISM TODAY: Mike Warnke—60 min.

CHRISTIAN LIVING AND SOCIAL CONCERNS: Children

Moody JUNGLE DOCTOR Series (6) (Available Sept. 1, 1973)
This series is based upon stories by Paul White and uses jungle animals to present salvation and Christian growth. (p, j) [5/73] (Rental: $1.00 each, or $4.50 for entire series)
FS-L819 I. DONKEY WISDOM (Deciding for Christ)—42 frames, color draws, cassette & man... 10 min.
Donkey's dream comes true. A magic cave that could change his color! But his frequent changes of mind end in a colorful result.
FS-L820 II. MONKEY IN A LION'S SKIN (Becoming a New Creature)—41 frames, color draws, cassette & man.; 10 min.
Monkey stole a lion's skin. He tried it on, and the masquerade swept him into a tense jungle adventure.
FS-L821 III. THE MONKEY'S WHO DIDN'T BELIEVE IN CROCODILE (Learning that sin is deadly)—48 frames, color draws, cassette & man.; 10 min.
Titu and Coco sang all the way to the river. They feared neither man nor beast—least of all, Crocodile. Swift action by Twiga Giraffe saves the monkeys to sing another day.
FS-L822 IV. FAMOUS LAST WORDS (Being obedient)—41 frames, color draws, cassette & man.; 10 min.
Twiga the Giraffe has trouble making Monkey obey the rules of the jungle. In a dangerous encounter with a bone-crushing python, Monkey learns that rules are for his own good.
FS-L823 V. SWEET AND SOUR HIPPO (Curing Self-Pity)—42 frames, color draws, cassette & man.; 10 min.
Crunch the Crocodile was hungry. A waterhole visit to look for lunch caused fear among the animals. A complaining Hippo makes a brave rescue and shows the importance of helping others.
FS-L824 VI. REFLECTIONS OF HIPPO (Facing Up to God's Word)—38 frames, color draws, cassette & man.; 10 min.
Hippo has the happiest thoughts about his looks, until Monkey produces a mirror. How Hippo faces the truth produces a whimsical view of hippos—and humans.

TRAINING

CS-T717 HIGH SCHOOL MINISTRY—70 min. (Available Sept. 1, 1973)
Chuck Miller, a youth minister in California, explains his interesting and exciting approach to high school ministry in particular and youth ministry in general. (a) [6/73] (Rental: $1.00)

CAMERON BYC EXPERIENCES BLESSINGS

It has been over a year now since we started a B.Y.C. group in Cameron. I remember it was rough and we were lucky to even have three or four kids at each meeting. But realizing the need for more spiritual growth and activities for these kids, we kept the church doors open every Tuesday night even though some were discouraged about attendance.

We praise the Lord for the many blessings He has given us. Since the beginning of the B.Y.C. year, our group has grown from 6 to 28 members. Don't ask us where they all come from, but we do know the Lord is with us all in this work and many miracles happen every day. We are organized as a combined group, all ages working together for project funds and special activities. For devotional time we split into age groups; grade school, and junior-senior high.

The most important part for all youth, in their serious time, is conversational prayer. This hasn't been some thing forced upon the kids, but is brought up voluntarily.

Our gang really has enjoyed the fellowship: with a wiener roast last fall and talking with God; a halloween party and Pat Richey passing the remains of her "very dear friend"; praying in the vestibule at the local House of Prayer for Paul Richey who was to preach that night, the coffeehouse experience with Paul, Rick, Barb, Marcia, and Steve from Ashland College; going out to Quiet Dell on different occasions to sing; experiencing the blessings the Lord gave through the Cameron Area New Life Crusade with Joe Shultz, Canton, Ohio; the enjoyment of listening to our pastor tell of his experience with a carpenters' pencil in his abdomen; participating in the Area-wide Youth Happenings; experiencing mixed emotions when we had a Happy Birthday, Farewell and 1st Anniversary party all at the same time; gathering around the piano while Millie Gorby plays; the enjoyment of seeing Dave hopping around with his shoe-strings tied together or playing his leg with Brenda Murphy accompanying with her nose; and lovingly giving Florence Wood (grade school devotional leader) a surprise party.

As you can see we care about one another in Christian love. Plans for the future, Lord willing, look good as we are working for devotional materials as well as more sponsors. We are very thankful to have a Summer Crusader Team this Summer. Whenever you are in the Cameron area stop in and see us!

—Dave Chambers

McKENNA CALLS GAMBLING PUBLIC'S MORAL PARASITE

SEATTLE (EP)—Gambling is a sin that is perverted and parasitic, according to the president of Seattle Pacific College writing in Christianity Today.

Dr. David L. McKenna, chairman of the Governor's Ad Hoc Committee on Gambling, outlined his endeavors prior to the State Legislature's final "midnight" passage of HB 711.

"When a senator announced that the gambling bill in our state would be passed at midnight on the day of the closing legislative session," McKenna wrote, "an informed newsman told me, 'He means that the vote on the gambling bill will be determined by a pay-off at midnight.' "

The college president called gambling "a corrupting yeast that contaminates the loaf from core to crust" and said Christians, acting out of "alarm and revulsion" should call for rigid licensing and gambling controls.

When the public chooses to gamble "it also chooses crime, corruption and cheating," McKenna wrote. He charged that bingo-sponsoring churches must face whether they are "polluting the moral climate as well as subverting their principles of stewardship."

HB 711, passed by the Sate Legislature "in the wee hours" after legislators stopped their clock at one minute to midnight on the final night of the session, endorsed bingo and raffles by charities and non-profit organizations.

McKenna said vested interest groups, money and votes caused him to lose his timidity about speaking on his convictions as a citizen and as a Christian.

news... from the Brethren

Whitedale Brethren Church, Terra Alta, W. Va. We are glad to report that we are still trying to win souls to Christ. Our attendance has been good and we see new faces in our services.

Sister Carol Cosner of Mt. Storm, W. Va., pastor of the Harness Run Church, held revival services for us from June 3rd-10th this year. Her messages were very inspiring. We closed with a Love Feast and Communion service.

Bro. Stanley Waybright is still our pastor.

Our W.M.S. is active. Last winter we made several girl's outfits, layettes, comforts, etc. and sent to relief.

Mrs. Roy Whitehair,
Sec'y.

Twelve Mile, Indiana. The activities of the Corinth Brethren Church have been many and varied since the first of the year.

Sixteen members attended the Christian Education classes held at Roann from January 22 - February 26.

Our church participated in Lenten Services with the Twelve Mile United Methodist Church. Their minister, Rev. Lynn Soughn, and our minister, Rev. Clarence Kindley, alternated speaking to the combined congregations each Sunday evening.

During Holy Week, our church participated with four other Brethren churches in exchanging ministers from April 15-18. Those in the exchange were Rev. Immel, North Manchester; Rev. Thomas, Loree; Rev. Hapner, Denver; and Rev. Fields, Oakville. Our church then celebrated Holy Communion on Thursday night and then shared Good Friday night services with the United Methodist Church. A Community Sunrise Service was held at our church on Easter morning with a community choir presenting an Easter Cantata, "The Glory of Easter."

Our Vacation Bible School, the first we have attempted in several years, was held in the mornings of June 4-8 with an enrollment of 63 students, 30 helpers and teachers. A youth group held their meetings in the evening with an enrollment of 18. On Sunday evening, June 10, the VBS program was presented with all students participating and a social hour followed for an audience of 185 people.

Mrs. Phyllis Wray
Cor. Sec'y.
Corinth Church

Weddings

OAKS-PETER

Marcia Ellen Peter became the bride of Gary Wayne Oaks in a double ring ceremony April 29, at the home of the bride's parents. Rev. Bright Hanna of the Marion Brethren Church officiated.

The bride is the daughter of Mr. and Mrs. Fred Peter, R. No. 5, Logansport, Indiana and the groom is the son of Mr. and Mrs. Norman Oaks, 223 E. Second St., Peru, Indiana.

The couple are residing at Bremen, Indiana, where he is employed by Champion Motor Homes. The bride is a member of the Corinth Church near Twelve Mile.

* * *

GUNTER-DILLMAN

David Leon Gunter and Cathy Sue Dillman were united in marriage in a double ring service May 6, 1973 at 2:30 p.m. at the Corinth Brethren Church. Rev. Clarence Kindley officiated.

Mr. and Mrs. Marvin Dillman, R. No. 1, Twelve Mile, are the bride's parents and the groom is the son of Mr. and Mrs. Virgil Gunter, R. No. 2, Kewanna, Indiana.

The couple are residing at R. No. 1 Twelve Mile, where she is employed by Wabash Wholesale, Logansport, Indiana, and the groom is self-employed at Gunter's Garage, Marshtown, Indiana. The couple are both members of the Corinth Brethren Church of Twelve Mile, Indiana.

* * *

PARKER-BROWN

Miss Deborah Jeanne Brown and Mr. Edward Robert Parker were united in marriage in a 2:00 p.m. ceremony on June 16th in the Ardmore Brethren Church. Pastor Brian Moore officiated. Mrs. Parker is a member of the church, and a daughter of Mr. and Mrs. James Brown.

Goldenaires

Mr. & Mrs. W. T. Barnhart observed their 62nd Wedding Anniversary on May 21st. They are members of Sarasota First Brethren Church

MEMBERSHIP GROWTH

Harrisonburg, Virginia—
6 by Baptism

Sarasota, Florida—
3 by Baptism

Ardmore, South Bend, Indiana—
6 by Baptism

Kimsey Run, Virginia—
2 by letter
1 by Baptism

Memorials

ROCKAFELLOW

Mrs. Sophia Rockafellow, age 97, oldest member of the First Brethren Church, Sergeantsville, New Jersey, passed away on April 27, 1973.

Services were conducted by the pastor Rev. William Gray from Holcombe Funeral Home in Flemington on April 30, 1973. Interment was in the Rivierview Cemetery of Lambertville, N.J.

* * *

HALTERMAN

A faithful member of the Mathias Brethren Church, C. Dean Halterman went to be with his Lord on December 19, 1972. Not only was he a trustee, but Dean was always willing to lend a helping hand whenever called upon. His wife, Helen, survives. The funeral service was held at the church with Rev. C. Y. Gilmer officiating. Interment was in the family cemetery.

ZUMBAUGH

Rev. Harley Zumbaugh passed away June 1st at the Woodlawn Hospital in Rochester, Ind. at the age of eighty, after a lingering illness. He was well known as a singing Evangelist and before his retirement about eight years ago served as a United Methodist Pastor in several churches in southern Michigan. For a time he served as pastor of The Center Chapel congregation.

He leaves his wife Mary, a daughter Mrs. Jack Garner, 13 nieces and nephews, 3 great grandchildren.

Rev. Turley gave the funeral address at the Foster and Good Funeral Home in Rochester. The interment was in the Sand Hill Cemetery near Rochester, Ind.

* * *

COOK

Mrs. Elmer Cook, at the age of 83 passed away March 27, 1973 at the Rochester Nursing Home where she had resided for several years. She was a long time member of the Tiosa Brethren Church.

She is survived by two daughters, Mrs. Wallace Speery of Culver, Ind., and Mrs. Ruth Sedan of Royal Oak, Michigan. Two sons, Willard of Judson, Ind., and Dale of Toledo, O., 3 sisters, 13 grandchildren, and 27 great grandchildren.

Rev. Wayne Swihart officiated at the funeral service at the Foster and Good Funeral Home. Interment was in the Reister Cemetery near Rochester, Ind.

SCOTT

Mr. Vernon Scott of the Tiosa Brethren Church passed away April 19, 1973 at the age of 80. Survivors are his wife, Anna, two daughters, Mrs. Donald Umbaugh, and Mrs. John Depue, both of Argos, Ind. Two sons, Basil and Paul of Rochester. Eight grandchildren, 4 great grandchildren. One sister, Mrs. Zeldon Wimmer, also survives.

Rev. John Turley officiated at the funeral services at the Foster and Good Funeral Home. Interment was in the Reister Cemetery near Rochester.

* * *

LEWIS

Mrs. James Lewis departed this life on May 7, 1973 at her home in Tiosa, Ind. She was a member of the Tiosa Brethren Church.

Survivors are her husband, a son Rodney, her parents Mr. and Mrs. Paul Walters of Rochester, Ind.

Rev. John Turley officiated at the funeral service at the Foster & Good, Funeral Home in Rochester. Interment at the I.O.O.F. Cemetery in Rochester.

* * *

FOX

Mrs. Lydia V. Fox, age 85, passed away on May 10, 1973. She was a member of the First Brethren Church in Elkhart, Indiana, but lived in St. Petersburg, Florida, for the past 20 years. Memorial services, conducted by Pastor Phil Lersch, and burial were in St. Petersburg.

WHEN COURAGE FAILS

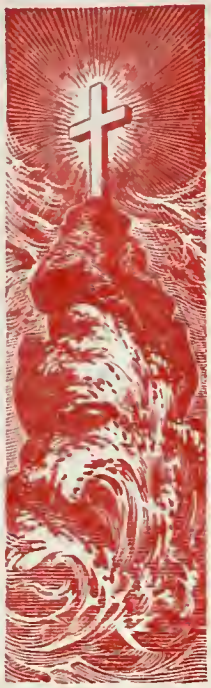
Sometimes, when courage seems to fail,
And faith is almost gone;
When life's complexities bear down
Until I can't go on,
I think of how God pulled me through
So many times before,
And then I bow my head in shame,
His pardon to implore.

I pray, "Dear God, increase my faith;
My weaknesses forgive.
Extend Thy hand lest I should fall,
That I might one day live
Where Satan's forces cannot go,
nor evil things assail;
Where storms that beat upon me here
Will be of no avail."

Norman McPherson

"THIS ROCK"

by Albert T. Ronk



Biblical interpretation and theological disagreement have plagued the church for centuries relative to Jesus' meaning of, "this rock," as a basis for His Church. It will be remembered that Jesus replied in part to Peter's confession, "Thou art the Christ the Son of the living God," by, "and upon this rock I will build my church." What or who is this rock in the theology of Jesus?

The historic Catholic doctrinal position asserts that Peter is the rock; that he was appointed as vicegerent for Christ; and that the office passed from generation to generation to a successor. The seat of the office is called the Holy See and each occupant, as ruling bishop of the church, is designated the Pope as spiritual father.

The common view of Protestantism holds that the rock, upon which Jesus said He would build His Church, is the confession of faith made by Peter, that Jesus is "the Christ the Son of the living God"; that Jesus has been building into His Church since Pentecost those who confess their faith in Christ.

This writer held to the Protestant view for a number of years from his Seminary days, with a growing conviction that both the Catholic and Protestant views were in error. Continued study and concern has ripened the conviction to a certainty of faith—that the rock is Jesus the Christ Himself. To establish a background for this interpretation we will reset the scene and occasion of Jesus' statement.

After Jesus had explained the principles of His kingdom of heaven in the commonly called sermon on the mount,[1] His religious opposition in the leaders of the Jews—Pharisees, scribes and Sadducees—began to attack Him. The Pharisees made their informed rejection of Jesus' Messiahship when they referred to him simply as "this man" whom they said "cast out demons by Beelzebub the prince of demons."[2] Tension increased between Jesus and the leaders. The scribes joined the Pharisees in asking for a sign.[3] Thereupon, Jesus "gathered unto him great multitudes"[4] and from a boat because of the press of the crowd, revealed to them the conditions of His kingdom in seven parables.[5] When the pressure grew apace in the Jewish religious circles Jesus withdrew to non-Jewish territory of Tyre and Sidon for a period.[6] Upon His return another combination of religionists were waiting. It was now the Pharisees and the Sadducees—the conservatives and the liberals—who demanded a sign. They received the same reply as the former inquirers that "there would be no sign but the sign of Jonah."[7] When Jesus took His disciples and slipped away into Gentile territory again. This time it was the environs of Caesarea-Philippi.

Now Caesarea-Philippi was in the area where the ancient city of Dan had been built when the Danites captured the city then known as Laish, or Lesham. Dan, which is now but a mound, was about three miles from the cliff from the foot of which flows one of the largest springs in the world and is the source of the east branch of the Jordan River. The area of Dan backs up against mount Herman where its isolation provides security to the Danites and the peoples that replaced them.

In the days of Greek supremacy, in that part of the world, the Greeks recognized the spot as a health resort and made it a center for worship of their god pan. The beautiful cliff served as an altar of pantheistic worship. Niches were hewn in the face of the cliff where figures of pan were displayed for worship.

Pan was the Grrek god of mountains, rivers and forest—of nature, and was represented by a figure with legs, ears, and horns of a goat combined with torso and head of man. These idolatrous figures were situated in the niches. The sculpting of the face of the cliff, especially the niches, left a heavy debris of chipped stone at the foot of the height. The Greeks built a town near the spa and called it Paneas.

After the rise of Rome as a world power the spa likely was still used as a health spa. Herod the Great became king of all Judea in 37 B.C. Later he appointed his son by Cleopatra, Philip II, ruler of Gaulanitis which had Paneas near its northern border. There Philip popularized the resort by building a new city on the site of Paneas, and called it Caesarea Philippi. His purpose in the combined name was to glorify both himself and the Emperor Caesar. To this spot, of pagan worship and pleasure orge, Jesus took His disciples. Why?

The incident of the Jesus and Peter exchange did not occur in Caesarea Philippi. Mark records that "Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and **on the way** he asked his disciples, saying unto them, Who do men say that I am? . . .";[9] Luke says ". . . as he was **praying apart** . . . he asked them saying, Who do the multitudes say that I am?"[10] Matthew said of the incident: "Now **when Jesus came into the parts of Caesarea Philippi**, he asked his disciples, Who do men say the Son of man is?"[11]

Where could be found a better place for a group prayer meeting than in the amphitheater of a pagan shrine? Jesus had evidently convinced the disciples that pan was no god, for Peter speaking for the group made the confession of faith, that Jesus was the Christ of the **living God**. May we reconstruct the scene?

I see Jesus and the disciples huddled at the spot of prayer, beside the refreshing stream and among the debris at the foot of the idol serving cliff. I hear Him say, waving at the empty niches and the dislodged broken images laying among the chips, "Who do **you** say that **I** am?" Was He setting Himself over against the fallen idols in the question? Remember, they had just come but fifteen miles from near the sea of Galilee, and the demand of the two strongest ecclesiastical parties in Jewry for Jesus to prove His Messiahship by some special sign from heaven. The disciples got the point. Simon as spokesman confessed the truth, thus: "Thou art the Christ the Son of the **living God**." Jesus responded with a joyful blessing for Simon because he was leading the group and was quick to state his conviction. Then followed the controverted words of Jesus, "I also say unto thee, that thou art Petros (a movable stone chipped from the basic rock), and upon this Petra (the basic rock) I will build my church."[12]

What would Jesus do with his hands during the statement? When He said, "Thou art a chip," would He not point to the stone fragments from the cliff? But when He said, "Upon **this rock**," would he point to the cliff of idolatrous worship? Verily not, for Jesus would never have indicated an earthly base for His Church. He could not point to a confession. He most certainly must have pointed to Himself as the **rock**.

The disciples understood what Jesus meant. They were familiar with their Scriptures which declared as early as Moses that the God who made them is "The Rock of his (their) salvation."[13] In his song to Israel, immediately after he had transcribed the law of God, he revealed to them what he had learned so bitterly, that the rock which he struck instead of speaking to it at Meribah,[14] was symbolic of the source of the water of life for Israel. Jehovah stood upon that rock[15] for He was the **Rock of their salvation**.[16] Paul later said to the Corinthians, "they drank of a spiritual rock that followed them: and the rock was Christ."[17]

The disciples had not only the Old Testament Scriptural doctrine of Jehovah the Rock, but they had various Jesus teachings of rock symbolism: The house "built upon the rock,[18] or "founded on the rock"[19] with which Jesus closed His kingdom principles;[20] and Jesus' challenge to the priests and elders in the temple which the disciples heard, "Did ye never read in the scriptures. The stone which the builders rejected, the same was made the head of the corner;"[21] Peter understood who the rock was for he later cast into the face of the assembled Jewish leaders the charge that "Jesus of Nazareth, **whom ye crucified**, . . . He is the stone which was set at naught of you the builders, which was made the head of the corner."[22]

Paul not only instructed the Corinthians that "that rock is Christ,"[23] but he refreshed the Ephesians with the doctrine that "the household of God (Jew and Gentile alike, was) being built upon the foundation of the apostles and prophets, **Christ Jesus** himself being the chief cornerstone; In whom each several building (united), fitly framed together, groweth into a holy temple in the Lord. . . ."[24]

The name of the disciple called Peter was Simon. The only times of record when Jesus called him Peter were when he gave him the appellation of Petros—a fragment or chip;[25] and in rebuke for contradiction, "Petros (chip) get thee behind me, Satan."[26] It is not conceivable that Jesus would designate a fragment of the Rock as the base of His Church He would build.

Peter was not The Rock. He was a chip from The Rock, by faith. The confession of faith is not the Rock, it is personal commitment to the Rock. The Rock is Christ as proclaimed in a gospel song used often in my childhood—"Jesus is the rock in a weary land, a shelter in the time of storm."

(continued on next page)

Various hymn and song writers reflected correct orientation in the theology of "The Rock." Augustus Toplady immortalized in verse and Thomas Hastings set to music the fact that Jesus, The Christ, is the "Rock of Ages." Owens and Kirkpatrick assures the faithful that "We Have An Anchor" that is fastened to "the rock which cannot move." Sing with Mote and Bradbury, "My hope is built on nothing less than Jesus' blood and righteousness" because "On Christ, the solid rock I stand. . . ."

Do the above three authors of song stand alone in singing the correct theology? Not at all! Wm. Cushing pointed to the refuge of The Rock in refrain "Thou blest Rock of Ages, I'm hiding in Thee." Almost the same sentiment of retreat and safety caused Mary D. James to join him in "Now I'm resting, sweetly resting in the cleft once made for me: Jesus, blessed Rock of Ages, I will hid myself in Thee."

He, the glorified Jesus of Nazareth—the risen Christ of Easter is The Rock of the New Testament for the believer, coexistant with The Father as the Rock of the Old. He is building His Church of His Saints who ". . . are builded together for an habitation of God through the Spirit."[27]

FOOTNOTES

1 Matt. 5-7
2 Matt. 12:24
3 Matt. 12:38
4 Matt. 13:2
5 Matt. 13:3-50
6 Matt. 15:21
7 Matt. 16:1-4
8 Joshua 19:47
9 Mark 8:27
10 Luke 9:18
11 Matt. 16:13
12 Matt. 16:13-18
13 Deut. 32:4, 15, 18, 31
14 Nu. 20:8-13
15 Ex. 17:6
16 Ps. 89:26; 95:1; Isa. 17:10; 30:29; 44:8
17 I Cor. 10:1-4
18 Matt. 7:24
19 Matt. 7:25
20 Matt. Chs. 5-7
21 Matt. 21:42
22 Acts 4:5-12
23 I Cor. 10:1-4
24 Eph. 2:19-22
25 Matt. 16:13-18
26 Matt. 16:23
27 Eph. 2:22

RECEIVES NEW NAE APPOINTMENT

WHEATON, Ill.—A Regional Field Director of the National Association of Evangelicals, the Rev. R. Gordon Bacon, has been appointed National Field Representative for the association.

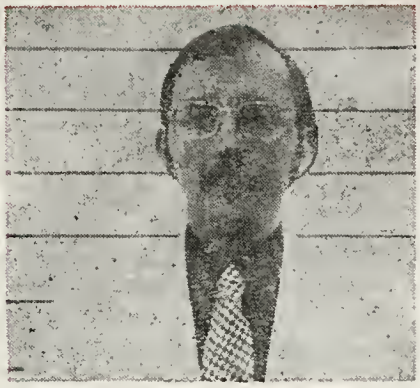
The new post was announced by Dr. Billy A. Melvin, NAE Executive Director, as part of a new field strategy which shifts the regional office approach in planning and promotion to a field program coordinated from NAE's Department of Field Services in Wheaton. Bacon will work with department Director Edward J. Hales to bring NAE services to its constituent member churches, organizations, associations and individuals.

Mr. Bacon has served NAE since 1969 as Field Director of the seven and a half state Midwest and East Central Regions. Prior to his service with NAE he was Superintendent of the Indiana District of the Missionary Church for six years, and a pastor for 17 years in Indiana and Michigan. He was a member of the Overseas Mission Board of that denomination for 13 years, holding the office of Secretary for a number of years. He also served as President of the Midwest NAE Regional Board, of which he was a member for 13 years.

A graduate of Bethel College, Mishawaka, Indiana, Bacon is a member of its Board of Directors and has served as Vice President of the board and as Chairman of the Development Committee. He received his B.S.L. degree from Vennard College, University Park, Iowa and did graduate work at Goshen Biblical Seminary, Goshen, Indiana and the Mennonite Biblical Seminary in Elkhart, Indiana. Bacon has traveled in South America, Jamaica and Haiti in missionary survey work as well as in Korea and Vietnam relating to the work of NAE's World Relief Commission.

The National Association of Evangelicals provides a united witness for 3.5 million evangelicals in some 36,000 churches from 60 denominations. It serves through eight commissions and four affiliates, and maintains an Office of Public Affairs in Washington, D.C.

ORDINATION SERVICE



JACK L. OXENRIDER

Jack L. Oxenrider was ordained to the Brethren inistry in the Bryan, Ohio First Brethren Church ıne 17, 1973. Ministers officiating in the service were: ev. M. W. Dodds, Pastor of the Bryan Church; Dr. seph R. Shultz, Vice President of Ashland Theological eminary; Rev. Paul Tinkel, Chairman of the District inisterial and Congregational Relations Board and Pastor of The Crestwood Brethren Church, Ft. Wayne, Ind.; and Rev. Smith F. Rose, Executive Secretary of Central Council of The Brethren Church.

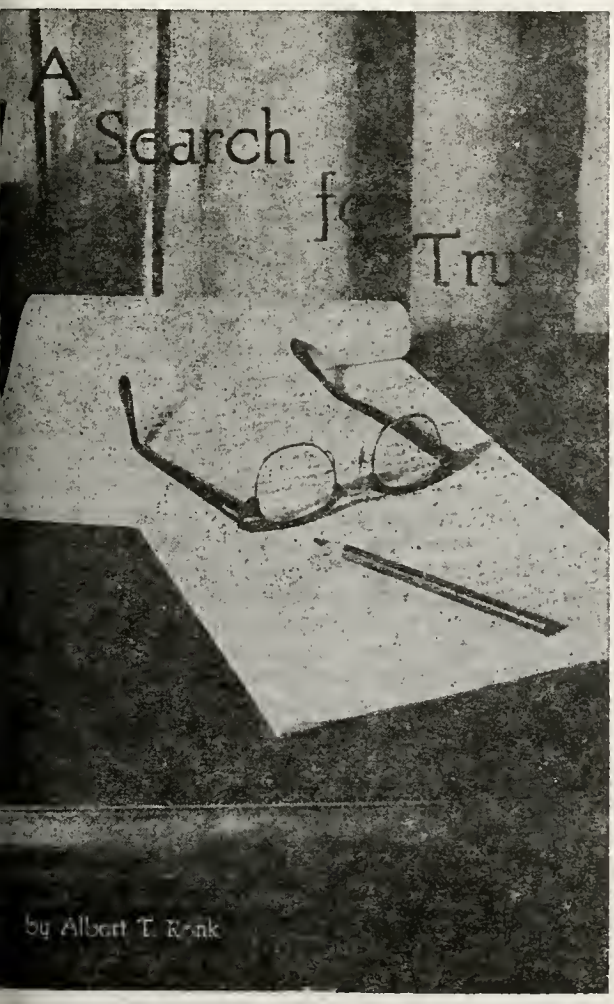
Jack, son of Mr. and Mrs. Jack A. Oxenrider, Bryan, Ohio was born December 10, 1946 the eldest of three children. Jack was baptized April 20, 1955 in the Bryan Brethren Church.

Jack received his elementary and secondary education in Bryan. Upon graduation in 1970 from the Ft. Wayne Bible College, Ft. Wayne, Indiana Jack enrolled in Ashland Seminary, Ashland, Ohio where he received his Master of Divinity degree May 27, 1973.

In August 1970, Jack was married to Dodi Luginbill. Dodi is also a graduate of Ft. Wayne Bible College and is currently working toward a Masters degree at Indiana University. She has taught in the Shambaugh Elementary School at Ft. Wayne, Ind. and the Loudonville, Ohio public schools.

Jack has done supply preaching in several Brethren Churches. He was Founder and Director of the Ashland Power and Light Co. (a coffee shop in Ashland) and served as Youth Pastor at Park Avenue Baptist Church, Mansfield, Ohio.

On June 11, 1973 Jack and Dodi took up residence at Shipshewana where Jack assumed the duties of Camp and Conference Co-ordinator for the Indiana District Brethren Conference Board of Christian Education.



"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quantities.

Send for your copy to:

THE BRETHREN BOOKSTORE

524 College Avenue
Ashland, Ohio 44805

or

110 West LaPorte Street
Plymouth, Indiana 46563

SISTERHOOD

Call to Worship

Song Service

Circle of Prayer

Bible Studies
Senior: WHO IS MY FRIEND?
Junior: POWER TO SHARE

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by Kathy Miller

WHO IS MY FRIEND?

Miss Kathy Miller is the National Sisterhood President. She is also a student at the University of Pittsburg in Johnstown, Pennsylvania majoring in Elementary Education.

A story from the gospel of Luke tells us about a parable that Jesus gave on the wealth of friendship. A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he say him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again will repay thee. Which of these . . . , thinkest thou, proved neighbor unto him that fell among the robbers? Jesus counted friendship as being a great possession. How exciting and great it must have been for the ones who were close to Jesus and were called His friends! Today we can also count Jesus as our friend if we have given Him our life. Jesus can be our closest friend and we can dwell together in unity with all Christians. In Psalm 133 it says "Behold, how good and how pleasant it is for brethren to dwell together in unity." Jesus gives us this unity and shows us how important a friend is in John 15:13-15. The best and first friend anyone should have is of course, our Lord

and Saviour Jesus Christ. He is the friend who "sticketh closer than a brother." He is a friend whom we should try to introduce to all our other friends.

Too often we treat the friends we have like an electric blanket which we keep tucked away until a cold night of trouble or sickness comes along. Then we rush to get their help and love to bring us through our struggle. William Rader says "The true friend seeks to give, not to take; to help, not to be helped; to minister, not to be ministered unto." It is easy to have friends to laugh with us, friends who enjoy a party with us or to talk with us; but friends who stand by us in times of trouble are not so easy to find.

As you girls mature you will eventually be choosing one of your most important friends who will be your husband. This person should be selected with the greatest of care. Many homes are broken because a man and a woman have never really become friends. Lovers sometimes tire of each other, sex attractions often grow stale; but if a couple has a deep respect and friendship for each other they can build a home together.

If you keep Jesus as your most personal friend, He will uphold and sustain you even if other friends leave you down for He is a TRUE friend.

God never loved me in so sweet a way before
'Tis He alone who can such blessings send.
And when His love would new expressions find,
He brought thee to me and He said--
"Behold a friend."

Study verses:

Leviticus 19:34	Proverbs 22:24-25
Matthew 25:35	II Corinthians 6:14
Romans 12:10	Ephesians 5:11
Galatians 6:2	Proverbs 17:17

JUNIOR BIBLE STUDY

POWER TO SHARE

by Mrs. Gary Taska

Share Jesus when you care enough to share the Very Best! "That's fine," you say, "but I can't share. I don't know what to say or I get all fussed up when I want to share something about Jesus."

Did you ever try to turn on a lamp but when you turned the switch nothing happened? Probably one of two things was wrong—either the bulb was burned out or the lamp wasn't plugged in. Do you know that Christians have the same problem? Either their "bulb is burned out," their experiences with the Lord are old and they need a new one to light up their life, or they're not "plugged in" to the power of God, the power of the Holy Spirit!

Jesus told His disciples to wait in Jerusalem after He ascended and they would receive power to witness. (Read Acts 1:4, 5, 8) Jesus had been with these men physically for three years. They had always depended on His power, His ability to work. Now He was leaving them and He knew they still needed power because they could not do the work on their own. So He sent the Holy Spirit to live within them to give them power to do His work. (Read John 14:12, 15-17)

Notice that Jesus first told the disciples to wait for the power. Let's read from Isaiah 40:27-31 and see why we should wait. Verse 30 says even young people like you will get tired. What a wonderful promise verse 31 gives—"they that wait upon the Lord shall renew their strength. . . ." It's important to wait before God, to be quiet before Him, to pray and receive power to share.

The Holy Spirit is the source of power in a Christian's life. By His power you overcome fear of talking to others, it is His power that helps you remember God's Word and what you want to say. The Book of Acts is filled with the accounts of the early Christians and the early Church as they spread the Good News of Jesus using the power of the Holy Spirit.

Trying to do the Lord's work in our own strength is like trying to turn on a lamp without plugging it in. All you get is a dull "click" and no light.

Once upon a time a woman got a brand new house that was wired with electricity. The woman had never had electricity before so she kept on burning her kerosene lamps, heating her flat iron on the stove and scrubbing her clothes by hand. One day a friend came to see her and asked why she was still doing things in the hard old-fashioned way. The friend told her about the wonderful electricity that was available for her to use if she would only plug her new appliances into the source of power. You can imagine how happy she was to find it so much easier to do her work with the help of electricity!

Christians are a lot like that woman. The Holy Spirit, God's Source of Power, is living within them but they still keep on trying to do everything in their own power and effort. They get tired and run down and their "bulb burns out." Don't you be a burned out bulb or an unplugged lamp! Tap into the source of power, the Holy Spirit, and He will give you power to share Jesus Christ.

CAMP PENIEL
August 10, 11, 12, 1973

A week end camp program that we are calling an Evangelism Explosion will be held in the Pa. District camp Peniel beginning Friday evening and ending Sunday afternoon about 4:00. There will be several evangelistic messages brought by Dr. J. D. "Bud" Hamel and Rev. James Black. Special classes will be held between the times of the messages. Special music is also planned. The camp facilities will be open to all people who wish to come. The cabins will be available on a first come basis. Tents and trailers may be set up on the camp grounds. Anyone who wishes may either do their own cooking in their tents and trailers or food may be purchased at the camp cafeteria prepared cafeteria style with prices posted. There will be no charge for use of the camp facilities. Free will offerings will be received at the services.

Some of the messages prepared for this program will be "A New Testament Church," "How God Gets to People," "The Future of Our Church," "The Christian Home."

Topics of consideration by Rev. James Black

—Saturday morning
NEW TESTAMENT EVANGELISM—
WHAT AND WHY

—Saturday evening
JUST WHAT DOES IT MEAN TO BE "LOST"?

—Sunday School hour
JUST WHAT DOES IT MEAN TO BE "SAVED"?

—Sunday afternoon
OUR TASK IN PERSONAL EVANGELISM

Carl H. Phillips
R.D. No. 1, Marianna, Pa. 15345
Phone 267-3154
President of Pennsylvania District
Board of Christian Education

MEMORIAL BAPTISM PRESENTATIONS

The last two of nine papers on the baptism memorial will be presented at General Conference.

"The Nature and Purpose of Baptism in the Believers' Church," will be given by Rev. Richard Allison, on Wednesday morning.

"What Is the Scriptural Basis for Reimmersion of Believers and Should the Reimmersion of Believers Be Necessary for Membership in the Brethren Church?" will be given by Dr. Charles Munson on Thursday morning.

Thursday afternoon there will be an open discussion session with questions and answers on the baptism memorial papers (the nine prepared and presented in this program). Panel members will be the writers the papers.

Questions from the brethren will be received for co sideration by the panel in this discussion period. (The will be cards available Tuesday through Thursd morning on which you can write your question These will be considered as time permits.

If time permits, relevant questions from the audien will be received during the latter part of the discussi period.

You are encouraged to hear the papers to be read this conference, and to be present at the discussi period on Thursday afternoon.

Baptism Memorial Study Committee

INDIANA DISTRICT FAMILY CAMP

Don't forget the Annual Brethren Family Camp, Labor Day weedend, at Shipshewana Lake, August 31st thru September 3rd. Dr. Harold Barnett of Lost Creek, Kentucky, will be the speaker. Rev. Dale Ru Lon, Elkhart, will be youth leader. No youth will be accepted without their family. Campers this year must preregister if you wish to be assured of a room or a campsite. Please send reservations and payment for rooms or campsites to Mr. & Mrs. Ivan Eash, 2815 S. 10th St., Elkhart, Ind. 46514. Reservations must be in by Aug. 15th. Rate schedule as follows:

Dorm rooms—$4.00 per night, double room
$2.00 per night, single room
$2.00 per night, campsite

Hotel meals are $5.00 a day, per person (all three meals). Rental of Dorm kitchen to prepare your own meals is $10.00 per day for up to 25 persons, $15.00 per day for 26 to 50 persons.

SCHEDULE OF ACTIVITIES

FRIDAY

5-9:00 p.m.	Registration (Girls' Dorm)
8:00 p.m.	Opening Devotions (Laymen's Lodge)
9:00	Get acquainted campfire—Jack Oxenrider

SATURDAY

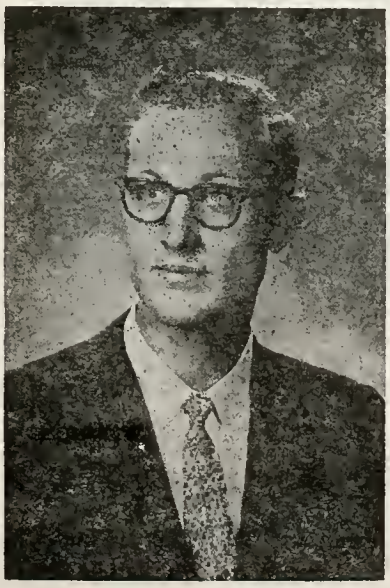
8:00 a.m.	Breakfast (Hotel or campsites)
9:00	Morning Devotions (Lakeside)
9:20	Discussion Groups:
	Adults, Dr. Barnett (Laymen's Lodge)
	Teens, Rev. Ru Lon (Dorm)
	Children's Activities (Shelter House)
11:00	—Free Time—
12:00	Noon meal (Hotel or campsites)
1:30 p.m.	Rap Session,
	Adults and teens—Dr. Barnett (Tabernacle)
	Children's Activities (Shelter House)
3:00	—Free Time—
5:30	CHILI SUPPER (Picnic Shelter) 75¢ per person—Bring your own table service
7:30	Evening of music with THE KING'S ENVOYS (Tabernacle)

SUNDAY

8:00 a.m.	Breakfast (Hotel or campsites)
10:00	Church Services, Dr. Barnett (Tabernacle)
12:00	Dinner (Hotel or campsites)
1:30	—Free Time—
	Volleyball Game—Parents vs. Kids
5:30	Evening meal (Hotel or campsites)
7:30	Talent Night (Tabernacle)
9:00	Campfire

MONDAY

8:00 a.m.	Breakfast (Hotel or campsite)
9:00	Morning Devotions (Lakeside)
9:20	Adult Session, Dr. Barnett (Laymen's Lodge)
	Teens, Rev. Ru Lon (Girls' Dorm)
	Children, Shelter House
11:00	Camp Evaluation, Rev. St. Clair Benshoff (Tabernacle)
12:00	Noon meal (Hotel or campsites)



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Featured Speaker

REV. DALE RULON
Youth Leader

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

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5:45 - 8:00 p.m.
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Ashland, Ohio

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Ashland Theological Seminary
Benevolent Board
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Banquet/program reservations should be made prior to Conference, and tickets must be picked up at the Board of Christian Education office by Friday noon, August 17. Sorry, no reservations can be accepted without payment.

NAME _____ CHURCH _____

Enclosed is a payment of $_____ for _____ reservations ($4.00 each) for the Second Annual All-Conference Banquet. Following are the names of those I am making reservations for:

The Brethren

EVANGELIST

Calling Our Continent To Christ

. . . . . Follow me, and I will make you fishers of men. (Matthew 4:19)

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The Brethren EVANGELIST

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Central Council ..... Rev. Smith F. Rose

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

Letters *To the Editor*

Dear Editor,

I want to express my appreciation for the fine articl that you published in the June 30, 1973 issue of th BRETHREN EVANGELIST. The article was entitle "Foundations of Brethren Hymnody." In a very shor article, the author gave us many historical insight into Brethren hymnody. Too often, I fear, our thinkin in this area is limited to personal preference with littl or no attention paid to the historical and theologica heritage.

The author demonstrated an understanding of th context from which Brethren hymnody evolved, a appreciation for the early Brethren hymnody and sense of what this has to say to the contemporary scene

I would hope that Mr. Roussaki would write mor articles, assisting us to understand our own musica heritage as Brethren and thus enabling us to bette direct our musical future.

Thanks again.

Sincerely,
Richard E. Allison

By the Way

BIBLICAL WATERGATE?

A contemporary translation, **The Living Bible,** published two years ago and now appearing on best seller lists, tells about weeping and confession of national sins at Jerusalem's Water Gate, 2500 years ago.

Then as now, the participants were high government officials. But in that incident, the confessions were voluntary!

It all came about when the Jewish nation, after 70 years of captivity in Babylon, returned and rebuilt the ancient gates of their capitol city. One of these was the Water Gate.

A mass meeting was convened at this gate to discuss the fact that the clergy, political leaders and average citizen alike were disobeying the laws God gave to Moses a thousand years earlier. Two of these same laws . . . "Thou shalt not steal." and "Thou shalt not lie." . . . are prominent again in today's Watergate affair.

In the earlier event the people broke out into weeping and confession when they realized how many of God's laws they themselves had broken along with their leaders.

But it ended for the good of all concerned. A national reform was decided on, and agreement reached for everyone . . . politicians and average citizens alike . . . to obey all of God's laws thereafter. A happy celebration was begun, giving gifts and feasting, because everyone felt so glad that righteousness had again prevailed and God's laws were being enforced again.

The Living Bible tells of this historic event in the Old Testament Book of Nehemiah, chapters eight and nine.

> In mid-September, all the people assembled at the plaza in front of the Water Gate and requested Ezra, their religious leader to read to them the law of God which He had given to Moses. So Ezra the priest brought out to them the scroll of Moses' laws. He stood on a wooden stand made especially for the occasion so that everyone could see him as he read. He faced the square in front of the Water Gate, and read from early morning until noon.
>
> Nehemiah 8:1-3

World Religious News in Review

CONGRESSMAN CITES 'PLUS' TO WATERGATE—PROBE SHOWS THE SYSTEM WORKS

Northfield, Minn. (EP) — Rep. Albert H. Quie (R-Minnesota) told a commencement audience at St. Olaf College here that an encouraging aspect of the Watergate scandal is that "the system is working."

He cited indictments by the grand jury, involvement of the courts, investigation by the Senate Watergate Committees and selection of Archibald Cox as prosecutor. "This is the only way confidence can be restored to the government," he declared.

Rep. Quie, an alumnus of St. Olaf, and an active Christian layman involved in Congressional prayer groups, was awarded an honorary Doctor of Laws degree by the American Lutheran Church-affiliated school.

He held that the Watergate scandal is an example of sin that has plagued the nation from the start. "Cheating, double-crossing and killing have marked the possession of the continent from the very beginning," the Congressman said.

However, he counseled the graduates to remember that "all is not bad in this country." He cited gains in civil rights, protection of the environment, feeding the hungry and assisting the poor.

Pointing out that "the men involved in Watergate were college graduates," Rep. Quie warned that increased knowledge will not of itself "move us forward to a better world."

COMMUNISTS ATTEND RITE HONORING POPE

Wroclaw, Poland (EP) — Local Communist officials here participated in a wreath-laying ceremony at a monument to Pope John XXIII who died 10 years ago, June 3, 1963.

'MARJOE' ADMITS LIES, CALLS CHARISMATIC MOVEMENT A 'RELEASE'

Seattle (EP) — Here to promote his documentary film exposing earlier religious huckstering, Marjoe Gortner admitted he "never really believed" what he preached (beginning at three years of age).

"It was all memorization and business," the one-time evangelist said, "and I lied to reporters about dreams and visions from God that I never had."

The young man, who has turned his back completely on his former stand, said "everyone needs a release," and that Pentacostalism even through what he termed "theatrics like Kathryn Kuhlman" and the spread of the Charismatic Renewal Movement ought not to be condemned. "Revival is some people's theater," he said. "It's their entertainment, it's the only thing they have."

POT USE UP 10%, SURVEY SHOWS

Washington, D.C. (EP)—A new survey of drug-use patterns indicates that eight per cent of all Americans 12 years of age or older consider themselves "present users" of marijuana.

The figure, representing a rise of nearly 10 per cent in the use of pot compared with last year, is contained in a study made for the National Commission on Marijuana and Drug Abuse.

KENYA REGIME BANS JEHOVAH WITNESSES

Nairobi (EP)—Kenya has banned the Jehovah's Witnesses, joining the growing list of African governments irritated by the zealous sect that puts God above government.

The order came just a few months after the bloody repression of the sect in Malawi. The Witnesses have also been either banned or restricted in Gabon, Cameroun, Zambia, Guinea, and Tanzania.

'LIP SERVICE' OF U.S. TO JUDEO-CHRISTIAN ETHICS SCORED

Washington, D.C. (EP) — The United States can no longer "point the finger at other nations that transgress against moral principles until it first acknowledges its own transgressions," states an editorial in Christianity Today.

The editorial, titled "The Christian as Patriot," declared that "while proclaiming certain ideas and adopting a tone of moral superiority, America has fallen prey to the same intrigues it deplores in 'banana republics' and police states."

The writer maintained that much of the nation's "professed adherence to Judeo-Christian ethics" has been only lip service that is an "insult to the God whose principles it has espoused."

The finest patriot, the editorial concluded, "should be the Christian who takes his faith seriously, who acknowledges his leaders' shortcomings, who judges the country fairly for what it is, and who works to make in what it ought to be under God."

ONE-THIRD OF 7th GRADERS ADMIT DRINKING ALCOHOLIC BEVERAGES

Colorado Springs (EP)—Nearly one-third of 7th grade students and 96 per cent of high school seniors in this area use alcohol, a survey of six school districts shows.

Marijuana is less widely used and children are "more wary" about experimentation with drugs, data indicates. The survey was made among 4,000 students in April.

CALIFORNIA CALLS FOR POSTAL RATE 'FREEZE' ON NEWSPAPERS, MAGAZINES

Washington, D.C. (EP) — The California Legislature has called on Congress to support Sen. Gaylord Nelson (D-Wis.) and his legislation freezing postal rates of the first 250,000 issues of newspapers and magazines at the level of June 1972.

"Congress for 178 years has encouraged the education of the American people through the widest distribution of newspapers and periodicals by means of a national subsidy in the form of lower postal rates," the joint resolution noted.

UPREME COURT URBS SMUT

Washington, D.C. (EP) — Tough bscenity standards were handed own by the Supreme Court June 1, reversing a long trend toward ermissiveness.

The new guidelines, which could ead to a nationwide crackdown on ornographic books and movies, rant to law enforcement agencies, idges and jurors greater discretion i deciding whether, under local comunity standards, material should e condemned as obscene.

That ruling was fought by the ulti-billion-dollar pornography inustry. Local standards, booksellers nd theater owners complained, will orce them to provide services to uit the most prudish communities, terfere with effective distribution f materials, and, in the end, cripple eir industry.

The majority opinions were writen by Chief Justice Warren E. urger and endorsed by Justices arry A. Blackmun, Lewis F. Powell r., and William H. Rehnquist—all ppointees of President Nixon whose impaign pledges included an attack n pornography. The fifth vote in e 5-4 decision was supplied by yron R. White.

972 WEATHER EXTREMES ERE GLOBAL

Geneva (EP)—Weather records in 72 were freakish all over the orld, according to the World eteorological Organization here.

Ireland had the coldest June in 0 years. Britain had never shivered June so much since 1916. Moscow dured its hottest summer ever.

Spain had more rain than any ar since 1859. Whirlwinds in Find in July blew down 70 square iles of forest. Gales which reached e astonishing pace of 160 m.p.h. the Harz Mountains killed 54 eople in the Netherlands and West d East Germany, smashed thousds of houses and uprooted millions trees.

Canada's cold in 1972 spawned times the average number of ebergs in the Western North tlantic.

Forty-eight weather disasters hit e United States. The worst was urricane Agnes in June which ought devastating floods to Pennlvania, New York, Virginia, Maryd and Florida, killed 122 people d cost $3.5 billion.

Heat in India killed 750 people. Wind and rain wrecked 50 ships on the west cost of Japan in March, knocked down 3,309 houses and killed 464 people in June and July. More than 100 people died in Hong Kong when an incredible 26 inches of rain in June set off disastrous landslides.

Australia suffered the same extremes. In March, the Alice Springs region had seven times as much rain as in a normal year, while in Western Australia the most severe drought in recorded history was in its fourth year.

AUSTRALIA'S ATHEIST POPULATION INCREASED 900% IN 5 YEARS

Sydney (EP)—Australia's atheist population increased by 900 per cent in a period of five years, according to data reported by the Bureau of Census and Statistics.

From 94,091 Australians who claimed no religion in 1966, the number increased to 855,676 in 1971—representing 6.7 per cent of the country's total population.

Almost one-third of the peole in Australia's Northern Territory are "non-religious," with 17 per cent claiming no religion and 12 per cent refusing to state their religion.

Church statistics indicated a drop in the Anglican population from being 33 per cent of the country's population in 1966 to 31.3 per cent in 1971.

Catholic and Orthodox Churches registered growth in most parts of the country, while Methodists, Presbyterians, and Congregationalists were said to have "lost substantial ground."

A list of Australian religious statistics will be released soon by the Bureau of Census and Statistics.

MACON PRESBYTERIANS LEAVE DENOMINATION

Macon, Ga. (EP)—The First Presbyterian Church here joined two of its sister churches, Westminster Presbyterian in Augusta and the Presbyterian church of Sparta, in voting to withdraw from the Presbyterian Church of the United States.

The Rev. James Baridd, reporting 443 to 6 votes in favor of the move, said it was brought on by a long "simmering dissatisfaction with the liberal policies of the larger church."

I FRIGHTEN CHRISTIANS!

by C. S. Lovett

Those "Christians" who like to play church and don't really mean business for Christ PANIC when they hear from Personal Christianity. "Take my name off your mailing list," they say. They resent the challenge to get busy for Jesus because He's coming soon!

You know the ones I mean. They go to church once or twice a week, but that's it. Outside those front doors, they forget about Jesus. They couldn't care less about souls or the judgment seat of Christ. They want to "do their own thing," not God's!

But—praise His name, there are people like you. People eager to win souls, resist the devil and live victoriously. I'd rather work with a few who mean business than a multitude of triflers. That's why my ministry is geared to the inner circle. Out of the twelve disciples, the Lord Jesus had an inner circle of three (Matt. 26:37, 17:1)

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"THE URGENCY OF EVANGELISM"

Vice Moderator's Address
Indiana District Conference
July 15, 1973

by Myron W. Dodds

It's always good to know what one is trying to do. If you would visit the east coast of New Zealand you would find a number of small shacks. The story goes that on the eastern coast of New Zealand there are a number of treacherous reefs. They are so treacherous that in the early 1800's many, many sailors lost their lives.

One day a group of business men decided to do something to help. They borrowed money and bought a boat. At night they would take turns camping on the beach and listening for the call "Help!" "Help!" Quickly they would jump into their small lifeboat and risk their own lives trying to save as many as they could. Now many heard of this endeavor and as a result the money came pouring in. Soon they had enough money to buy another boat. And then they bought a shelter. People came from miles around to watch these men risk their lives in saving other people. One of the men got an idea . . . why not build a restaurant . . . with a nice view facing the ocean. People are coming, why not make money off this? Now this was not the reason for establishing this endeavor and one of the men could not put up with the results. So, he and another man pulled out and went further down the beach and camped out awaiting the call of "Help!" Again they became famous and some enterprising person built another resturant. The procedure was started again and again with the same results. Today as you travel along that coast of New Zealand you will find a shack, a restaurant, a shack, a restaurant, a shack, a restaurant. What had started as an endeavor to help people in need ended by someone doing their own thing. My friend, if you get into your car and drive around the Indiana District you'll see a number of church buildings which were organized for outreach into the community and for sharing with the people the gospel of the Lord Jesus Christ. And the question comes in the year 1973, do these churches have that one and self same purpose of sharing the gospel of the Lord Jesus Christ?

What is the purpose of our Indiana District Churches? When Jesus initiated the church and brought people together in a band they did not come to gossip, or to be involved or to simply do their own thing. They came for two major reasons. First, they came for strength. They needed what others could give them. They were persecuted by the world and needed this time of being together. Secondly, they came for that which is known as **koinonia**. Not "Hi, what did you do last night?" Or "How are you?" But for "Hey, can you help me?" "You are my friend. I can depend on you!" There is a spirit of oneness in the Church that Jesus Christ established. Now, we have referred to the Brethren Church as a New Testament Church and it might be well for us to examine the New Testament and to examine the Brethren Church as we know it and see if our purpose for the Church is the same as that of the New Testament.

Sometimes it becomes necessary to determine our priorities. Just what is first in the life of our church? We hear of two men discussing the relative importance of pants and belts. At first each maintained the one was more important than the other. However, after a few confrontations between the "belt man" and the "pants man" they began talking in exclusive terms. Each one became so obsessed with the value of his own that he no longer admitted any value in the product of the other. The result was that the "belt man" wore nothing but a belt and the "pants man," to his discomfort, found his pants generally around his knees. Of course this is just a story. In the church either/or debates frequently lead to the same absurdities. It's not a matter of Christian nurture, discipleship of evangelism. Let's keep all three. They are all in this book, the Bible. We would stress the urgency of evangelism.

Let's understand what evangelism is. Well, simply evangelism is to present the claims of Christ to men. J. D. Hamel in the Sept. 28, 1959 issue of the **Brethren Evangelist** declared, "Evangelism is to present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour from the guilt and power of sin and to serve Him as Lord in the fellowship of the church, and to follow Him in the vocations of life.

It is interesting to note what the Apostle Paul told Agrippa. He said that God had said to him, ". . . I am going to send you to the Gentiles to open their eyes to their true condition so that they may repent and live in the light of God instead of in Satan's darkness, so that they may receive forgiveness for their sins and God's inheritance along with all people everywhere whose sins are cleasned away, who are set apart by faith in me." That was the New Testament evangelism that was practiced by the Apostle Paul.

Let's realize the importance of evangelism! Paul onsidered himself a chosen vessel of God to share the ood News. We are told today that it takes forty-five embers of the average denomination to win one person Jesus Christ in a year.

But the Christian who takes seriously his commitent to Jesus Christ will want to learn more of the ill of God for his life and sooner or later he will come the conviction that he too must be an evangelist. hen Jesus called he said, "Come after me and I will ake you fishers of men." When Jesus called men to llow Him, He called them to serve in evangelism. ow if we understand the New Testament every Chrisan should have a sense of urgency in evangelism.

THE CHRISTIAN SHOULD HAVE A SENSE OF URGENCY IN EVANGELISM BECAUSE OF LOVE FOR THE CHURCH.

Let's understand what the church is. In our life time e have seen an attempt to tear down the Church of sus Christ and frankly I think a large part of this the work of the devil himself. There is a lot that is rong in the Church and that is because there are uman beings in the church. Let's look at the Church om the viewpoint of it being a divine institution. It's me for us to see what the church can be. The Bible fers to the church as "the very body of Christ." Jesus ys, "Upon this rock I will build my church and the ates of hell shall not prevail against it." "Christ loved e church and gave Himself for it." I think it is time e begin to see the Church as a creation of the Lord sus Christ, a body with a divine mission on the earth. we love the Church we are going to have the sense urgency in evangelism.

The Christian is called to have a love for the truth the church. One of the reasons the early church ade such an impact on the world was because it was t afraid to proclaim the truth it had received in the ord. They were not afraid to say with the prophets, hus saith the Lord." The Apostle Paul could say ithout equivocation, "We preach Christ crucified. . . ." nto the Jews a stumbling block and to the Greek olishness but unto them that are saved Christ the wer of God and the wisdom of God." Peter could each with assurance, "There is no other name given mong men whereby we must be saved."

If we love a church we are going to have a sense of ve for the truth of that church. The writer Dean elley[1] has noted that the conservative churches that e growing have the assurance that they have the uth. You know the church that begins to apologize for s belief, its doctrine is not going to make an impact the world. In times past the Brethren have spoken out "the faith, once for all delivered to the saints." hose early Brethren knew what they believed, they new why they believed it . . . they found it in the ible. Those Brethren were assured that their message as nothing less than "The Bible, The Whole Bible and othing but The Bible." Yes, there is a time for us to ave a love for the truth that is contained in the church Jesus Christ. If we are going to make an impact on e world we do not come with a message of hesitation d doubt. We come with an assurance of victory in e power of Jesus Christ and His Holy Spirit. We have e truth. Jesus Christ has revealed the truth to us and e has promised that He would guide us unto all truth rough His Holy Spirit.

The Christian must have a love for the purpose of the Church. According to Matthew 28:19-20 and Ephesians 4:11-16 the purpose of the Church of Jesus Christ is to disciple all Christians and to evangelize all non-Christians. Not overlooking the responsibility of the church to disciple Christians let us consider our effectiveness in evangelism. There should be some relationship between a church's effectiveness in evangelism and growth in church membership. Some of those doing research today in the field of church growth are Peter Wagner[2] and Donald McGavran[3]. They say to us that the best sign of the health of a church is church membership statistics. What we say here, we say in fear and trembling, but we say it according to the truth that is revealed in our statistical reports for approximately the last 20 years. According to those reports the membership of the Indiana District has dropped from a high of 7,773 in 1959 to 5,950 in 1971. This is a loss of 1,823 or an average net loss of 152 per year. Now this came despite an increase of 6 in the total number of churches in the Indiana District. Do you know what this means if we project it over the following 39 years? If we project this loss that has occured since 1959 there would be no members in the Indiana District in the year 2,000. You don't have to accept my word for this. Get out your statistical report for the last 20 years. It's all down in black and white. Maybe this is why some people have been saying "The greatest field for evangelism is the Christian Church." Perhaps this is why someone has said "The church that is not winning souls to Jesus Christ is as dead as Lazarus and far less likely to be resurrected." Someone has said that "all the Church has to do to go out of business is to stay in business as usual."

We have been told that our membership loss is due to roll revision and that this has been good for us, perhaps to get rid of the dead wood. The church is the body of Christ and is a living organism. Weight loss for a man may be good to a point but a physician will desire to know what is going on and he will also desire to know that the process is under control. If there is too much loss there is no patient left. A church too should know the reason for loss in membership, lest it prove fatal.

Kelley[1] in his book "Why Conservative Churches are Growing" notes some vital characteristics of churches that are experiencing growth. One of these is commitment. The members of these churches are willing to make personal sacrifices for the cause of the Church. Jesus Christ called His followers to a personal commitment. It's all in the Bible. Jesus said, "If any man will come after me let him deny himself and take up his cross and follow me." He says "unless a man forsakes all and follows me he cannot be my disciple."

Kelley says the vital growing churches have a sense of commitment. He also says they have a discipline. There is a willingness of the members to accept the sanctions of the group. Someone has said concerning membership discipline, "If you let the fence down, all the cows get out!" It is interesting to note that the churches that are experiencing growth are those which have a discipline of the membership and a membership willing to accept the discipline of the group.

Another thing that Kelley declares is a characteristic of growing churches is a missionary zeal, an eagerness

(continued on next page)

to share the good news of one's experience of salvation to others. You know, my friend, if we have the kind of salvation that we can keep to ourselves, perhaps we'd better keep it. Nobody else would want it!

Another characteristic of these growing churches according to Kelley is a belief that we have the truth. There is a time for the church to stand up and say "This is the truth of Jesus Christ!" If we have love for the Brethren Church there should be an urgency in evangelism. But perhaps the urgency in evangelism should be based on something more basic.

II. EVERY CHRISTIAN SHOULD HAVE AN URGENCY IN EVANGELISM BECAUSE OF HIS LOVE FOR JESUS CHRIST.

Sometimes we come together in our Christian fellowship and we have our good times, we go home feeling good, but sometimes we should pause to remember what it's all about concerning Christ. John the Apostle would say "We love Him because He first loved us." Do we really understand the love that Jesus Christ had for His Church? Do we really understand the love that Christ had for you and me? "We love Him because He first loved us." Jesus said "If you love me, keep my commandments." Our love for Christ is going to be demonstrated by our obedience to Him. One command emphasized by Christ in Scripture by its repetition is the Great Commission. Matthew 28:19-20 says "Go, teach, baptize, make disciples." Mark 16:15 says "Preach the gospel to every creature." Luke 24:47 states "repentance and remission of sins should be preached in his name among all nations." John 20:21 says "as the Father hath sent me even so send I you." Acts 1:8 says "Ye shall be my witnesses." Jesus Christ wanted to emphasize to His followers the importance of evangelism. Our response to love for Him is obedience in evangelism.

Paul demonstrated his love by obedience in evangelism. Paul declared "The love of Christ constraineth me." Paul had had a real experience with Christ on a Damascus road. He saw Jesus Christ hanging on a cross because of the sins that he had committed. Paul had been commissioned to share the message of salvation in Jesus Christ. Because of this love he shared this message despite shipwreck, beating, stoning and imprisonment. If we have Christ and really truly love Him, we will want to introduce Him to others.

Our love for Christ is going to be demonstrated by our obedience in evangelism. Christ's question to Peter is pertinent to us. "Do you love me?" If we do love Christ we will show it by our actions.

But there are other reasons why we should have a sense of urgency in evangelism.

III. EVERY CHRISTIAN SHOULD HAVE A SENSE OF URGENCY IN EVANGELISM BECAUSE OF LOVE FOR THE LOST.

Some time ago we were at a minister's meeting where a woman spoke of her experiences in marital counselling. She told us of a couple who some years ago had a fight. They agreed after the fight never to speak to each other again. They lived in the same house. They ate at the same table. They slept in the same bed, but they never talked for 25 years.

Christians are called to love all men. Christ went so far as to say "Love your enemies." If we really love these people we are going to share with them the greatest message the world has ever heard. Christ did not die for our sins only but for the sins of the whole world. Before Albert Ronk passed away he said he had two concerns for the Brethren Church. First, that there was a real love within the Church. Secondly, that there was a love for those outside the Church.

What do we believe as Christians concerning those who are without Christ? The Bible says those without Christ are spiritually lost. Paul says "Let no one deceive you with empty words . . . for . . . the wrath of God comes upon the sons of disobedience." Now we live in a positive generation. We want to hear the good things. But you know, if we are really people who believe the words of the Bible we are going to hear about the wrath of God. If we really care for these people who are under condemnation something is going to happen.

The Bible has some dreadful teachings regarding hell and these are regarded by some to be in bad taste today. Although the word "hell" has disappeared from the theology of many, it has not disappeared from the vocabulary. As you listen to some movie titles on TV and as you listen to other things on TV you hear about "Hell's Angels," "Hell Cats," "City of Hell," "Hell Bent for Glory," "Hell and High Water," and "The Wicked Go To Hell." Everyplace I go I hear the word "hell." I went into a bookstore in one of our Indiana towns and I was somewhat taken aback by one of the titles, "Who The Hell Is Jesus Christ?" I was driving down the road one day and I saw a bumper sticker that read, "Drive Like Hell, You'll Get There." A poll was taken in America and it revealed that 65% of the people still believe in a literal hell.

We should remember that Jesus Christ is the one responsible for the doctrine of eternal perdition. Jesus Christ had more to say about hell than any other person. Jesus Christ had more to say about hell than He had to say about heaven. Some of the most dreadful teachings in the Bible regarding hell were uttered by Jesus Christ. Listen to what He said. "Ye serpents, ye off spring of vipers, how shall ye escape the judgment of hell?" He said, "These shall go into everlasting punishment." He said, "Cast this unprofitable servant into outer darkness." "There shall be wailing and gnashing of teeth." He says "Fear not them which kill the body, but are not able to kill the soul but rather fear Him who is able to destroy both body and soul in hell." Jesus Christ is the one who talked about the unsaved going to a place called hell.

Gen. Wm. Booth once said, "people . . . must have hell-fire flashed before their faces, or they will not move. T. W. Wilson said, "If we had more hell-fire preached in the pulpit we would have less hell-raising in the pews."

We don't like to hear about hell these days. We would rather hear about heaven. We would rather hear about God's love. Right now there are over 100,000,000 Americans who have never made a profession of faith in Jesus Christ and they are headed for hell. Over 1½ billion inhabitants of planet earth have not accepted Christ and they are headed for the same place. Do we really care? If we really care we will share the only thing that will help, and that is the saving knowledge of Jesus Christ.

Some Christians try to be secret believers, but that is a mistake. Just imagine Dr. Jonas Salk keeping the Salk vaccine a secret! That would have been criminal. Today there would be thousands of people dead with

olio! There would be thousands of people crippled if had not been for the Salk vaccine. So, too, a knowdge of salvation places us in debt to the whole world. his is why Paul says, "I am a debtor both to the Greek nd barbarian, both the wise and the unwise, and as uch as in me is, I am ready to preach the gospel." If e really love those who are headed for hell, we are oing to share God's plan of salvation. According to cts 20:17-21 Paul preached salvation in Christ "with ears." You know, it might be good if we could spend minutes in hell, not because we are vindictive, not ecause we have a grudge against some church memers, but if we could experience the awfulness of hell r 5 minutes we might have a greater concern for ose who do not know Jesus Christ.

Our love for the lost is going to be demonstrated by ur actions.

Donald McGavran[3] of the School of World Mission nd Institute of Church Growth has said, "When urches really believe that God wants lost men found, ey will quit rationalizing decline in membership as robably good for us," will stop making excuses for ot finding and infolding God's children, and will engage effective evangelism." It's like the woman who called e Humane Society on the phone. She said, "It this e Humane Society? Well, I want you to send an officer my house at once. The mailman is sitting in a tree in y yard and he's teasing my bulldog with a long stick."

"We Christians have been sitting up in the safety of our tree, the church, teasing the barking, snarling, sin sick world by waving a sign in front of us that reads, "Now you just be good and everything will be O.K."

It's time we get down out of the tree and confront the snarling, barking, sin sick world with the truth that Jesus Christ is "come to seek and to save the lost," and only a personal encounter with Him can remove the sin that will keep a person from hell and send him to heaven.

Brethren, we must have a sense of urgency in evangelism. If we really love the Brethren Church, it's evangelize or die! If we really love the Lord Jesus Christ it's obey Him by witnessing. If we really love the lost it means that we share the good news of Jesus Christ that we know from a personal experience with Him.

FOOTNOTES

[1] Dean M. Kelley, **Why Conservative Churches Are Growing**, New York: Harper & Row, 1972.

[2] C. Peter Wagner, "How to Diagnose the Health of Your Church," **Christianity Today**, XVII, No. 8 (Jan. 19, 1973), 24-25.

[3] Donald McGavran, "The Dividends We Seek," **Christianity Today**, XVIII, No. 8 (Jan. 19, 1973), 4-5.

GOLDEN ANNIVERSARY

OLUMBUS, OHIO—Bible Literature International elebrated its 50th year of supplying the printed Word the world's mission fields by holding a Golden nniversary Banquet at Scot's Inn in Columbus, Ohio.

Dr. Clyde W. Taylor, Executive Secretary of Evanelical Foreign Missions Association, presented a stirng missionary challenge to a capacity crowd of 740 ell-wishers.

"There isn't an open door on the face of the earth which there are no witnesses." Dr. Taylor stated. There are those leaders of the church who say there no reason why we cannot evangelize every living ul by 1980. With eighty million new literates each ear, literature is the unsung hero. There are incredible eeds for it.

"Bible Literature International prints the literature ght on the field . . . soul-winning literature that the issionary and nationals themselves create, not the vorite writings of someone else.

" I have seen BLI literature at work on the mission elds . . . have seen people rejoicing over a box full literature that this fine organization has paid for. I m thoroughly sold on the program of BLI."

"Jesus said, 'This gospel of the kingdom shall be preached unto all the world for a witness unto all nations and then shall the end come.' The end may be nearer than we think. Now is the time to do the job."

BLI's founder and president emeritus, Dr. Don R. Falkenberg, received a standing ovation when he stepped to the podium to bring a brief history of BLI and how God called him into this ministry that has grown from one man's burden to reach one city to a world-wide ministry reaching into over 150 nations with the printed Gospel.

Dr. Hollis Abbott, President of the World Gospel Mission, gave the invocation.

Samuel Magesa, Literature Director for the Africa Inland Mission in East Africa, spoke briefly of the impact of BLI literature in that field.

John M. Falkenberg, BLI International President, presided. "Will Jesus delay His return for another fifty years? Possibly, but I seriously question it. All signs point to His soon return.

Perry A. Temple, BLI Executive Secretary, presented a short challenge and report of a recent literature survey tour of Africa.

Dr. Wesley Duewel, President of OMS International, concluded the memorable banquet with a prayer of benediction.

WHEN TWO WORLDS COLLIDE

by Jay Kesler

This article by a popular youth leader, Jay Keslar identifies the cleavage that so often separates the young from the old in our changing world. Mr. Kesler is president of Youth for Christ International. This article is taken from his soon-to-be-published book PARENT - TEEN RELATIONSHIPS by David C. Cook Co.

Recently, two eighteen-year-olds called me to preview a film they had created. They had taken their savings and underwritten the film which they felt would explain to their adult friends how they felt about the world. It started with the assassination of John F. Kennedy, followed by campus riots. Then, in dramatic, rapid-fire order, scenes of kids experiencing hallucinatory drugs, kids being beaten by police, boys dying in Vietnam, the assassination of Robert Kennedy, sit-ins in Georgia, police dogs biting black people, fire hoses knocking kids down in the streets, the assassination of Martin Luther King, Jr., and people crying in his funeral procession, the Kent State riots with coeds lying in the street, and so it ended.

The lights came on and I just sat there with an overriding sense of despair. Why where these kids so pessimistic? I struggled with it mentally, until suddenly it dawned on me what had taken place. They had put on the screen the last ten years of their world's activity. Then, the mathematics of the situation made it clear to me. Take ten years from an eighteen-year-old's life. Assuming the young person spends four or five years coming to consciousness, there's not much left over. Not much time to gain an optimistic point of view when confronted with the kind of world we have. Take those same ten years off the top of my life and you've got twenty-five or so left over and a greater chance for optimism. And here is where the two wrolds collide. Let's consider some of these areas, as they touch a young person's life.

The first major influence in a young person's life is the educational system. Most of us went to a school where the lecture was the primary method of teaching. Because of this I spent most of my time in school analyzing teachers. I learned to know my teachers. Some felt everything they said was important. Others felt things they said twice were important. Some teachers wrote the things they thought were important on the chalkboard. I took copious notes and pretty well gave back to the teacher what he thought was important. The teacher would read my paper. If it pretty well duplicated his emphasis, he would say, "He's a good student. He thinks as I think." And I would get an A. If a student didn't feed back the information in the teacher's fashion he got a lower grade. If you would ask a teacher to name his best student, he'd say;

"Johnny's my best student."

"What makes Johnny your best student?"

"Johnny's my best student because he gives me the answers I want. He knows the dates of the Pelopon nesian Wars. He knows the names of all the presidents of the United States. He knows about certain key events in history."

Today a conversation with a teacher on this subject would be quite different.

"Johnny's my best student."

"What makes Johnny your best student?"

"Well, Johnny asks the most significant questions."

The person who knows how to ask questions is con sidered the best student, not necessarily the persor who has the most answers. This is simply because storage of discreet information or encyclopedic-type knowledge is probably not done best in the humar mind. The human mind, in a world that is flooded with discreet information, cannot be used for a warehouse.

Today's young person has been brought up in a worl that sees its knowledge double roughly every ten years This young person has learned to deal with his worl and his information in his own way. This is evident a breakfast table discussions:

"Looks like councilman Jones is going to lose," Da comments.

The son or daughter looks up and says, "Where di you hear that, Dad?"

Dad replies, "Well, I read it in the paper."

Now, the young person laughs. "Who wrote the artic in the paper?"

The dad probably won't know and the kid will say "Who owns the paper?" or "Who's the editor of th paper?" "Who owns the man?" "Who owns the paper?

The exasperated parent usually will say, "Oh, forge it! It's no fun talking about anything serious with you All you want to do is argue."

The truth of the matter is, the young person isn' being a wise guy. He isn't being a smart aleck. He' simply been taught to ask the **why** question, wherea his dad had been educated to look for the **what, wh when,** and **where.** These different approaches to th trust and use of information often separate fathers an sons in the home.

Another area that brings about real misunderstandin between parents and young people has to do with th media. The constant effect of the media on young peopl has made them infinitely more sophisticated than thei parents.

The most threatening aspect of life on this planet i the challenge to authority. Television newscasts giv an instant replay of what is happening—whether it b a riot at a convention, an assassination, or an Easte parade. News is instantly watchable. A generation ag a trained news correspondent would watch the ever take place. Then he would digest it, interpret it, writ it down and only then it would appear when the new paper came out the next day. However, as a result c television, a fifteen-year-old son and a forty-year-ol

father can see the same event at the same time. Both have the feeling of being an eyewitness. Because they are eyewitnesses they are not dependent on some interpreter (authority figure) to predigest this information for them. However, they perceive it in two very different ways. Even so, both of them are fooled a bit. What they see is not the total experience at all. They see what a cameraman selects to show them as he points his lens at a particular part of the event. We are all aware that it is impossible to capture everything that's happening in any given situation and so the newsman captures that which creates the illusion of the entire story.

The father says, "I saw such and such happen. I know what happened." The boy disagrees, "I saw it, too, and that's not what happened." And each of them then runs it through the filter of his own bias and comes up with his own conclusion. This makes father feel helpless. It makes all authority figures feel helpless.

In fact, we're facing a very great crisis in authority today based on the fact that all people are bypassing the authority figure and going directly to the prime source of information.

Another important aspect is the nature of our home life today. A generation ago if you asked a father what he was doing, he would say, "I'm working to support my family, to earn a living." Today very few men will say they work to earn a living. They have become vocation oriented. Clever men have set up intricate ways to reward men with titles and job rewards, stock options, whatever. So men pay more attention to their jobs than to their families. Industry demands mobility. A typical family in America with a father under forty years of age moves every three years. It's not uncommon for us to see our neighbors come and go, leaving behind increasingly insecure young people in their wake.

It's like uprooting a newly-planted geranium every two days. Before long the geranium will just give up and die. Inadvertently the little rootlets are broken off. The plant can't take nourishment and goes into shock, each subsequent shock deeper than the one before, until it dies.

A young person who moves every two years will develop some of the same symptoms. He becomes apprehensive. Soon his parents are saying things like "Why, it's just like talking to a stone wall," or "He lives in a test tube," or "I feel like he lives under a bell jar. I just can't get through to him." Often this is the result of a mobile society and broken roots that a previous generation would never have experienced.

Also, we increasingly live as a nuclear family, that is, just the father, mother, and their children. We no longer live in a community where the father, mother, grandparents, uncles, aunts, and everyone, live more or less within several blocks of one another; where young people can find anonymity and hide. The entire family and community helped to discipline them. It was virtually impossible for children to get away with anything without it eventually getting back to their parents. Today's young person can go two blocks away from home and no one has the slightest idea who he is. There is less community pressure, less community control. As a result young people are able to do more responsible things. Add to that the automobile. Most young people can find the same anonymity by going into the automobile and disappearing into a drive-in theater or another town.

There's also the effect of affluence on the home. Most parents of teenagers are Depression oriented. They remember the Depression and the lack of material things. Perhaps they grew up during World War II and worked the swing shift at the defense factory. They resent the fact that they missed many material goods as young people. So they try to solve all our problems with **things.** This parents' obsession with **getting** and **having** conflicts with the young people's obsession with **being.** Young people have never been without, by and large, in our suburban communities. Parents say, "He doesn't place any value on money. He doesn't understand the importance of money. He doesn't take care of his bicycle."

Well, that's right. He truly doesn't know. I've known parents who would get whatever their children asked for, even if they had to go in debt for it. And that hurts the children. Freud defined maturity as "the ability to postpone gratification." The kid who never postpones any desire is getting into a bad habit. This affects other areas of his life as well.

Whether we admit it or not, young people are embarrassed by the way the adult generation has handled many social crises in America. While parents are concerned with property rights, kids are concerned with personal rights. How embarrassing and confusing it is to the kids to see their parents go into a panic when a family of a different race moves in a house down the block. These are the same parents who taught them to sing: "Red and yellow, black and white, they are precious in His slght. Jesus loves the little children of the world." The kids are remembering that song, but the parents are singing a different tune: "They've moved in down the street. We've going to lose two thousand dollars on our home!"

So, the children are challenging.

"Well, dad, what's that got to do with it?" And the parent fires back, "You never paid a mortgage. You don't know what you're talking about."

And then it gets quiet.

The young person shuts up because this is true. But his brain isn't quiet. He's remembering those great statements his dad threw out: You can't tell a book by its cover. It isn't what a man has, it's what he is. And now dad has copped out for a couple thousand dollars.

You mean our family's soul can be sold for two thousand dollars? He thinks it. And it embarrasses him. He's embarrassed also about the church and how it has talked out of both sides. It's embarrassing to realize that government has had to take the lead in moral issues, rather than the home and the church. Also, young people have an unwritten sense of commitment to equality, and a commitment to straighten out some of the social ills of our world.

Rich kids who have swimming pools at home and two fine cars in the garage go to college in worn-out jeans, and shoes with holes, and shirts that look like they are living on borrowed time. Why? To identify with the downtrodden, the disenfranchised, the unfortunate of the world. And the parents simply have to reckon with the fact that young people have decided that these issues are important and must be dealt with, especially by Christian people.

(continued on next page)

Further complication arises over the business of politics. Young people simply do not see the world in the same way their parents see it. Young men today are asking the same questions before they go to war that their dads asked on the way home. They want to know if the issues are really what they're being told. When they see governments reversing themselves, saying one thing one year and another thing another year, they feel that someone is being fooled. And since they're the ones who are doing the dying on the battlefields, they refuse. They've read so much about political corruption that they equate politics with insincerity, conniving, and hypocrisy. I suppose in a word-association test almost any young person anywhere will equate the word politician with scoundrel.

Our children are asking questions about patriotism. They're wondering if, in light of history, a nationalistic view is honest and realistic. I've had young people say to me, "My parents have a pinched world view." That may seem arrogant and presumptious on the part of young people, until one considers that their parents probably haven't taken time to think through some of the issues as thoroughly as their kids have.

"Well, the reason they've got time to think about those things is they're not earning a living," a defensive parent replies. Yes, that's true, but it doesn't negate the truth of the young person's argument.

There's a great struggle going on today between youth and adults over the business of work and leisure. Young people are not convinced that meaning in life is derived from work. They think there may be value in leisure as well.

Young people understand today that a great portion of the world, including the people of the Bible, simply do not take the same approach to work that we do in the United States. Young people traveling to many parts of the world find that people in other countries spend more time with one another simply in the business of play, enjoying themselves and one another.

This is not necessarily a waste of time, either. Most of man's useful inventions have come as a result of his toys. Most of his creativity has not been applied to the creation of engines and tools for work, but to playthings. Creativity is the result of having time to think, to meditate, and to be.

As you try to understand your teenage son or daughter, mentally stand him in front of a screen on which these various influences kaleidoscope. To understand him means to struggle with these important issues that were probably not a part of your growing up process.

It is becoming increasingly evident that changes in the world affect us not only in quantitative but in qualitative ways. As the rules and laws that have guided society are challenged and as more exceptions are found to the rules, the exceptions start becoming the rules.

For instance, marriage was once considered a forever thing and only the very troubled or very desperate turned to divorce. Today divorce is common and often accepted. "Marriages are forever" is being replaced by "trial marriages" and "living together arrangements." The quality of life changes as the quantity of change piles up.

Young people want permanence. The film, "Love Story," proved this. It was viewed, discussed, and accepted by young people because it affirmed the possibility of lasting love and commitment in modern society.

Our teens need good examples. Not examples of adults trying to be like their kids. Adulthood is in style for adults. Teens want adults, not competition, for parents and counselors. They want adulthood as something to look forward to.

Anyway, let's be practical. We couldn't copy the teens' life style if we wanted to. Mothers look different from their daughters. And fathers look different from their sons. If they don't think so, they are fooling themselves. Aging is a fact of life.

So chasing after this illusionary fountain of youth is not only fruitless, it is also totally inconsistent with our roles as adults and parents. If we want our children to grow up, perhaps we ought to do a little growing up ourselves and give the teens something to emulate. Sure, let's be open and empathetic to new ideas and the youthful point of view. But, let's not try to look or act too much like teenagers. If we do, we may be admitting the insecurity and emptiness of our own lives. Serious young people don't rebel against older people. In fact, they are desperate for adults who are open, resilient, and teachable, but who have experience behind them that they are willing to share.

If you cannot show your sons and daughters the goodness of your age, of being happy and well-adjusted at 35, 40, 47, or 60, what do your children have to look forward to?

When I think of adults being a good example, I remember a 73-year-old lady I sat next to on a plane to California one day. As we flew she began to tell me about young people. At first I listened to be accommodating, as people often do with an older person. But suddenly I was enthralled.

"Well, I'll tell you what the difference between young people and old people is. It's a matter of perspective, how they perceive the world."

'What do you mean?" I said, admittedly intrigued. She took out the little air-sickness bag and on it drew a square. "Let's say this square represents seventy-three years of life."

Then she drew a little circle that took up one twentieth of the square on the bag. "Let's let that represent the last fifteen years. Now here the square is seventy-three years. This little circle is the last fifteen years. Look how much is left over, there.

"That's what I have. When I put the events of the last fifteen years against my life of seventy-three years, I have all that left over. It's full of happiness, experience, and optimism, and I and the world have survived two world wars and all sorts of skirmishes.

"That is called hope, what's left over. Take a kid whose square is only seventeen years big. He's only seventeen years. You put the last fifteen years on top of that. There's not much left over. Fifteen years pretty well covers up seventeen years and there is less hope left over because he does not know that the world is able to survive all these things. He lacks a sense of history, if you please. He lacks that optimism. But we have it."

That's the kind I hope we should have when we face the opportunity of rearing our kids. If we can have the same enthusiasm of the expectant couple in the department store—looking for baby clothes—and the optimistic hope of that 73-year-old, we are on our way to success with our children. It will help us survive the collision of the two worlds.

FAITH HEALER?

Is Kathryn Kuhlman a faith healer?

No, she emphatically told **Christianity Today** in an exclusive interview appearing in the magazine's July 20 issue.

"I resent very much being called a faith healer because I am not the healer," she says in answer to one of forthy-seven questions posed by editors of the interdenominational fortnightly magazine. "I have no healing virtue." "I have no healing power. I have never healed anyone. I am absolutely dependent upon the power of the Holy Spirit."

Miss Kuhlman, probably the world's best known woman preacher, has ministered to thousands from her Pittsburgh, Pennsylvania, base and perhaps millions via her weekly television program.

In an introduction to the article, **Christianity Today** said: "To many, however, Miss Kuhlman remains something of a mystery. Some who try to understand her cannot. Many others who could will not—until they are stricken with illness and given up by medical science."

The wide-ranging interview covers Miss Kuhlman's beliefs on illness, healing, women's lib, speaking in tongues, the Jesus movement, miracles, abortion, and drugs.

Miss Kuhlman says that she is a Baptist although she was ordained into a group known as the Evangelical Church Alliance. Of her call to the ministry she says it was quite emphatic. "If everybody in the world told me that as a woman I have no right to preach the Gospel, it would have no effect upon me whatsoever because my call to the ministry was as definite as my conversion."

Of women preachers, she says, "I wouldn't wish this job on any woman, I'll tell you that. If you think it's easy, try it. This is really a man's job. I work hard seventeen hours a day."

On one question seeking her understanding of the apparent desire of Jesus and the disciples not to publicize certain healings, Miss Kuhlman answered simply, "I don't know what was in the mind of Jesus. One day I'll ask him and I'll let you know."

The interview, which will be available later as a reprint, is one of a continuing series of **Christianity Today** interviews with Christian leaders and personalities. An earlier interview with Dr. Boris Dotsenko, a Russian nuclear physicist who defected to Canada and became a Christian, was reprinted, and in the first six months of 1973 more than 17,000 copies were distributed.

Some of Miss Kuhlman's comments:

On her healing ministry: "Helping people is the most rewarding thing in the world. When I walk out on the platform and I realize that sitting there in the audience are people who have made a great sacrifice to come and when I realize that for many of them it is their last hope . . . that is the most awesome feeling. It is not a thrilling responsibility, but awesome, and sometimes so awesome I wish I had never been called to this part of the ministry."

On those who leave her meetings unhealed: "I have no comment whatsoever, because whether or not that one was healed was in the hands of God. . . . But I'm human, and you'll never know how I hurt inside when I see those who came in wheelchairs being pushed into the street again. You'll never know the ache, the suffering I feel, but the answer I must leave with God."

On the gift of healing: "I would never say that I have received any gift. I am leery of folks who boast of this or that gift."

On the ultimate goal of her ministry: "My purpose is the salvation of souls. Divine healing is secondary to the transformation of a life."

(CHRISTIANITY TODAY News Release)

SINCERITY IS NOT ENOUGH!

Carbon dioxide instead of oxygen was administered to a patient in a hospital in the state of New York, and death resulted almost instantly. The tragedy occurred while the patient was being prepared for a minor operation. A trained anaesthetist was administering a controlled mixture of oxygen and anaesthetic gas when the tank of oxygen became exhausted, and a new tank labelled "Oxygen" was substituted.

Almost immediately, according to the police report, the patient died. The attending surgeon and hospital officials suspected some kind of an accident and called the coroner.

An autopsy revealed carbon dioxide poisoning. Upon examination the "Oxygen" tank was found to contain carbon dioxide. The tank had been mislabelled before it reached the hospital. All is being done that can be done to discover how such a serious mistake happened.

The manufacturer was sincere, the hospital authorities were sincere, the anaesthetist was sincere, the surgeon was sincere, and certainly the patient was sincere. No one wanted the tragedy to happen. All were sincerely mistaken about the "Oxygen."

The incident demonstrates that sincerity is not enough. Certainty must be coupled with sincerity. There is a Scripture which says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

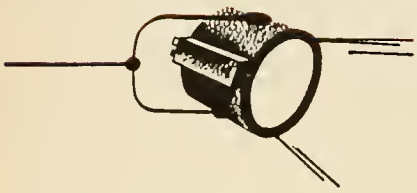
Too many people are saying: "As long at I am sincere, I'll come out all right in the end"—but they are sincerely mistaken. One must be absolutely certain regarding eternal verities, as well as in matters pertaining to health.

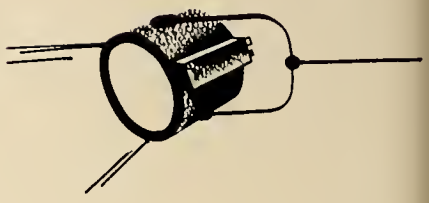
Too many things are mislabelled "Salvation," "Forgiveness," "Life," "Peace," "Security," and "Satisfaction." How can one be absolutely certain in such all important matters? By taking the Lord at His word. No one is greater than He—no one is truer than He.

He said, "I am the Way, the truth, and the Life: no man cometh unto the Father, but by me." John 14:6.

From the Gratis Lamplighter

MISSIONARY NEWS





SPOTLIGHT ON THE MISSIONARY BOARD

Continuing from our notes in the last issue of the **Brethren Evangelist** where we talked about the Executive Committee and the Overseas Commission, in this issue we want to spotlight the Education Commission of the national Missionary Board. This Commission is responsible for the promotional materials used by the denomination such as: articles in the BRETHREN EVANGELIST, publication of INSIGHT INTO BRETHREN MISSIONS, tracts and folders telling of the various facets of the work of the Board, preparation of camp manuals and other aids for the teaching of missions in the local church, and programs for motivation towards missionary service for our young people as well as all members of the Church.

Rev. James I. Naff

Rev. James I. Naff is chairman of this commissior Rev. Naff is presently serving as pastor of the St. Jame Brethren Church. He has served the denomination botl nationally and on the district level as moderator of tw different districts, District Board of Evangelists, an District Board of Christian Education.

Mrs. Dorman Ronk (Joan)

Mrs. Dorman Ronk, besides serving on this Commis-ion has also been the treasurer for the Board for a umber of years. Mrs. Ronk resides in Ashland and orks as the secretary to the Vice-President of Ashland ollege. She is very active in the Park Street Brethren hurch as organist, and past youth director and Sunday chool Superintendent. Also active in the District and ational Conferences she represents the national WMS n the Missionary Board.

Mr. Robert J. Trout, Sr.

Mr. Robert Trout Sr., member of the Washington D.C. Brethren Church is also a member of this Commission. Mr. Trout is a Guidance Counselor for Junior High Students and is retired from the Air Force. While in the service Major Trout lived in a number of different countries in the Far East and Southeast Asia as well as travelling extensively in these areas and throughout the United States. He has been very active in his local church, which selected the Trout family as "Family of the Year" in 1972.

Mrs. Robert Kroft (Joanne)

The fourth member of the Commission is Mrs. Robert Kroft of Ashland, Ohio. She is a member of the Garber Memorial Brethren Church, pianist and Church Secretary as well as filling in on other jobs as needed. Joanne has been active in District and National Sisterhood work and is always ready and willing to help as needed. She is the second WMS representative on the national Missionary Board.

THE GLORY IN THEIR BOSOMS

Interviews and Drawings by
Kermon Thomason

In honor of the 50th anniversary celebration of our Nigerian mission work we publish three more sketches and testimonies of members of the church there. These are reprinted by permission from the **Messenger.**

HABIBA E. FAHIWA

Bible school student

When I was a girl, and would ask my father if I could go to church, he would give me a task to complete that he knew would keep me busy past church time. But my finance and a missionary finally persuaded him to relent, and I had a church marriage in 1963 when I was fifteen.

My husband Ezekiel and I worked together in several villages where he was the evangelist. I taught women's classes. We did this for some years before we came to Kulp Bible School to study. We also had five sons born to us.

To me the greatest thing in Christ is love. In Christianity we love each other and have fellowship. I find I can forgive others and not hold grudges. In finding new life in Christ, I want also to help others find it. This is why my husband and I have worked as evangelists. I want to bring up my sons in the Christian faith. One way I can help them is to make their home a Christian place. I try to keep it neat and clean and healthy. I do not want them to know the fear we used to know. Then we only believed that if we did wrong, an evil spirit would capture us—now we know we have souls that can be forgiven.

Habiba E. Fahiwa

BATHLI S. WAKAWA

Bathli S. Wakawa

Elementary school teacher

Until 1957 my parents did not know about Christianity. But they wanted me to be educated, so they entered me in school. I became a Christian while I was a schoolboy. After I graduated from Waka Teachers' College in 1968 I became a schoolteacher. My parents have not yet accepted Christ, but for me he is everything. He released me from the darkness of our old tribal life. Not that all the traditional ways are bad. But the worst part is that they cause people to lead narrow lives, never trusting anything outside their own clan.

So I have freedom. I am literate. I still farm but life does not depend on it. I married the girl of my choice, and we have just had our first child. We want to build a family free from ignorance, free from ill health, free from fear, free as God's children to lead a whole life. In the old way you were only a person within the clan. If you left it you were as a dead person. In Christ we can really live and be whole individuals.

PAUL WAMPANA

Paul Wampana

Waka Teachers' College graduate

I was born in the hill country north of Mubi. Our area was one of the last to submit to the European conquest of Nigeria. The hills had been raided for slaves for so long that my people mistrusted and resisted all outside interference in our lives. Today our parents still resist change. But they have agreed to allow their children to be educated, for they see that after all their world has changed. If we are to make our way in the new world we must be educated. This has enabled many of us to be touched by the Gospel of Christ.

Because of this I cannot speak of what the Gospel means without speaking of my education. I am finishing my final year of teacher training. In 1973 I will be a teacher. I thank God I can know the world beyond the hills of my home. I know the security that comes in knowing Christ—security that gives me the freedom to be so much more than if I were only herding my fathers cows. I have seen the unifying power of the Gospel and I feel myself a part of the fellowship of Christians around the world. My prayer is that God will use me as a teacher to reach the children of my area and help bring my people more fully into the modern world.

BOLINGERS ARRIVE IN FORT WAYNE

The Larry Bolinger family arrived from Nigeria on June 20, 1973 and were met at the Fort Wayne airport by family and friends from North Manchester as well as by Rev. Paul Tinkel and the Summer Crusaders from the Crestwood Brethren Church in Fort Wayne. We have the family picture, taken in the airport, compliments of Rev. Mike Hurd of Roanoke who also went to meet them.

Rev. Bolinger will be pastoring a Brethren Church in the fall and so will be doing very limited deputational work. Correspondence may be directed to them at 808 Adams Street, Decatur, Indiana 46733 or in care of the Missionary Board in Ashland, Ohio.

We want to express our appreciation as a denomination and as a Missionary Board for the service of this family in Nigeria over the years and pray that the Lord's blessings might overwhelm them as they seek His guidance for their future ministry within the Brethren Church.

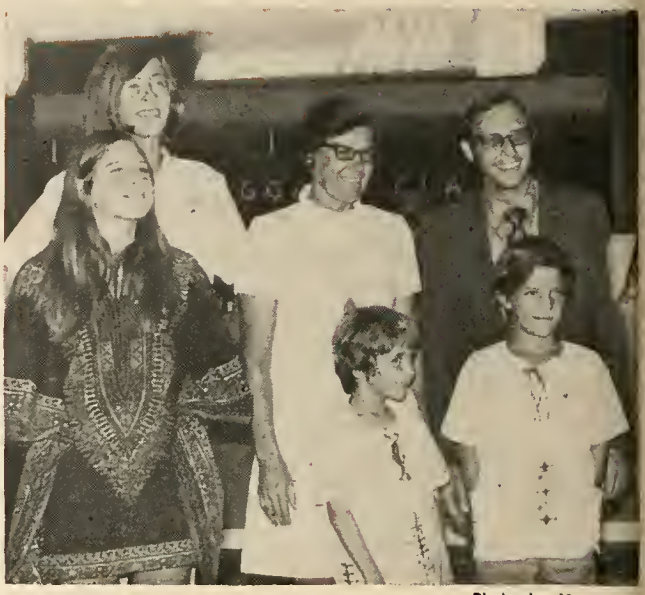


Photo by Mike Hurd

Larry Bolinger family as they arrive from Nigeria

CURTISES GREETED IN CLEVELAND

The Curtis family and Adriana Miranda with friends at the Cleveland Airport

On June 28, 1973 a large group of family and former Argentine missionaries traveled to Cleveland to welcome and transport the William Curtises to Ashland. The Curtis family will be located in Ashland for the interim period between their service as Argentine missionaries and the beginning of the new Spanish speaking ministry in Tucson, Arizona. They plan to move to Tucson immediately following General Conference and so will be able to have a very limited deputation. At the present time correspondence may be directed to them care of the Missionary Board, 530 College Avenue, Ashland, Ohio 44805.

Returning from Argentina with the Curtises was Adriana Miranda, daughter of Juan Carlos and Maria who had returned to Argentina last year to teach in the Eden Bible Institute. Adriana is enrolled in Ashland College to begin her freshman year in September.

We are grateful for the service of the Curtises in Argentina in both their time as a pastor and in the radio work. They in turn would be grateful for the prayers of the Brethren as they move to Arizona and begin the first contacts for the new work there.

A NOTE FROM INDIA

During the last two months our missionary in India, Rev. K. Prasantha Kumar, has had another responsibility, that of officiating at a number of wedding ceremonies. Last month he traveled 30 miles into the forest to perform the marriage of Pastor Jivaratnam's son. The village, Pullingi, is about 80 miles from Rajahmundry but the trip was necessary as Rev. Kumar is the only one at present in the mission with the license to perform Christian marriages. Mr. Jivaratnam is our mission pastor in Patha Kota, a village in the interior jungle.

The picture of the wedding shows the groom tying a thread around the neck of the bride. On the thread is a locket called MANGALA SUTRAM which is a symbol of marriage used in India much as our wedding ring in the United States.

NEW BUS FOR LOST CREEK

Pictured is the new addition to the fleet of buses at Riverside Christian Training School. Arrangements for the purchase were made through the Southern Indiana Brethren who had been collecting funds for a new bus but decided, because of the need, to purchase this small used unit instead. The bus seems to be ideally suited to the needs at Lost Creek as the other School Bus of this size, which came from Kansas and has been used for a number of years, has been very valuable in its dependability.

Approval for the purchase was given by the Board of the school, the Executive Committee of the Missionary Board, and of course those Brethren from Indiana who have been so much a part of this project. The outstanding indebtedness for the purchase is covered by a loan arranged for in Indiana and which has been assumed by Riverside Christian Training School.

Our thanks to all of those who have had a part in providing this new unit for the school in Kentucky.

THE NEED FOR MISSIONARIES

II. The Need

In article two based on GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths we discover the need for missionaries. Todays humanism and relativism have even Christians wondering about the need to "convert the heathen." Are missionaries still needed? Is it right and necessary to proselytize from other religions?

What is the scriptural estimate of other religions? The Old Testament estimate is that all other religions are anathema. Their idols are to be destroyed and intermarriage is forbidden.

The first chapter of Romans points out that all other religions are human superstitions; the result of misguided human imagination, speculation and deliberate rebellion. Many of them have demon power behind them (I Corinthians 10:20). Intellectual excellence of philosophical wisdom cannot save; for, after all, there is ONLY ONE WAY of salvation (Acts 2:38; 4:12).

Several arguments have been advanced against mission work. Some would say other religions are just "another way" to God. But, not all religions succeed or even try to bring men to God. And often, beliefs are unrelated to the "pure essence" of their religion.

Some complain that it is unfair to change societal structures. But, cultures are in constant change anyway, and, some aspects NEED change. Present day Literacy and Literature work has done more to preserve than to destroy cultures. Others have claimed that flourishing churches and numerous national workers make missionaries unnecessary. But, are they as flourishing as **publicity** implies? Actually, there are different types of countries:

"1. PIONEER-PHASE COUNTRIES with a tiny emerging church, or perhaps without any Christian witness. The main task of evangelism lies ahead. The need for missionaries is so obvious that we need not elaborate.

2. PATCHWORK-PHASE COUNTRIES where the church exists, but where it has failed to reach certain geographical areas (e.g., Indonesia), ethnic groups (e.g., Malaysia), social strata (e.g., Laos) or rural areas (e.g., Japan). Thus the ethnic minorities, the tribal hill people, have been neglected by the main national churches in Thailand and the Philipines. In many western countries the church is a middle-class church and there is a sad failure to reach the working classes. A self-governing and self-supporting church may exist, and yet it may not be self-propogating. Many old churches have been self-governing for centuries, but ceased propogating years ago. Again in such patchwork-phase countries, international Christians may be needed to work alongside national Christians in reaching the unreached areas. This group would represent the most typical picture today.

3. PENETRATED-PHASE COUNTRIES where a strong church is established over most of the country and throughout most of society (e.g., Korea). Such countries are extremely rare, unfortunately.

4. RECESSION-PHASE COUNTRIES. The national church, once planted, has become devotionally cold, spiritually dead, or even theologically apostate. The church has gone into recession and the younger generation still needs to be reached and evangelized. A great deal of Europe and North America is in this state, and maybe international missionaries from Africa and Asia will need to come to the rescue of the struggling national churches here! What I want to make plain is that there is no 'terminal phase' reached, short of the Lord's Return. In the early centuries, Asia Minor and North Africa were Christian strongholds; today both areas need to be evangelized. China once had a growing national church. Today that church no longer exists as an organized body." (pp. 30, 31)

Those who are shortsighted would say that modern missions which began 150 years ago with William Carey have reached their terminal phase and missionaries can go home. Associated with this is the "closed-door" syndrome. But, there are more doors open now than ever before.

Missionaries are needed from all areas. But, perhaps the name "Missionary" should be replaced with "Internationals." From all over, the call still comes, "Please send missionaries!" The greatest need is for "Church Starters" who will identify with the nationals.

The phases of missionary work have been reprinted from the book, GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths and published by Moody Press. Reprinting done by permission of Inter-Varsity Press and Inter-Varsity Fellowship - London, England.

NEWS FROM ASHLAND COLLEGE

Ashland College Theological Seminary has entered the Joint Expedition to Tell el-Hesi, Israel, initiated in 1970 as a long-term archaeological project sponsored by a consortium of American colleges and universities under the auspices of the American Schools of Oriental Research in cooperation with the Albright Institute of Archaeological Research in Jerusalem, is a major attempt to recover the occupational history of one of the most famous sites in Israel. A second purpose of the undertaking is to offer students, younger scholars and others an opportunity to obtain field experience in archaeology under the direction of talented teachers and skilled archaeologists.

Mr. Louis Gough, Professor of New Testament, Ashland Theological Seminary, and seven students have been selected to participate in the Expedition this summer. The seven students are Mr. Edward Biggs of Lafayette, Indiana, Mr. Stephen Cole of South Bend, Indiana, Mr. Ralph Fry of Deshler, Ohio, Mr. Charles Ready of R.D. Mansfield, Ohio, Mr. David Roudabush of R.D. Norwalk, Ohio, Mrs. Janey Runge of Cleveland, Ohio, and Mr. Robert Young of Vandergrift, Pennsylvania. Dr. Louis Gough is working in the educational program of the Expedition.

The unique aspect of this Expedition is that approximately seventy university, college, and seminary students from across the United States and Canada receive instruction in Field Archaeology, Anthropology, Holy Scriptures while involved in the actual work. During the time of the Expedition, the students will receive lectures, visit museums, as well as have a general opportunity to meet the people of the Expedition and of the country.

Tell el-Hesi is a thirty-seven acre terrace with a fortified acropolis rising some one hundred and twenty feet above the Wadi el-Hesi. This striking site was host to an as yet unknown number of walled cities from Early Bronze times until its final destruction, perhaps at the hands of the Romans. It is located at a point where the desert gives way to the gently sloping, verdant Shephelah. Midway on a line between the Mediterranean port of Ashdod and the Negev city of Beer-sheva, Hesi is about four miles south of the agricultural center of Kiryat Gat.

The Consortium this season is composed of Ashland Theological Seminary, Oberlin College, Waterloo University of Canada, under the direction of Dr. G. Ernest Wright, Harvard University, President of the American School of Oriental Research.

MENNONITE SAYS BOOK FIRMS WILL BE MORE SENSITIVE TO COMMUNITY INTEREST

ELKHART, Ind. (EP)—A Mennonite news director said here that the U.S. Supreme Court's landmark decision on pornography undoubtedly makes the book industry "more sensitive to total community interests and needs."

"Store managers can now be expected to be more responsive to the tastes and reading preferences of their total communities, rather than catering to the baser instincts of a few," said J. Allen Brubaker, director of news for Mennonite Broadcasts Inc.

He said in a news analysis of the Court ruling issued here by the Mennonite Board of Missions that "the day after the high court decision, bookstores in the Washington, D.C. area had removed their most brazen publications."

"The landmark decision of the Court undoubtedly makes managers of bookstores, drug fairs, supermarkets, and other businesses handling popular reading materials more sensitive to total community interests and needs." he said.

CHRISTIAN SCIENCE SEEN LOSING GROUND

SAN FRANCISCO (EP)—The sect founded by the late faith healer Mary Baker Eddy may be rapidly disappearing, according to newspaper columnist Lester Kinsolving.

The "well guarded secret," according to Kinsolving, is now out. He notes that during the past seven years San Francisco's Sixth, Tenth and Twelfth Churches of Christ, Scientist, have all become defunct and their buildings sold.

In Oakland, the Second, Sixth and Ninth churches have similarly perished.

There are no replacements in either city, the columnist said. He adds that one third of the denomination's total churches in these two major cities have been totally wiped out.

The Episcipalian columnist also noted that the prestigious Christian Science Monitor lost $5 million last year.

He noted that most members are elderly, and that the church has not appealed to the young.

WORLD RELIEF REPORT

by Phil Lersch, Chairman

Brethren World Relief Committee

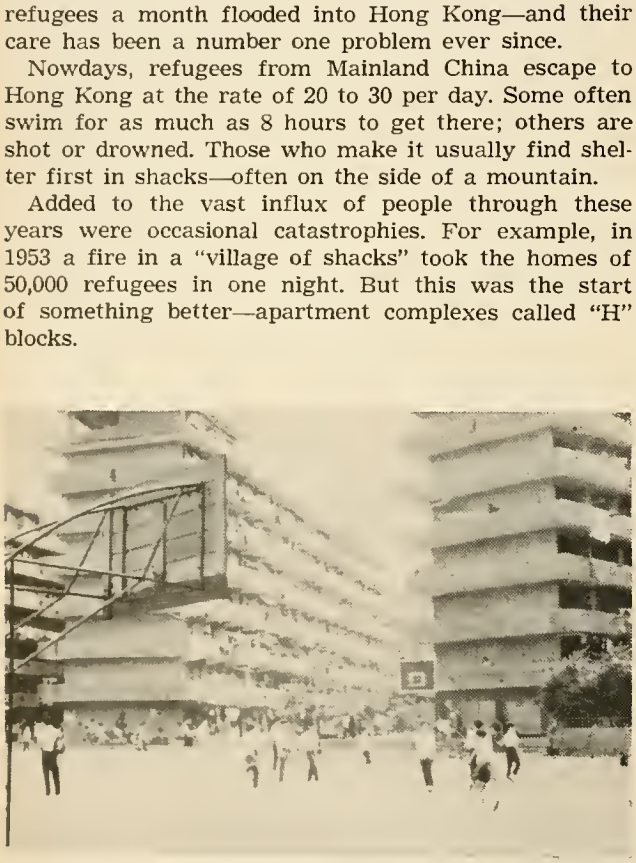
In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the SIXTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Roof-Top Schools — Hong Kong

Twenty years ago there were 800,000 people in Hong Kong. Today there are over 4,400,000. In 1962, 175,000 refugees a month flooded into Hong Kong—and their care has been a number one problem ever since.

Nowdays, refugees from Mainland China escape to Hong Kong at the rate of 20 to 30 per day. Some often swim for as much as 8 hours to get there; others are shot or drowned. Those who make it usually find shelter first in shacks—often on the side of a mountain.

Added to the vast influx of people through these years were occasional catastrophies. For example, in 1953 a fire in a "village of shacks" took the homes of 50,000 refugees in one night. But this was the start of something better—apartment complexes called "H" blocks.



Refugee Apartment Complex crowded with people in Hong Kong. Roof-top Schools are on top floor of buildings like these.

We visited one of these 7-story apartments. Each building was home for 3,000 people. Five of these buildings would have housed all the residents of Ashland (Ohio) when I was a boy there. The only water supply and toilets were on each floor at the cross bar of the "H." Each unit or family lives in 100 square feet of space (that's a room 10' by 10').

Although the facilities were meager, they were better than the shacks from which the refugees had come after first arriving. And another feature on the "plus side" were the schools on the top floor of nearly every complex. Naturally, this is the meaning of the "roof-top schools."

In the building we visited the school was on double sessions, making it possible to enroll 620 children. The rooms and equipment and kids were neat and clean. As we entered each classroom the students stood respectfully and said in unison (in broken English), "Good afternoon." They used educational TV and Sunday services are held in the open-air chapel on the roof.

The roof-top schools began back in 1953 following that fiery disaster, sponsored by church groups, trade unions, and service clubs. **In those early years, the World Relief Commission sponsored the feeding program for the refugees and their children.** Now there are even newer refugee apartment buildings, with 5,000 residents per building. Imagine if you will that there are one million refugees living in resettlement blocks in Hong Kong.

C. N. E. C.

The sponsoring group of the roof-top school we visited was the Christian Nationals Evangelism Commission. This group is a member of E.F.M.A. (Evangelical Foreign Missionary Association; headquartered in Washington, D.C.), the same as our Missionary Board of the Brethren Church.

In addition to their three roof-top schools, their ministry includes a Bible Seminary, Laymen's Bible School, 13 local churches and evangelistic teams, charity clinics, Youth and Student Centers, Literature Department and 7 schools with an enrollment of 5,000.

One of their brochures adequately describes their approach to mission: "Hong Kong is a place with one-fourth of its four million population living in tiny rooms of the Government Resettlement Estates. 70% of the Hong Kong people receive an income much below the average. C.N.E.C. aims therefore to get closer to the great masses, catering the needs of the majority. God bless those who are capable to help the upper stratum of the society. But, C.N.E.C. delights to go into the multitudes, to establish work in the Hong Kong Resettlement areas, to reach the grass roots, the needy and the poor."

Although our visits were quick, we stopped at their Bible Seminary and their East Asia Field Headquarters buildings. The Seminary was founded in 1952 as a Bible Institute, with the Seminary program begun in 1970. Alumni numbers 300 now and their present property is only six years old.

The Walled City

Because a few of us were traveling with two C.N.E.C. officials, we were able to tour an old area of Hong Kong known as the "walled city." 10,000 people are jammed into 6½ acres, in buildings dating back to when the wall was built in 1847. Walking along the narrow passageways, we got glimpses of noodle making, cloth weaving, and assembling of plastic dolls—just a few of the industries carried on in the midst of deplorable living conditions. The filth and open gutters full of sewage were terrible.

The walled city is a "no man's land" as far as government control and police protection are concerned. It's a haven for criminals, drug addicts, smugglers and low class prostitutes. Ten years ago people would not dare to go in because of robbery and violence. And we would not have been safe without the C.N.E.C. officials as escorts. Even with them, we had to leave all cameras and tape recorders outside.

But in the midst of this corruption and filth, the C.N.E.C. has operated their Grace Light School since 1956. Current enrollment is 300 students, although they were not there as we toured the facilities. Because of this good work, the C.N.E.C. officials and their guests are permitted to enter this area of Hong Kong forbidden to most outsiders. The school and its witness for Christ are the only bright spots in those 6½ acres. Most of the time you can't see the sky at all as you walk along the passageways.

(Next—More from Hong Kong)

St. Petersburg, Florida

WRC BOOSTS BANGLADESH FOOD PRODUCTION

VALLEY FORGE, Pa. (EP)—Sheik Mujibur Rahman, Prime Minister of Bangladesh, said on the first birthday of his nation, "We cannot keep on getting food from abroad as a gift." He initiated a campaign to increase food production.

The World Relief Commission is cooperating by administering an agricultural program which will assist 10,000 refugees and other war-affected people in Khulna District.

With a recent USAID one-time grant, WRC will form new cooperatives to provide farmers with irrigation, power tillers, training, and seed to produce a second rice crop during the dry season. A seed bank will enable a family to withdraw seed-rice to plant ⅓-acre plots. After growing his own food, the farmer will repay the bank, store seed grain, and sell the rest.

WRC is overseas relief arm of the National Association of Evangelicals.

CALLING OUR CONTINENT TO CHRIST

Key 73

news ... from the Brethren

Weddings

GRUMBLING-WATERS

On Saturday morning, June 16, Norma Grumbling of Third Brethren Church, Johnstown, Pa., was married to Ronald W. Waters of Gretna Brethren Church, Bellefontaine, O., in the garden of the Ashland Theological Seminary. Ministers officiating were Rev. Fred Burkey and Rev. Glenn Grumbling. Norma is the daughter of Mr. and Mrs. Norman E. Grumbling, Jr., of Johnstown. Ron is the son of Rev. and Mrs. Ronald L. Waters of Massillon and is Assistant to the Director of Christian Education of the Brethren Church.

* * *

HANNA-RONZONE

Beth Ann Hanna and Michael Ronzone were united in Holy Wedlock on June 30th by Rev. Fred Finks. Beth Ann is a member of Winding Waters Brethren Church.

* * *

MARTIN-HAMEL

Miss Maribeth Martin and John H. Hamel were married June 9th at 2:00 p.m. in the Sarasota First Brethren Church. The bride is the daughter of Mr. and Mrs. Edward C. Martin, members of Sarasota First Brethren; and the bridegroom's parents are Dr. and Mrs. J. D. Hamel. Dr. Hamel, Pastor of Sarasota First Brethren, officiated at the service assisted by Rev. Bill Ross, Associate Pastor.

The bride, a 1973 graduate of Manatee Jr. College, is employed at Sarasota Memorial Hospital as a registered nurse. The groom, an electronics student at Manatee Jr. College, is employed as assistant chief-engineer at Radio Station W.Q.S.A. and W.Q.S.R. in Sarasota.

Memorials

KEISER

Mrs. E. Maude Keiser, 84, Fostoria, Ohio died May 5 at the Fostoria City Hospital. She was born in Biglick Township, Hancock County Dec. 27, 1888 to Samuel E. and Florence (Clupper) Crawford. She married the late Arthur Keiser Dec. 27, 1906.

Mrs. Keiser is survived by two sons, Lowell Keiser, Fostoria and Merrill Keiser, Fremont, Ohio and daughter Mrs. George (Grace) Emahiser, Fostoria; six grandchildren, three great grandchildren and one great-great grandchild. One infant daughter, Beatrice Ethel, preceded her in death.

She was a member of the First Brethren Church of Fremont, Ohio. Having been of Brethren Faith all of her life.

Services were held at the Fremont Church, Fremont with interment in the Pleasant Ridge Cemetery (Egbert Church).

* * *

TROUP

Mrs. Emma Troup age 90, of Fort Lauderdale, Fla. died Tuesday June 26, 1973. Mrs. Troup was a member of the New Paris Brethren Church. She is survived by Mrs. Vern Sechrist of Ft. Lauderdale, Fla., a member of the New Paris Church; and Mrs. Hubert Waugaman a member of the Jefferson Brethren Church. Interment was in the Baintertown Cemetery. Funeral service was conducted by Pastor Robert P. Bischof.

STOCKER

Mrs. Sarah J. Stocker, oldest member and a charter member of Sarasota First Brethren died June 13, 1973 at age 94. Memorial services were conducted June 16, 1973 by Dr. J. D. Hamel at the Sarasota First Brethren Church. Survivors were a daughter Mrs. Mildred Speer of Sarasota; a son Edward Foust of Sarasota; a brother Lester Fox of New York; and a sister Mrs. Cora Hartzell, of Pa. Interment was at Indian Springs in Punda Gorda, Fla.

* * *

SCOTT

Mrs. Oscar (Salene) Scott, age 87, passed away July 3, 1973 at the Flora Brethren Home where she had resided for six years. She was preceded in death by Mr. Scott in 1969.

She was a member of the Tiosa Brethren Church having taught in the Sunday School and also being an active member of the WMS until retirement.

Surviving are one sister, Mrs. Dan (Lena) Bussert and a host of nieces and nephews.

Services were held at the Foster and Good Funeral Home in Rochester, Indiana with Rev. John Turley officiating. Interment was at the Rochester Cemetery. A brief memorial service was held at the Flora Brethren Home following the services in Rochester, Indiana.

* * *

McDANIEL

Mrs. Melvin (Mildred) McDaniel of Bryan, Ohio died on June 23, 1973 at the age of 63. She was the mother of Rev. Jack E. McDaniel and a member of the Bryan First Brethren Church. Memorial services were conducted by the Pastor, Rev. M. W Dodds on June 26 at the Oberlin Ford Funeral Home with burial at Shiffler Cemetery, Pulaski, Ohio.

MEMBERSHIP GROWTH

Louisville, Ohio—
4 new members

Nappanee, Indiana—
2 by baptism

Oakville, Indiana—
5 by baptism

Sarasota, Florida—
17 by baptism
Total membership of Sarasota First Brethren is now 600.

Winding Waters—
10 by baptism
4 by letter
1 by reaffirmation

COMING REVIVALS

September 16-21—
Pleasant Hill, Ohio
Dr. J. D. Hamel, Evangelist
Rev. Gene Eckerley, Pastor

September 23-30—
Ashland, Ohio, Park St.—
Dr. J. D. Hamel, Evangelist
Rev. Eugene Beekley, Pastor

Jonathan Frederick Finks was born July 5, 1973 to Rev. and Mrs. Fred Finks of Winding Waters Brethren Church. At birth the baby weighted 7 lbs. 10 oz. was 20½ inches long. Rev. Finks is pastor of Winding Waters Brethren Church.

CHURCH NEWS

ATTENTION! SOUTHEASTERN DISTRICT

The Southeastern District Board of Christian Education will hold a District Workshop in PERSONAL EVANGELISM on September 8, 1973 at Hagerstown Brethren Church from 10:00 a.m. through 7:00 p.m.

The two leaders will be Rev. J. O. Grooms (adults) and Mr. Joey Edwards (youth). Rev. Grooms is the Soul-Winning Director of Thomas Road Baptist Church in Lynchburg, Virginia. Mr. Edwards is a college student who works closely with Rev. Grooms in the area of soul-winning.

Rev. Grooms comes highly recommended as "a sincere man of God who is burdened for a particular field of personal evangelism," and also "as one who puts his theory into practice as he witnesses for Christ."

PLAN NOW TO ATTEND!

MUNCIE, INDIANA

Praise God for the work being done here in Muncie through the leading of the Holy Spirit.

We just completed a wonderful two weeks of Vacation Bible School. We feel much has been gained for the Lord and for all those having a part of V.B.S., whether they were teaching or being taught.

Our average attendance for the ten days was 45 boys and girls, and 14 teachers and helpers. Again we have seen what can be accomplished when people are willing to give of themselves to do God's work.

Our daily V.B.S. offering was given to Fort Scott, Kansas to help with their re-location program. So that the children could see how their offering was adding up, we made a church and two sizes of bricks. One size being for 50 cents and the other for 25 cents. At the close of each day's V.B.S., bricks were placed on the church to represent their offering. We were able to cover the front, both ends and part of the back for a total of $100.00. (See picture)

On decision day 15 boys and girls from the Junior and Junior High grades expressed their desire to know Jesus Christ as their personal Saviour.

Our closing program was held on Sunday morning with a good group in attendance.

All of us thank God for opportunities such as this, in which we can show our love for God and for those around us. We are already discussing and planning for next year's Vacation Bible School.

Ruby McClain, Dir.

MULVANE, KANSAS

SOMETHING'S HAPPENING IN MULVANE

Something's happening in Mulvane, and it's happening to God's people! The Lord has done great things in the Mulvane Church this spring. He gave a dream to the young families and now He is using them to make their dream come true. In April the need for a bus ministry in the rural areas of Mulvane was realized. The Church voted to raise all the money it could before June 4, 1973, then take that money and buy a bus. Through much prayer, sacrifice, and even tears, the Lord provided the money needed. On Saturday, June 2, 1973 Rev. Jim Cole, John Grieve, and Bob Titus went to Kansas City, Missouri to get the bus (a 1960 Chevrolet, 48 Pass.) we had so eagerly awaited.

With vacation Bible School beginning on June 4, we were reminded again that the Lord supplies our needs when we need it not just when we want it. For the two weeks of Bible School there was an average of thirty children on the bus each day. Many of these children had never been to Bible School before and it was a real challenge for each teacher to be able to tell them of God's Love for the first time. The Lord again showed His love when 110 children and parents came to the Bible School program on Sunday evening June 17.

The Lord's mobile ministry is at work every Sunday and has been equipped with a tape player and speakers so that the music of the Lord will be brought into every home we pass on our regular bus route.

One complete family (including Grandma and parents) has been added to our fellowship through the bus ministry and there are many more families with whom the Lord is working. Through the faithful visitation of the Bus Minister's, Rev. Jim and Mrs. Cole, John and Barbara Grieve and Bob Titus, and the continued prayers of the whole church, we know that the Lord will richly bless the town of Mulvane, Kansas.

Yours in Christ,
Jim & Kenna Cole
John & Barbara Grieve
Robert Titus

WAYNE HEIGHTS, PA.

WAYNE HEIGHTS VACATION BIBLE SCHOOL MISSIONARY PROJECT.

For a number of years now it has been the practice here at Wayne Heights Brethren Church to adopt a missionary project for the children's daily offerings. This year, after consulting with the Missionary Board office, it was decided that we would help to raise the money to purchase a Spanish typewriter for Brother Kenneth Solomon to take to Colombia when he goes to begin the new work in that land. In order to challenge the children who attended V.B.S. we drew a large picture of a typewriter, but left the keys blank. By dividing the total cost of the machine by the number of keys on the standard typewriter we figured that each key would be worth about four dollars. Each day then, as the offerings of the boys and girls and teachers were counted, for each four dollars received we filled in one of the keys on the picture. Within a day or two interest began to mount! Frequently boys and girls would be anxious to know "How many keys do we have paid for now?" When we began the project we did not anticipate being able to take care of this program completely by ourselves, but had hoped that we would be able to provide at least enough money to take care of one half of the cost. But the Lord had other plans. ("O we of little faith.") By the time our Vacation Bible School was completed we were so close to having the entire amount needed for this typewriter that with a few gifts from one or two auxiliaries, etc. the entire keyboard was filled in!!! The boys and girls of the Wayne Heights V.B.S. plus their teachers, helpers, etc. are rejoicing that they have been able to have a definite part in helping the Solomons as they prepare to begin their work for the Lord in the land of Colombia.

ASHLAND, OHIO

On Sunday evening, June 17, approximately 150 members and friends of the Park Street Brethren Church gathered for a dinner, honoring George Solomon, pastor, and Larry Baker, minister of education, who are leaving at the end of June. Reverend Solomon will be assuming the pastorate at Derby, Kansas; and Larry Baker will be going into another church as its pastor.

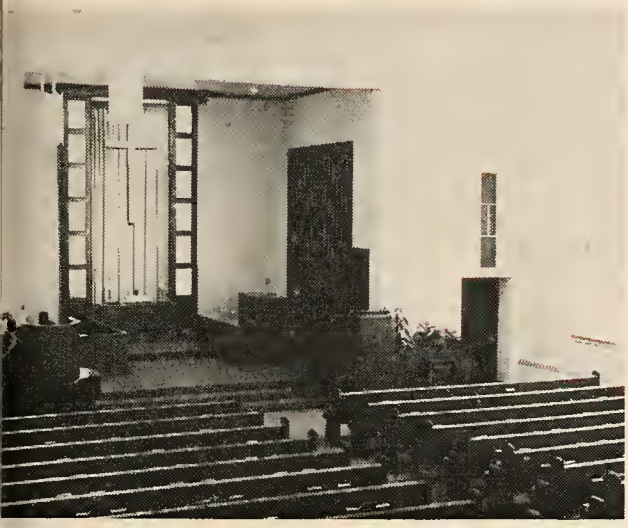
After the dinner, Charlie Beekley, of the Ashland College Radio and Television Department, performing delightfully as master of ceremonies, introduced a variety of speakers who reminisced about the pastor's activities and achievements during his 6½ years in Ashland. Highlights of his ministry were recalled from his first hospital visit to his last baptism. So numerous were the incidents recalled that members wondered, in retrospect, how one man could have covered so much territory. But George did!

The group also sang to the entire family, several numbers adapted to familiar tunes, appropriately called "The Songs of Solomon." What the songs lacked in literary quality and consonance they made up in nostalgia, for the pastor was observed to be suspiciously tearful—maybe he had an onion in his pocket.

A gift and a large card, designed by Howard Mack and autographed by all present, were presented to each family.

The church has appreciated the fine services of both these men and wishes them well in their new undertakings. They were aware that Larry Baker would be leaving as he completed his seminary work; but they were 100% reluctant to have the Solomons go. Nevertheless, they rejoice in the good fortune of the Derby, Kansas, Brethren who have a fine future in prospect.

WINDOWS TELL THE STORY



There was an article written for THE WOOSTER DAILY RECORD newspaper around Easter time pertaining to the various church windows in Wayne County, Ohio which portray colorful Biblical messages in the beauty of stained glass.

Various churches in Wooster and the neighboring area were visited and a story presented on each church in regard to the description and history of the art and the symbolism which serve in many instances to prepare worshipers for the worship services.

The Brethren Church in Smithville, Ohio pastored by Rev. Dale Long was one of the churches visited and given recognition in the article written by Thelma Monbarren.

Since the Smithville Brethren Church has a rather unique altar setting outlined by the symbolic windows described in the article, we would like to share this bit of publicity with our readers.

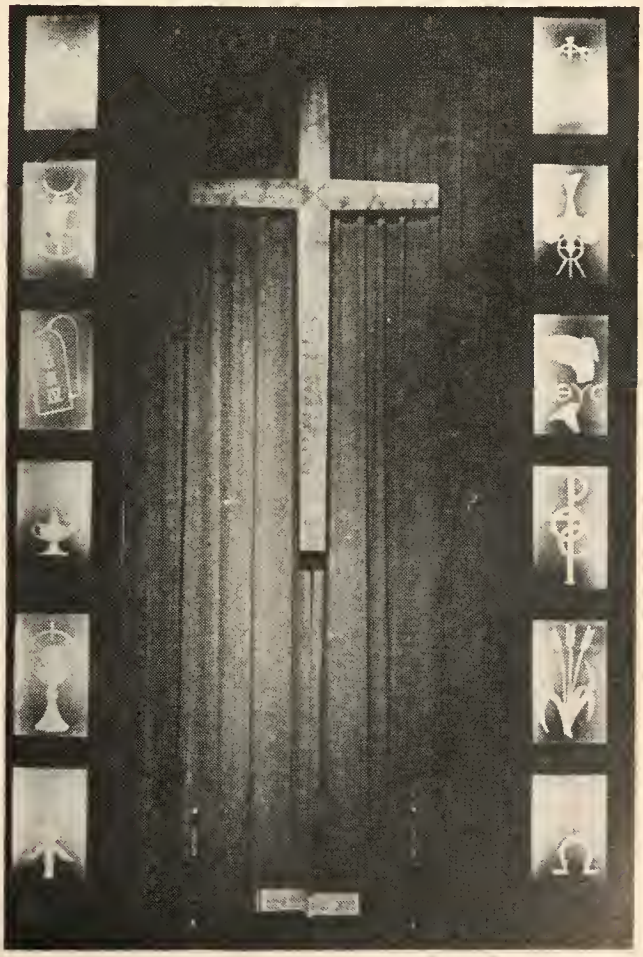
The altar setting at Smithville Brethren Church is a good example of symbolism that directs the worshiper's thoughts. The symbols in the picture are timeless reminders of great Christian truths. Like many area altars it is centered with the Bible, the Word, and reminds all that in Christ "the Word was made flesh." The Bible is flanked by two candles, symbolic of Jesus "the light of the world" and his two natures, human and divine.

The lighted panels behind etched glass speaks eloquently of the Christian faith. The trefoil triangle (top left) represents the equality, eternity and unity of the three Persons in the Trinity. The hand extended down is one of the oldest and best known symbols of God the Father, reaching down to man. The two tablets of stone represent the law of the Old Testament as given to Moses. The lamp is the symbol of the word of God, "A lamp to my feet and a light to my path." The chalice and wafer are symbolic of Holy Communion. The last symbol on the left is one of the oldest monograms used for Christ combining the Greek letters Chi (X) and Rho (P) the first two letters in the Greek word XPICTOC (Christus).

Symbols Tell The Story

The top right symbol in the crown of thorns with three nails representing the passion of Jesus. The descending Dove is an often used sign for the Holy Spirit reminding worshipers of the baptism of Jesus. A fish was one of the first secret signs used by early Christians and the Greek letters IXOYC is abbreviated "Jesus Christ, Son of God, Saviour." The Chi Rho with double rings is the symbol for Christian marriage. Wheat stands for "The bread of life" or Holy Communion. The last symbol on the right is the first and last letter of the Greek alphabet and represents the beginning and the end, Alpha and Omega.

The empty cross, central in the worship setting, is a constant reminder that Christians worship a living, risen Christ. That's what Easter is all about.



VINCO JR. B.Y.C.

Our Jr. B.Y.C. group has had another active and fruitful year. Our big project this year was our pizza sale which was very successful. The children sang once a month for the evening services and enjoyed that very much.

A series of films on Genesis was shown and then a quiz was given to see what we had learned and remembered. The children were very much interested and this also helped to increase our attendance.

We are looking forward to another year to serve our Lord.

—Fern Yarnick, Sally Ann Goldie, Joyce Cole, and Peggy Rodgers, Advisors

CRESTWOOD BYC ACTIVITIES

We at Crestwood Brethren have been busy the last few months. To bring you up to date, these are some of the activities of our youth.

The youth of the church distributed leaflets throughout the neighborhood of the church in the middle of June. The leaflets told of the Learning Center and other programs we have for youth of all ages this summer. We are very appreciative of the help the Crusader Team has given us in starting and maintaining these programs.

We meet each Sun. evening at 6:30 for our BYC meetings. Also on Sat. mornings at 10:00 we have a Bible Study led by Dan Gray. We currently are studying Philippians.

We are proud to have two members of our youth on Crusader Teams this summer. Cheryl Tinkel is a member of Mission Action Team I and Paula Tinkel is a member of the Crestwood Team.

A number of the youth went to the airport here in Fort Wayne to welcome the Bolingers back from their work in Africa.

On Sunday evening the 15th of July, the youth gave a party welcoming Mr. and Mrs. Richard Grubaugh to Fort Wayne. They have moved here from their work at Lost Creek.

Naturally we are looking forward to the coming BYC year.

—Douglas Troup, Crestwood BYC President

SARASOTA BYC NEWS

The Sarasota, Florida Brethren Youth have been very active during this year. We have our regular youth meetings on Wednesday evenings, a special "Youth Prayer Meeting" on Monday evenings, a rehearsal of our youth choir, "The Eternity Singers" directed by Mrs. Eugene Robbins, on Sunday evenings before the regular worship service, and many exciting socials.

Each Sunday evening the youth take part in the worship service by reading the scripture, leading the singing, and helping with the music. Once a month the youth have charge of the entire service and receive the evening offering for their work. We have presented musicales, "Sing-outs," the pulpit-cantata "Light Shine," Christian films, and had guest speakers. At Christmas time we presented the play "strangers in Bethlehem" directed by Mrs. Eugene Robbins.

The youth also take part in the Thursday evening visitation program of the church and in the door-to-door visitation for the bus ministry on Saturday mornings. We want to spread the good news to everyone that Christ has come and is coming again. "We will walk with each other, we will walk hand in hand. And together we'll spread the news that God is in our land. And they'll know we are Christians by our love . . . Yes, they'll know we are Christians by our love."

We have had a very special month of activities during July. Besides our regular Omega Youth and Alpha Teens meetings on Wednesday evening and our youth prayer meetings on Mondays, we have been having some outstanding Saturday evening socials. July 7th we had a watermelon party at the church with Mr. David Chew of Bradenton as our guest speaker. July 14th we went as a group to see the film "The Gospel Blimp" at the Youth for Christ Building, coming back to the church for sloppy joes. July 21st we went to "Sun N Fun" to play Goofy Golf and came back to the Ray Maxson home for refreshments and devotions by Ronnie Easler. July 28th we had an "International Supper" at the church with food from many different countries Bob Dillard, a pre-seminary student, was the guest speaker.

GO DOWN MOSES

MOSES: Lord, I do apologize for bothering you so late in history, but they've sent me back with the commandments. The general view is that they won't do. You see, people want to worship you and all that, but they want you to keep up with the times.

GOD: Very thoughtful. You say it's the commandments that are the problem?

MOSES: Yes Lord. It's felt they need some revision. Take the first one where you demand an exclusive allegiance. People feel this is intolerant and overdoing it.

GOD: Well, Moses, how would you feel if your wife showed you affection one day a week and ignored you the other six days?

MOSES: That's not the same thing.

GOD: Isn't it? Come, now, what relationship can survive on one day's attention in seven?

MOSES: Perhaps you have a point, Lord. Anyway, what about the second commandment? No graven images. Nothing before you. The general complaint is that you are a bit down on material things. They also say you're always asking for money for your Church.

GOD: Quite wrong, Moses. Don't forget I am the author of all material blessings. All I ask for my work is one tenth of a man's income. If a man can't give that, he's put his money before me. His money is then an idol, a graven image, a god. Carry on. What next? And don't drop those tablets because I'm not making another set.

MOSES: Well, Lord, how about swearing- What you call "taking your Name in Vain."

GOD: My commandment stands. How would you feel if one of your children cursed with your name?

MOSES: Really, Lord, you keep making it so personal.

GOD: But Moses, it is personal, isn't it?

MOSES: Well, then, a day of rest and worship. Is it necessary?

GOD: Yes, it is. My people need rest and change, fellowship with each other, and spiritual refreshment. So I set aside a special day for these things.

MOSES: Lord, you have good reasons for everything. I don't think we quite understood that.

GOD: No, that's my impression too. Let's hurry on. I'll put the questions now. You seem to be losing your nerve a bit. How do they feel about honoring father and mother?

MOSES: Well, some of the young object.

GOD: Please ask the young to wait until they have children. What about the sixth commandment? No killing.

MOSES: The general principle is acceptable. They just want an amendment to cover irresponsible driving which is such fun.

GOD: For whom? The driver or the victim? Number seven now. Adultery?

MOSES: Well, Lord, everybody does it. Sex is pretty much a free-for-all- now. The laws seem old-fashioned, so people break them.

GOD: No, Moses. They don't break the laws. The laws break them. Just look around. Very unscientific, too. You should know that one doesn't break laws. One just illustrates them. No, Moses I recant not a word. Not on adultery or on theft or on false witness or on covetousness. My commandments were given to protect and promote man's happiness, not restrict it. You see, I love men enough to want the best for them. To ask me to revise my commandments is to ask me to stop loving. You know I can't do that.

MOSES: No, Lord, No, you can't. So what am I to do?

GOD: Go down, Moses, and say that what I have written I have written. And don't forget—tell them I wrote it because I love them.

from Gratis Lamplighter

GIVE GOD A CHANCE IN YOUR LIFE

A minister and a barber were walking through a Chicago slum. All around were poverty and filth. "If there's a God of love," the skeptical barber said, "why does He allow conditions like these to exist?"

The minister pondered the barber's question until an unshaven, unkept bum stumbled by. "Did you see that fellow? He hasn't shaved in a week and hair hangs to his shoulders. How can you be a good barber and let men like that walk the streets?"

Perturbed, the barber retorted, "Can I help it if that man won't get a shave or haircut? If he'd give me a chance, I'd fix his appearance."

"That's the way it is with God," the minister said. "If only men would bestow His life-changing love upon them."

from Corinth Brethren Church Bulletin

SCRIPTURE DISTRIBUTION INCREASES

NEW YORK — Worldwide Scripture distribution spiraled sharply upward in 1972, exceeding 200 million copies for the first time in the history of the United Bible Societies.

This information was revealed in the 157th annual report of the Board of Managers of the American Bible Society, one of 55 national Bible Societies that comprise the fellowship of the United Bible Societies.

The total of 218,429,595 Scriptures distributed registered an increase of 47,313,052, or 27.6 per cent over the 171,116,543 copies circulated in 1971.

Gifts contributed by supporters of the American Bible Society made possible the distribution of 163,624,325 of these Scriptures, 121,122,596 of which were distributed in this country.

Support for the work was received through more than 1.6 million individual gifts to the American Bible Society, plus contributions from 70 denominations, churches and agencies who also supported the Bible cause.

"Let the Word Speak" is the current theme of Bible Society work and the report indicates the Word is speaking to millions everywhere. This is so despite the wars and disasters which have dominated the news and the political tensions which have divided nations and made communications difficult.

The Americas, including Canada and the United States, accounted for the largest number of Scriptures distributed, a total of 150,609,366 copies, followed by the Asia/Pacific region which totaled 51,716,955. Europe was next with 8,330,373, followed by Africa which distributed 7,772,901 Scriptures.

Of the worldwide total distribution 5,519,909 were whole Bibles and 14,255,700 Testaments. Portions, a complete book or more of the Bible, totaled 31,483,432 and Selections, short passages of Scripture less than a book, 167,070,554.

At least one complete book of the Bible has now been published in 1,500 languages, in increase of 43 languages in the past year. This accounts for the languages or dialects spoken by over 97 per cent of the world's population. It leaves an estimated 1,000 languages and dialects, spoken by slightly more than 2 per cent of the world's population, in which Scriptures have not yet been published. Bible translators continue in their efforts to translate the Scriptures into all languages or dialects spoken in the world, so that people everywhere may have the Scriptures in the languages they can read or understand.

An equally challenging task for the translators is the continual updating of older translations into today's constantly changing languages so that the books of the Bible remain living, vital messages from God.

Translators of the United Bible Societies and other competent personnel are currently working on more than 50 common-language and popular-language translation projects—the kind of translation work that produced the American Bible Society's New Testament in Today's English Version, "Good News for Modern Man."

Originally published in 1966, "Good News for Modern Man" continues its phenomenal popularity and now has a circulation nearing 40 million. In 1972 an average of 11,000 copies per day were distributed by the American Bible Society.

In an introduction, Edmund F. Wagner, American Bible Society president, labeled the report "a remarkable success story."

Citing the "greater than ever" need for the Scriptures that was evidenced in 1972 he expressed deep gratitude to God and contributors to the American Bible Society who made possible the substantial increase in Scripture distribution.

However, he added: "We dare not rest now because a great work has been done," but "must continue to increase our efforts. . . . We are determined to 'let the Word speak' " and "with your prayers and continued financial support—and God's help—we can and we will."

"THE ATTITUDE OF GRATITUDE"

Make gratitude your attitude,
Say not you haven't the aptitude,
Let not your life be platitude,
Extend your spiritual latitude,
And you'll have God's beatitudes.

From Goshen, Ind. Bulletin

CHEEP ADVICE

The way to stay happy,
As old age comes creeping,
Is to keep right on planting
Instead of reaping.
S. Barker
from "Concern"

The secret of life is not to do what you like, but to like what you do!

Perhaps the reason we don't criticize ourselves or what we do is that there are always those who will gladly do it for us.

Our children are the only earthly possessions we can take with us to glory. Keep them in Sunday School and Church.
Twelve Mile, Ind.

Where you go hereafter depends on what you go after here.
Corinth Brethren
Church Bulletin

We have been so anxious to give our children what we didn't have that we have neglected to give them what we **DID** have!
from the
Gratis Lamplighter

LAFF-A-LITTLE

Somebody asked a four-year-old boy his age. Proudly he lifted four fingers on one hand. Then he raised his thumb and said, "But next month I have a birthday, and I'm going to school. Then I'll be a whole handful!"

Small boy explaining broken window to his father, "I'm sorry Dad, I was cleaning my sling shot and it went off."

A male quartet was singing plantation melodies at a concert. As the singing went on, a man up toward the front was seen wiping his eyes furtively, and a few moments later he burst into tears.

The leader of the quartet walked to the front of the stage and said, "Sir, our quartet deeply appreciates your display of emotion as a compliment to our group. You are a Southerner no doubt?"

"No," sobbed the man, "I am a musician."

Very Senior Citizen: "Yup, I'm 97 years old, son, and I'll have you know I ain't got an enemy on earth."

News editor: "That's a pretty comfortable position to be in sir."

Senior citizen: "Yup, Last one passed on about a year ago."

Four high school students decided to play hookey one morning. Arriving at the school after lunch they tried to deceive the teacher by claiming they had a flat tire on the car they were riding in.

Much to their relief, the teacher pleasantly replied, That's too bad, but you boys missed a test this morning. Please take a seat in each of the four corners of the room and take out your pencil and a piece of paper."

After they had each taken their respective seats, she continued, "Answer this question: Which tire was flat?"

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quantities.

Send for your copy to:

THE BRETHREN BOOKSTORE

524 College Avenue
Ashland, Ohio 44805 or

110 West LaPorte Street
Plymouth, Indiana 46563

The Brethren

EVANGELIST

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NOTES and COMMENTS

Dr. L. Nelson Bell Dies

"Without L. Nelson Bell, there would have been no **Christianity Today**," said Dr. Harold Lindsell, editor-publisher of the fortnightly evangelical thought magazine on learning of Dr. Bell's death Thursday, August 2.

Dr. Bell, founder, executive editor, and columnist for the magazine, died in his sleep at his Montreat, North Carolina home three days after his 79th birthday. A member of the board of directors of the Billy Graham Evangelistic Association, Dr. Bell was also Billy Graham's father-in-law.

In 1956, conviced that the United States needed a new magazine to present evangelical Christianity intelligently, attractively, and forcefully, Dr. Bell contacted evangelical leaders and laid the groundwork for the publication to be known as **Christianity Today**. Dr. Bell told supporters, "I have decided to go into this with everything I have and I have completed plans for closing my practice."

"Through the years, he was the pivotal force in all of its operations and evangelical Christians everywhere are indebted to him for all his labors," said Dr. Lindsell of the respected surgeon and former missionary.

Once the first issue appeared in October, 1956, Dr. Bell spent hundreds of hours reading and evaluating manuscripts, acting as a liaison between the staff and the board of directors, and mailing letters to prospective donors. He even provided donuts for the small staff.

For the first seven years of the journal's existence Dr. Bell acted as publisher. He wrote the immensely popular column, "A Layman and His Faith." Two collections of his columns were published in book form (**While Men Slept**, Doubleday, 1970; and **Convictions To Live By**, Eerdmans, 1966).

Dr. Bell often flew from his Montreat home to Washington to be close to the staff, attend meetings and participate in the editorial decision-making. The visits became fewer and fewer during the past year when he served as moderator for the Presbyterian Church in the U.S. (Southern). In his last visit to the magazine's editorial offices in June of this year, he told the staff that he praised God for sustaining him while moderator despite increasing physical deterioration.

The night before his death, he spoke at the opening session of the church's annual World Missions Conference in Montreat on Revelation 3:20, "Behold, I stand at the door and knock." Dr. Bell's last sermon as moderator of the Southern Presbyterians appeared as the lead article in the August 10 issue of the magazine. It was entitled **"Counterfeit Christianity."** His last column for **Christianity Today** will appear in the August 31 edition and deals with the resurrection.

By the Way

THE BIRD . . .

An Evidence for Creation

(By 12-year-old Richard Wistrom of Massapequa, N.Y., winner of the Junior-High essay contest held in connection with the creation convention at Milwaukee, Oct. 10-13.)

One of the main evidences for creation, I think, is the bird. My **How and Why** book says the reptiles were developing a character which would separate them from the reptile group. They were slowly evolving feathers and they gradually became the modern bird.

When I see a bird, it looks nothing like a lizard. Its head and beak are nothing like that of a reptile. I don't see any resemblance between a scale and a feather. I could not imagine how a half-bird, half-reptile could survive as it neither would be able to fly or walk efficiently.

To me reptiles and birds have nothing in common. For a reptile to become a bird it must change all its internal organs, develop feathers from scales, convert a mouth into a bill, develop a gizzard for grinding food, and its body structure must become very light. It also must gain a high metabolism, become warm-blooded, develop new front limbs and very strong breast muscles. These are just a few of the vast differences between reptiles and birds. (There is absolutely no evidence whatever of the supposed gradual change of scales into feathers or the developed organ is of no use whatever to a living thing as it would only get in the way. A half-formed feather or a half-formed bill or claw has never been found in real life or in the fossil record. So why should we believe they ever existed?)

I think it is impossible for birds to have come about by chance and random mutation, but birds are a result of a planned instantaneous creation by God as the Bible says in Genesis.

When I see a bird's nest, I think, "What makes the bird build a nest and how does he know how to build it?" All the bird has to work with is a beak and two feet and some grass and mud. I cannot build a nest and I am much more intelligent than a bird is. I do not see how the instinct of making nests could have evolved by chance.

A bird called the Janaca has remarkable feet. It has very long slender spreading weak toes. It looks to me as if it has been handicapped, but the Janaca uses these feet to step from one lily pad to another by spreading its weight over a large surface. How could a bird with short stubby feet ever develop the feet necessary to walk on lily pads? It would die of frustration in a week if it did not drown first.

The Perigrin falcon displays controlled power that shows designing and planning. The falcon kills its prey by climbing above it and then thrusting itself downward like a thunder bolt. A split-second before it strikes, the falcon brings its talons into position tearing through flesh and bone in a puff of feathers. Then it swoops under the prey, flips on its back and neatly catches the bird in its talons.

To me the birds show perfect planned purpose that could have only come about by God's creation and not plain chance and random mutations. The truth simply is "In the beginning God created the heavens and the earth."

from Bible-Science Newsletter

THE CASE FOR THE CHRISTIAN SCHOOL

by Dr. Bruce C. Stark
President, Ashland Christian School Board
Professor of Philosophy, Ashland College

PART II

A Christian Philosophy of Education

THE CHRISTIAN LIVES HIS LIFE IN THE MIDST OF A BROAD SOCIAL CLIMATE ALSO . . . , BUT HE IS RESPONSIBLE TO LET THE LIGHT OF WITNESS SHINE IN THE DARKNESS OF MAN'S NIGHT.

We have previously considered Biblical materials that not only permit but, practically speaking, require Christian parents to provide for the education of their children in Christian schools. Notable in this connection is the exposition of Deuteronomy 6, where the implications can hardly be evaded. The New Testament reinforces this same philosophy:

> And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6:4 AV.

If we compare this wording with the Revised Standard Version we have:

> ". . . bring them up in the **discipline** and **instruction** of the Lord."

This translation makes a clear distinction between **moral** (discipline), and **intellectual** (instruction) education. These can never be wholly separated, of course, but in any event the "fathers" are responsible for **BOTH**, and both relate to the Lord. Biblically, therefore, the Christian school is ultimately responsible to the home for its instruction.

In this article we shall consider the broad **theory** that stands behind the practice of education in a Christian school. When we say it this way we are not implying that it is something spun out of thin air. Let us think of it as a plan or a blueprint that is based upon the Word of God. The Bible establishes the true values of life, so we proceed on the assumption that its teachings in any area are true. We can discern two aspects of our plan: (1) the theological base; and (2) the educational superstructure.

I

The Theological Base

Theology is simply the crystallized teachings of the Bible, organized in some meaningful pattern so that we can more readily understand, practice, and propagate them. We shall have to assume that the reader is already aware of much of this teaching, and content ourselves with only the most basic features of Christian doctrine. We shall be noticing (1) God; (2) the universe; (3) man; and (4) redemption.

A. God

The concept of God is the most fundamental one of all. God is personal and living, manifesting himself as Father, Son and Spirit. He is eternal, holy, gracious and mighty. He is wholly self-sustaining and perfect in every way. God is spiritual (as opposed to physical) in his nature. He is changeless in his being and timeless in his existence. He is truth, mercy and justice. God is inscrutable, but by revelation he has made himself known to us so we can in some measure understand. Negatively, God is not merely a convenient idea in men's minds, a psychological genie conjured up to bolster our insecurities. Nor is he an impersonal energy that can be mathematically expressed, nor a colossal all-inclusive Whole as pantheism teaches. He is the God and Father of our Lord Jesus Christ, wholly sovereign over history (Romans 11:36).

B. The Universe (Cosmos)

The so-called physical universe exists through the creative edict of Jehovah. The universe is wholly dependent, was created (**not** self-originated), and the laws and forces that govern it were also instituted by God. The cosmos (universe) was intended to fulfill the purpose of the Lord God, and reflect his glory and resplendent majesty. The universe is bound with the shackles of time and space, but God is not so bound. Having had a beginning under God, and being now governed by him, it will also be brought to the glorious consummation (Colossians 1:16, 17). The cosmos, though vast, is limited and wholly derived from and dependent upon our God. The universe in its present form is blighted by the disruption of sin, but it too will ultimately be fully redeemed (Romans 8:22).

C. Man

Man is a created being, not self-caused nor self-sustaining. He was given a place in the scale of the universe above that of plants and animals, but below God. He is not essentially an animal, even though he has a physical body that is important to him. On the other hand, he isn't divine either. He will never be equal with God nor will the brute ever be equal to him. He remains a man, a human being, but what is the real heart of human nature? Biblically, it is the fact that man is made in the likeness and image of God (Genesis 1:27). In a unique and special way man is to reflect the nature of the Creator. He is a spiritual person, manifesting himself in thought, feeling and responsible choices. He is intimately involved with a physical body, but he can exist without it (II Cor. 5:8). The disembodied state is "nakedness" and one desires to be 'clothed upon," but the destruction of the physical base of consciousness does not entail extinction of the person. Man is intrinsically moral, and at creation was able to do the will of God.

THE CHILD'S IMMEDIATE SOCIOLOGICAL TIE IS WITH THE HOME AND THIS CONNECTION IS VITAL.

Though man was created perfect, i.e. he fully expressed the intent of the Lord, he defied God and became morally depraved. He is now incapable of any wholly virtuous act, attitude, or course of life apart from grace. Adam really represented all mankind and when he rebelled against God we sinned in him and we died in him (Romans 5:12). Man's sinful perversity includes his disposition of mind, his state of being, and his actions. Moreover, he corrupted his way in his relationship with others, for the sinful heart is the taproot of social disruption and institutional injustice. It is evident that Christian theology does **not** assume the normalcy of man in his present condition, but rather his **abnormalcy.**

D. Redemption

In the light of this, it is correct to see redemption as the scarlet cord tying together Bible history. Taking the word redemption in its broad sense as equivalent to salvation, we summarize the basic teachings. Man being depraved, society being corrupt, and the universe being blighted, all need to be saved (reconstituted, redirected), to fulfill their true destiny. Salvation is based upon the life, death, and bodily resurrection of our Lord Jesus Christ. There is salvation in no other. His atoning work was accepted by the Father and thus guarantees the salvation of those who believe, and the restoration of all things.

The **experience** of redemption comes through the application by the Holy Spirit of the merits of Christ's atoning work to the heart of man. It is the moral responsibility of all to repent of their sin and believe the gospel. The experience involves quickening (regeneration), conversion (outward manifestation of turning from sin in repentance and unto God in faith), justification (legal acceptance by God), and sanctification (growth and maturity through the means of grace). Our Lord's saving was **sufficient** for all, but **efficient** only for those who respond to the gospel. There is no ultimate salvation for everybody (universalism), nor another chance to accept Christ after death.

II

The Educational Superstructure

With this broad theological foundation now laid, we ask what all this means in terms of education? Not all is immediately apparent, so we must think carefully. We shall discuss the following: (1) the educational institution (school); (2) the pupil; (3) the curriculum; (4) the teaching-learning process.

A. The Educational Institution (School).

Probably few people today would question the necessity of education in a formal institution as distinct from informal education in the home and in the midst of workaday life. There are many advantages to Christian schools, but it must not be concluded that education is **solely** the duty of the school. It is quite otherwise. Even a Christian school cannot hope to succeed unless it sees its relation to the home and church as one of teamwork. If we assume that the vast expansion of knowledge requires specialists, that the equipment, environment, and procedures of the Christian school provide better circumstances for total learning than informal education alone, then we can go on to raise several fundamental questions.

1. How does the Christian school relate to the home?

The relationship between the school and home is basically a co-ordinate one. Both institutions are vitally involved in teaching, and cooperation is absolutely necessary. Since God has given the basic educational responsibility to the home, the school is best thought of as an educational arm of the families. Its value is functional, not intrinsic. It derives its authority to educate from the home, and is responsible to the parents of the children whom it seeks to teach. Parents are responsible for the selection of a governing board for the Christian school, and the professional and other operating personnel are selected by them. The financial responsibility for the school belongs to the home through tuition, but assistance from the church and others greatly relieves the burden.

2. How does the Christian school relate to the church?

The Christian school is in no sense competitive with the church. Their areas of responsibility lie side-by-side and may even appear to overlap at points, but they are fundamentally different institutions. The church has three basic responsibilities: (1) to proclaim the Word of God; (2) to administer the ordinances (sacraments); and (3) to exercise discipline. The proclamation of the Word includes both evangelism and Christian nurture, and the challenge of personal decision should be pressed tactfully. The school teaches the Word of God too, and at this point is tangent to the church. Though the school has many evangelistic opportunities, it is primarily interested in broader spiritual orientation and sees the Bible as the key to all other aspects of the curriculum. The school looks to the total development of the child, i.e. Christian living, as its central objective, and in pursuit of this the subject-matter of the curriculum is universal in scope.

(continued on next page)

3. How does the Christian school relate to the state?

By the word "state" we are meaning civil government at all levels. Civil authority is rightly concerned over certain aspects of the operation of the school. Regulations about space, toilet facilities, medical and psychological services, transportation, etc., are the proper concern of the state, and so are regulations about fire-drills and a fire-alarm system. The Christian school understands these things and cooperates.

For practical reasons (most Christian schools demand it), teacher certification by the State is necessary. The teacher training standards of the State are generally reasonable, but the Christian school sees the necessity of specialized Christian instruction beyond anything that the state may demand. State standards may therefore be thought of as a basic minimum. Also, because Christian schools operate with a certain set of values, Biblically gleaned, the teaching and administrative personnel need to understand these in depth. That usually requires much more extensive teacher orientation than would be the case in the public schools.

The Christian school is happy to accept its role as a part of the community and cooperate with public institutions and officials in all matters of mutual concern. Christian schools not only teach good citizenship, they exemplify it.

TODAY'S YOUNG PERSON HAS BEEN BROUGHT UP IN A WORLD THAT SEES ITS KNOWLEDGE DOUBLE ROUGHLY EVERY TEN YEARS.

B. The Pupil.

We shall begin our consideration of the pupil by seeing him in his broad social environment, and then look at him more analytically.

1. The child and society.

The child's immediate sociological tie is with the home and this connection is vital. In spite of ominous signs portending that the future may be otherwise, the family as a social institution is familiar to us, and our early years were spent in its precinct. Husband and wife in mutual love for each other and for God constitute one of the most beautiful things that this life affords. Children in such a home are the heritage of the Lord, and they are received from him for parental protection and nurture. Parents are specifically charged with the responsibility of their education (Deuteronomy 6:7; 11:19). The family is a part of the church and the church in turn is a part of a community, etc. In the last analysis we all are part of the human race, and this soldarity is a fundamental educational consideration. Racism, for example, is a denial of this social totality that we call humanity. Differences of economic level, national origin, etc., in no way change the fact that we constitute a part of one human family. The student must be considered in this light. Wise and effective teaching takes account of group identity and group dynamics are an accepted part of education. Teaching goals are related to helping these social ties to mature.

2. The child as a person.

Christian educational philosophy sees the child in the inter-relatedness of the physical and spiritual that we call personality. In non-Christian educational philosophy the tendency has been either to play down the physical side of man (idealism), or to play it up unduly (naturalism). The Christian defends the dignity of the physical, not belittling its dignity as in Platonic philosophy. However, the Bible teaches that man is **both** body and spirit in one wholeness of personality.

When the **functions** of human personality are considered, man's ability to think, **i.e.**, relate ideas, weigh options, solve problems, piece together information and make inferences, is commonplace. Thinking is related to emotion or feeling, and deep feeling can spur thought and **vice versa.** Emotion that gets functionally detached from rigorous thought is dangerous. The ability to make rational choices is a vital function of man as well. Man's choices "make the world go around," so they had better be wise ones. This distinguishes him from the brute and instinctive responses.

To recognize that these three things (intellect; emotion; and will) differ, in no way should be understood as inveighing against the idea of unity in the human personality that we previously discussed. This person the Bible calls the "image of God," (Genesis 1:27) and in truly knowing himself man intuitively knows about God also. Actually, however, there is a complicating factor that needs to be considered.

3. The child and Sin.

Any philosophy of education that begins with the assumption that man, including the student, is in a state of normalcy, is bound to fail. We learn from Scripture that sin is real and education must start with this understanding. Moral evil is defined as any deviation from or failure to fulfill the moral law of God. Christian education does not assume that the child is intrinsically good, or that the child is merely morally neutral, a plastic something-or-other to be shaped and molded by experience. Nor does it explain human sin by reference to some imagined brute ancestry, a throwback from animalism as it were. The Christian educator understands that the child needs to be born-again, spiritually renewed by the grace of God working through his Word. His head is not in the utopian clouds of a fantasy world of "possibility," but he realistically understands the true nature of man because God has revealed it. Confrontation of the child with God and his grace is a great part of our task. It is self-evident that sin has its social implications too, and an understanding of the effect of sin in the family and society is essential. The Christian attempts to relate the gospel to all aspects of life.

Since the student's spiritual need is to be reconciled to God, and since the Scriptures are the appointed means for the renewal of the human heart, it follows that Christian education should have a generous allowance of direct Bible study in its curriculum. Not only is the Bible the key to the interpretation of experience, it is also the means of grace. Neglect of thorough, Christ centered, earnest study of the total canon of Scripture (Old and New Testaments) is unforgiveable, and the Christian school provides it.

The doctrine of sin would also seem to incline educational procedures to a somewhat more directed type of teaching than is common in many schools. Supervision

and discipline are mandatory if the school is to act as restraint against sloth, disruption, cruel teasing, destruction of property and other similar outbreaking evils of the non-Christian school. This does not necessarily mean rigidity, but it does imply the necessity of firmness and a teacher who is really "with it." It might, in fact, be an argument for a more "open" classroom (modern educational jargon for the fact that not everybody is doing everything alike at the same time or at the same level), because it requires a much more frequent and intimate teacher contact with the child, and thus in a casual way keeps her in control of the situation. Educators who are aware of the practical implications of sin in human experience will be better able to provide basic and necessary restraints throughout the school without generating undue antagonism.

One common manifestation of sin in cliquishness. The tendency for children to prefer certain other children socially is understandable, but if it becomes social inbreeding to the point where these "in" kids avoid others, and some children are socially excluded, it is a negative value indeed. Education must encourage broad relationships toward all others, and the tendency to develop little whirlpools of special friends is unwholesome.

C. The Curriculum.

Here we are concerned about the standard in terms of which the curriculum is selected and organized. What we are doing, in capsule, is to show that the curriculum of the Christian school is created in terms of the broad objective or **aim.** It is sad but true that some teachers can give no conscious and reflective reason for choosing to teach one subject above another, nor for stressing one thing rather than another. There is a temptation for educators to choose to teach subjects which are of special interest **to them.** Christian education must be geared with respect to the student and his needs, and his **felt** needs are not necessarily his **real** needs. His education must be of significance to the totality of his life, in school and outside of it, present and future. Christian life is not the life of a Platonic soul longing for deliverance from its prison of the body, but it is the life of a total person, physical and spiritual. Christian living is the cultivation of a personal relationship and must not be reduced to faith in a creed alone, though it does have its theological implications to be sure. It is, of course, a life lived in organic connection with others of "like precious faith," and the Biblical references to spiritual brotherhood and community of life make this plain. The curriculum of the Christian school must keep in mind that this kind of identification is fundamental. This means it must give attention to the broad stream of Christian heritage and modern and contemporary Christian culture as well. It is in this context that the Christian school needs to seek the fullest possible development of the uniquely creative potential of each student.

The Christian lives his life in the midst of a broad social climate also. It will do no good for him to attempt to fleee from it, but he is responsible to let the light of witness shine in the darkness of man's night. Christ is the light of the world in the ultimate sense, and yet so are we as believers (Matthew 5:14). The monastic interpretation of the Christian life as totally withdrawn from the world is woefully inadequate. We must not confuse separation (II Corinthians 6:14-18), with withdrawal. The Christian school takes as its proper concern the whole panorama of culture and seeks to reclaim it for Christ. To exercise dominion in the whole gamut of cultural opportunities is what it is all about. **If the objective of Christian education is Christian living, then the curriculum of the Christian school should be measured in terms of how it contributes to this goal.**

D. The Teaching-Learning Process.

1. The teacher

Few would question the massive importance of the teacher. The qualifications of a teacher in a Christian school reflect this importance. The teacher must be a born-again, fully dedicated Christian. The teacher must understand in some depths the teachings of the Christian religion and be an avid student of the Bible. The teacher needs to understand thoroughly the subject area of professional competence, and be well-trained in the techniques of lesson presentation and classroom management. The teacher must be a mature Christian person, one who is more than a technician of procedures, but one truly familiar with life in the broadest possible way. It is significant that the New Testament repeatedly refers to the gift of teaching, and it is reasonable to infer that to have a call of God to teach would then require the possession of the spiritual gifts that relate to that office. Preeminently, the teacher must understand (Proverbs 22:6) and love the child as a creation of God, and who belongs to him by virtue of that fact.

WHETHER WE ADMIT IT OR NOT, YOUNG PEOPLE ARE EMBARRASSED BY THE WAY THE ADULT GENERATION HAS HANDLED THE SOCIAL CRISES IN AMERICA.

The teacher must be sensitive to needs never spoken, and be able to know instinctively when and where encouragement or reprimand is required. The one quality without which no Christian teacher can succeed is love, not in some gushy sentimental sense, but in the spirit of I Corinthians 13. The cultivation of personal loyalty and faith is indispensable. The teacher is a co-laborer with God the Holy Spirit in seeking to elicit, direct, and magnify the desire to learn. The teacher is a kind of educational midwife, helping to give birth to a new generation.

Any analysis of the dynamics of the teaching-learning process must recognize that the child is fundamentally an imitator. This can be utilized to good advantage by a wise teacher. The influence of the personal example is a key factor, and the child's natural love and admiration for the teacher become the vehicle of profound educational experiences. Biblically speaking, there are other standards and models in terms of which the child may be taught. To focus on great Bible personalities is surely one way to stir emulation that leads to maturity. Ultimately, of course, Christ himself is our supreme exemplar and teaching should provide for this kind of exposure.

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Educators recognize the significance of interest as a positive attraction of the pupil to the work. Without it education is almost impossible, but it can be engendered in many cases. Initial effort may be at times required (and by this we mean some kind of positive and voluntary exertion), which is hopefully followed by interest without conscious effort. A more extreme situation may prevail in which extraneous action by the teacher is required to see the student through to success. Professionals agree that self-activity is desireable, but this must not be understood in purely behavioristic terms, that is, something overt and outward. Significant self-activity is **to learn to think**, for example. Freedom in the classroom is not a do-as-you-like thing, but liberty to exercise one's powers and interests in the pursuit of worthwhile goals. God is the enablement of all of this. Because students are under sin, the positive attraction of unworthy goals is ever-present. Educators are fond of saying that there is no such thing as inattention, simply attention directed to the wrong things. Prayer for guidance and wisdom in all the procedures of the class is needed, and we have the encouragement of James that when we do lack wisdom we may seek it and find it from God if we pray in faith (James 1:5-6).

Conclusion

We have given in the preceding article a brief outline of the basics of a Christian philosophy of education. This is Biblically based and theologically and psychologically valid. This philosophy is fundamentally different from that practiced in tax-supported schools, it is a philosophy for a **Christian** school. Human experience in isolation from Biblical standards can never truly teach us how to educate. People will most assuredly interpret experience in keeping with their basic world-and-life view and the educational philosophy that it implies. Everything hangs, therefore, on having a truly Christian view of life. While the rational connections above seem adequate to me, we have yet to consider a number of objections that have been raised against the Christian school. We shall deal with them in our next and concluding article.

Bruce C. Stark

Dr. Bruce C. Stark is a Professor of Philosophy at Ashland College, 1972-73; formerly professor of Hebrew and Old Testament at Ashland Theological Seminary, 1959-1971. A graduate of Moody Bible Institute; Wheaton College, A.B. (1946); B.D., Th. M., Th. D., Northern Baptist Theological Seminary, (1955, 1956, 1969); Pastor of various Baptist churches in the mid-west from 1946-1957. Travelled Europe and the Holy Land, (1960), with a sabbatical study program in Israel in 1971 at The American Institute of Holy Land Studies, Jerusalem. Holds teaching credentials from the National Association of Christian Schools, and has been a Bible conference speaker, an interim pastor, and pulpit supply in Brethren, Baptist, and other evangelical churches for many years. Has written several hundred encyclopedia articles dealing with the Bible and Bible lands. Currently president of the Board of the Ashland Christian School.

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275 SEEK PERSPECTIVE ON PUBLISHING AT RECORD-BREAKING EPA CONVENTION

FORT WAYNE, Ind. (EP)—The 25th annual three-day convention here May 14-16 of the Evangelical Press Association drew 275 editors, writers, publishers and students for lectures and workshops involving 35 resource personnel.

Around the theme, "Perspective: Direction, Dimension and Dynamic," editorial personnel were urged to communicate concern for urban blight, sharpen their periodicals visually, and serve a needy generation with a clear word from the Lord.

D. Elton Trueblood, head of Yokefellows International and former president of Earlham College, stressed the value of living in the company of literary giants. "Soak yourself in great models," the distinguished author advised in his talk, "The Truth and How to Write It."

Charlie Shedd offered guidelines in writing, James Engel of Wheaton College provided direction in communication strategy, and Timothy Warner, president of Fort Wayne Bible College, delivered the keynote message on striving for balance in an orderly Christian experience.

Others participating were Ken Anderson, of Ken Anderson films in nightly film presentations; Chad Walsh, poet and professor of Beloit College; Bill Pannell of Tom Skinner Crusades; Mel Banks of Urban Ministries; Henry Soles Jr., of Inteen; Larry Ward, Food for the Hungry; Joe Bayly, David C. Cook Co.; John Alexander, editor, The Other Side; Zeda Thornton, Moody Monthly; Mickey Moore, His magazine; Clyde Norman, Iverson-Norman Associates; Bob Flood, Moody Monthly; John Klotz, Concordia Senior College; Judy Downs, Campus Crusade for Christ; and Lt. Col. Richard F. Abel, information officer for Hanoi POW releases.

A total of 74 EPA periodicals entered awards competitions this year—66 in the "Periodical of the Year" contest, and 65 in the "Higher Goals in Christian Journalism contest," both of which were directed by a committee headed by Robert V. Myers, Publications Editor, David C. Cook Co. The other committee members were Richard G. Champion, managing editor of The Pentecostal Evangel, and Paul Miller, editor of ETC. The Reformed Journal, published by Wm. B. Eerdmans Co., took first prize as "Periodical of the Year."

EPA currently has 197 member periodicals, in addition to five publishers and 21 individuals. The combined circulation figure was put at 12.5 million.

Succeeding outgoing EPA President C. Charles Van Ness, editorial director of the David C. Cook Co., was Peter Meeuwsen, manager, Board of Publication, Christian Reformed Church in Grand Rapids; newly-elected Vice President was Richard G. Champion, managing editor, The Pentecostal Evangel; two new advisory members are: Henry Soles Jr., editor Inteen; and Mrs. Eleanor Burr, editor, OMS Outreach, who also served as this year's convention chairman.

THE CHRISTIAN READER PREVIEW

AUGUST - SEPTEMBER 1973

These Women Are Marching—Can followers of Jesus Christ effectively battle the giant problems of drug abuse, crime, immorality in the media, daily violence? The Women's Fellowship of the National Association of Evangelicals is doing just that. Their current write-in campaign against morally offensive films is but one example of their putting Christian conscience into action.

Thrills of a Surf Camp—Famous surfing champion Ricky Ryan thrills to the freedom and creativity of riding giant, unpredictable ocean waves. But he finds even greater excitement in knowing and walking with Christ. A true life testimony sure to communicate with youth.

Meet Frank and Susan Missionary—Missionaries are super-Christians who live on a spiritual plateau far above the rest of us—that's a myth. Missionaries lose tempers, put off prayer times, and sometimes can't cope with foreign culture or self-willed children—that's a fact. Missionaries are people, just like us. They need our prayers, our letters, our words of encouragement —that's a challenge.

How Great Thou Art—Man's trips to the moon are a tremendous achievement, but in comparison with the enormity of the universe they are just weekend excursions. Traveling at 1,000,000 miles per hour, it would take us 93 hours to reach the sun (nearest star to us) but 3000 years to arrive at the next closest star. But the amazing thing is this: despite the fantastic size of the universe, God's love reaches me.

The Vision of Harry Holt—The Holt Adoption Program began when an Oregon farmer, plowing his field, saw a vision of a Korean-American orphan in need. And it didn't end when he died near Seoul, Korea, years later. The concern of this one man resulted in the placement of over 8000 Korean orphans in Christian U.S. homes, a work continuing today. Harry Holt was a man who cared, a man whose life proved that the love of Jesus can flow through us and around the world.

Red Is Beautiful, Too!—A Cherokee Christian shares the love she's found. "Why should God notice me when nobody else did? . . . The thing that Jesus gave me that really freed me was love. In my life it did the freeing because first of all I felt unloved . . . I'm a new Indian, a free Indian. I have a heart now that can forgive."

The Home Against the World—Even in today's evil age, Christians can "train" (Proverbs 22:6) their children in godliness. This involves parents' reproducing healthy attitudes and value systems, guiding, disciplining, and helping their young to think through spiritual issues for themselves. Child-raising is a full-time job that requires considerable sacrifice and hard work. But spiritual life and victory in the offspring makes a tremendous reward.

Commandos For Christ—Navigator teams (laymen) are winning men and women in aircraft carriers, Polaris submarines, military bases, college dormitories, apartment buildings, etc. Under this program several Christian men determine to pray and work together toward a common goal; the winning of souls in their particular world.

The Mormon Kingdom of Man—The Mormon religion speaks, not of one God, but a "Council of gods" . . . the potential divinity of all men . . . the polygamy of Jesus . . . entrance into the celestial kingdom through good works . . . the basic goodness of man. Can you and your people refute these doctrinal errors with the Scriptures? This article can help.

Life's Two Choices—Every individual must choose between two alternatives: seizing power for himself and doing things his own way; or abandoning self-will and depending on Jesus' power. "Today's man of the world . . has one great aim in life: to join the power elite." What is your aim?

Paganism on the Potomac—Christianity Today editor Harold Lindsell discusses recent Supreme Court decisions on the abortion issue. Are these decisions morally valid in the light of the Holy Scriptures? What protection should be given the unborn baby? Should abortion be allowed for all regardless of their reasons for wanting it? Does the democratic process play a part in resolving the issue? Here is a biblical scholar's views on a timely issue.

This "Grass" Is Poison—Two professional psychologists and researchers share their findings on the possible effects of marihuana use. Specific statistics and case studies are included. Here is up-to-date reliable information on a popular though dangerous drug.

WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the SEVENTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Christian Missionary Alliance High School (Hong Kong)

This large high school, called a "college," has 1200 students. Although it is a Christian Missionary Alliance work, it was built by the Chinese with Chinese money —as a follow-up or continuation of the elementary-age roof-top schools (described in the last article). Otherwise the children would have had to attend Catholic high schools in many cases.

(We were told that even though there is tuition, the Christian schools are crowded. Whereas, the government schools are not full. The people don't trust the government. Even though the government teachers are often better qualified, the people prefer the Christian schools where there is greater concern for the students.)

A chapel is scheduled every morning, with special speakers on some occasions. Just prior to our visit there had been 64 public confessions from the student body. **When the students are baptized, they request that it be during a school assembly so that all the kids can see that they have made a decision to change their lives.** After the baptism, the candidates make such statements before the whole student body.

Evangelical Free Hospital

Operated by the Evangelical Free Church, this 50-bed hospital was built in 1965. In addition to the 9,500 in-patient days last year, the doctors treated 2,600 out-patients per month using four examining rooms. The people come at 7:00 a.m. to get numbers and then wait until 9:30 when the doctors begin treatments. There are five doctors, one missionary and four Chinese.

We spent about one hour touring the hospital with the administrator, John Neher, partially because **the World Relief Commission was responsible for shipping all the equipment originally.** The beds came from a hospital in California that was changing to electric beds.

After riding several miles into the country outside Hong Kong, we were able to stop briefly at a Christian Missionary Alliance Youth Camp just under development (by remodeling an old Christian Children's Fund Orphanage). There were the usual features of a camp: chapel, dorms, dining room, etc. But I think I'll remember a few comments about the athletic field most of all, not because I'm interested in sports but because of what the open space means to some kids.

John Bechtel, camp director and missionary, told us how he killed 21 snakes (several poisonous) the first time they mowed the field to make a sports area. But now it's a large, grassy open field. John told us that usually when they bring kids out to camp from the extremely crowded conditions of Hong Kong, the first place they go is the athletic field—just to roll around in the soft grass.

Miscellaneous Facts and Stories

*One evening after a two-hour boat ride on a large Chinese Junk, we enjoyed a complete Chinese dinner on a floating restaurant called the Sea Palace. On that tour through Hong Kong harbor we viewed up-close some of the 100,000 who spend their lives on 48,000 boats there. One boat was a two-story mission school. We also passed the largest ship repairing dry dock in the world, not far from the burned and overturned Queen Elizabeth (believed to have been sabotaged by Communist laborers). What a pitiful sight to see that gigantic ocean liner lying helpless on its side.

*Other sites pointed out in the harbor as we passed were: refugee shacks along the shore, a Christian cemetery (where only baptized Christians can be buried), a shrimp trawler, the Kennedy Center for retarded children, and a typhoon shelter for the junks in time of storm.

*After an electric Tram ride up a steep mountain on Honk Kong island we could understand why Hong Kong harbor is among the most beautiful in the world

especially at night. Quite impressive! Also impressive was the mango ice cream in the hotel coffee-shop before retiring that night. That's right, "mango." Delicious!

*__A Missionary Story.__ We drove through one area of resettlement buildings which formerly was a "squatters" settlement, begun by the Communists when they came out of China in 1958. The first church there was an Alliance chapel, started by people from an established Chinese Alliance Church. One night the whole area burned and 50,000 were homeless. When the authorities came, they found the Christians were in a circle in a nearby field with all the church Bibles and furniture in the center—in a circle holding hands and singing the doxology. The government was so impressed that they gave the Christian Missionary Alliance Church a free grant of land for a primary school, which now has 600 students. Now that church is one of the strongest Alliance churches in that area where 80,000 per square mile live.

*__Another Missionary Story:__ Some years ago the Christian Missionary Alliance was interested in starting a church in a certain area. They asked the British government for land but were told, "These people are Buddhist. They don't need a church. You can't have any property." But the Alliance people rented a hall for 6 months. By then the congregation was so large that the British government gave them three large rooms free of charge. Now this group is a flourishing church.

*At one point we were able to view Communist China across a river and valley that serves as the border. Some people in the area where we were have farms on both sides of the border, but everyone must have a pass to travel back and forth. In addition to the river, there were also barbed wire fences and pillboxes. It is said that if China would ever open up again, the people would leave Hong Kong quickly to return to their homeland. So many have just a meager existence in Hong Kong because there are so many thousands.

(Next—Vietnam)

St. Petersburg, Florida

PLANNERS SAY PRAYER IS VITAL TO SUCCESS OF THE INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION

Can the entire world be reached with the Gospel of Jesus Christ in 27 years? "Yes!" says Mrs. Billy Graham, National Prayer Chairman of the International Congress on World Evangelization, **"if Christians will begin praying earnestly NOW for the Holy Spirit to move upon the Congress which meets next year!"**

The International Congress on World Evangelization will convene July 16-25, 1974 in Lausanne, Switzerland, a 10-day conclave that will bring together some 3,000 evangelical leaders from many nations, who are committed to the purpose of the Congress to evangelize the world by the end of this century, twenty seven years from now. Its International Prayer Chairman is Mrs. Fred Dienert.

Convinced that new winds of spiritual awakening and evangelistic advance are blowing in many parts of the world and that vast numbers of people are being prepared by God's Spirit to respond to the Good News of Jesus Christ, the International Congress on World Evangelization will aim at uniting Christians everywhere in bold new efforts to proclaim the Gospel.

"We believe that God has called us to this Congress," say its planners, "for we are persuaded that we are living in one of history's great moments . . . that the world in its present chaos is ready for the Message of Jesus Christ. By God's grace we will not miss the moment. We must seize the opportunity.

We call upon all Christians—individually, as families, in prayer groups, in church congregations—to begin praying in earnest **now** for the Congress which meets next year. Literally every Christian can become prayerfully involved in this tremendous undertaking. Those who belong to prayer groups can make our urgent plea for prayer the number one request of their groups. Those who don't belong to prayer groups can start them . . . even on as simple a basis as a telephone prayer call to a friend. Homemakers might have brief coffee sessions in prayer for the Congress. Businessmen might start the day with a prayer-breakfast, praying for the Congress. The possibilities are endless and the need is urgent, for we are asking nothing less than that through the International Congress on World Evangelization, the Holy Spirit will arouse all believers to a new obedience to Christ in world evangelism, which will prepare for the Lord's triumphant return!"

Additional information on how to become prayerfully involved in the International Congress on World Evangelization may be obtained from the Congress' National Coordinators, Mr. and Mrs. Robert Glockner, 1640 Natchez Avenue South, Minneapolis, Minnesota 55405.

SISTERHOOD

DEVOTIONAL PROGRAM FOR SEPTEMBER

Call to Worship

Song Service

Circle of Prayer

Bible Studies

SENIOR: DISCIPLESHIP
The Great Commission

JUNIOR: PRAISE THE LORD

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

DISCIPLESHIP — THE GREAT COMMISSION

"Go Then And Make Disciples Of All Nations"
Matthew 28:19

by GLORIA STOUT

I would like to share some thoughts with you concerning discipleship which I consider very important. Each of us as Christians has a very great responsibility. In Matthew 28:19 we are given this commandment: "Go then and make disciples of all nations." This is the great commission of Jesus Christ. It is our responsibility to do all we can to fulfill this commission.

I have given this matter of discipleship a lot of thought and have asked myself the same question you are asking. "What can I do to be a disciple?" Here are some of the essential steps toward being a disciple. Let us examine each one and see how it applies to you or your particular situation.

1. **Reach upward to God.** Before we can reach out to others, we must reach up to God for spiritual strength, guidance and assurance and the marvelous thing about it is that through Jesus Christ we can reach up to God.

2. **Reach outward.** Perhaps we cannot be missionaries or pastors but we can be disciples by just reaching out in friendship, by truly loving and being concerned for others. Do you remember the song "They'll know we are Christians by our Love?" (You may want to use this as a closing song.)

John 14:35 says: "Your strong love for each other will prove to the world that you are my disciples." When was the last time that you made a special effort to talk to somebody who was troubled? Is it hard to put other people and their needs before your own?

Too often we look at the great commission and see only the first part which says "Make disciples of **all** nations." This part seems such an enormous task so we promptly decide to leave the task to the minister. In response to this, let me remind you that The Commission is addressed to all of us and it is our responsibility to help fulfill it.

To be a disciple does not mean that God expects us to win the world but He does expect us to make a gallant effort to do all we can and to be faithful.

Be a disciple wherever you can—in your home, school, or wherever you may be.

1. **Reach upward**—Look to the Father for strength and guidance.

2. **Reach outward**—Share the Good News with those around you and show them your love and concern for them that through you they might share in the all encompassing love of God.

JUNIOR BIBLE STUDY

PRAISE THE LORD

Another year of Sisterhood ends and a new one begins. What has your Sisterhood done this year to reach out and share Jesus Christ? What have **you** done personally? This month let's praise the Lord for what He has done for us and through us. Praise the Lord for His Word which gives instruction! Praise the Lord for giving us friends and Sisterhood groups to share our Christian love with!

Let's look up some Scriptures to find other things we can praise the Lord for. (Leader: Have someone read each reference and tell what it says to praise God for.)

Psalm 28:6, 7 (hears prayers, gives help)
Psalm 47:6, 7 (King of all the earth)
Psalm 106:1 (mercy, love)
Psalm 107:8 (wonderful works, goodness)
Psalm 147:7-9 (rain, grass, foor for animals)
Luke 17:15, 16 (heals)
Daniel 2:23 (gives wisdom & might)
Mark 8:6 (food)
James 1:2-4 (problems teach patience)
Romans 5:3, 4 (problems)
II Corinthians 9:15 (JESUS CHRIST)

"Let the redeemed of the Lord say so!" (Psalm 107:2) If Jesus Christ has come into your life share the Good News with someone else.

In I Chronicles 23:30 it says ". . . stand every morning to thank and praise the Lord, and likewise at even." Get up in the morning praising the Lord and keep on praising 'til you go to bed again.

I'm sure you can think of many other things to praise the Lord for. How many times has something happened to you and you've said, "Boy, was I **lucky**!"? Dear child of the Lord, that was not **luck**, that was God Himself caring for you. Give **Him** the praise.

by Mrs. Gary Taska

Reach **up** to God, get acquainted with Him. Reach **out** to those around you in your family, your neighborhood, your church, your community. Share Jesus in every way God has given you the ability—through prayer, music, writing, loving, giving out His Word. The Lord will bless you as you reach out and share. Praise God from Whom **all** blessings flow.

Praise The Lord!

"PRAISE THE LORD THROUGH THE LOCAL CHURCH" or "KEEP THE HOME FIRES BURNING"

by Henry Bates

Presented on these pages is the Moderator's address given at the 85th General Conference of The Brethren Churches held in Ashland, Ohio August 14-19, 1973.

Rev. Bates is pastor of the Wayne Heights Brethren Church, Waynesboro, Pennsylvania.

Brethren, this is not a funeral service! At the very outset of this message I want to make it very clear that I do not appear before you this morning seeking a fit burial place for the Brethren Church. In a day when it is a popular sport, even among some of our own pastors and church leaders, to broadcast the demise of our beloved church, to publicly declare through the written and spoken word that the Brethren Church has "had it," your present moderator wants you to understand that he, for one, does not share that view. This preacher believes that God is still in His Heaven, and while all may not be well in the earth today, it is for His true Church—and the Brethren Church is part of that body. It was for her and her people that He died and rose again, as much as for any people on earth, and for today as well as for any other century. Brethren, take down those harps from the willow trees. Shed no more tears over the passing of our church. Lift up your eyes unto the hills from whence cometh your help.

It appears to your speaker, as he looks back over more than a quarter of a century in the Brethren ministry, that much of our lack of fervor, much of our lack of accomplishment, as well as much of our distress, is due to an inferiority complex. Too long we have talked about our "little denomination," making our smallness about the largest, if not the only thing that we can see. Brethren, the size of our denomination might have its handicaps, but it is now time to begin to emphasize its advantages. If our actual size is an adversity, let us all the more determine to change that adversity into an opportunity. Our small group can, for example, develop a unity of spirit, of endeavor, of purpose, and of cooperation, in a manner and way that is almost impossible for a larger body. Eight persons was not too small a group when Alexander Mack promoted the church in Germany in 1708. The little church in Germantown was not too small to begin the work of a new denomination in America. Henry Holsinger and his little band of followers were not too small to begin anew in 1882. Though their numbers were small their hopes and their faith, their purpose and objectives, and their spirit of unity in pursuing them were great. **They were great because they were great souls serving a great Lord!** Let it be so now.

May your present moderator, while dwelling on the subject of staunch souls who have labored faithfully for the Lord and the Brethren Church in past centuries, take a moment to pay his respects to a few leaders of more recent decades who also bore the burden and the heat of the day as they gave—and in some instances continue to give—their all in His service through the Brethren Church. The names of some of these men may never appear in history books, but we know that their deeds will follow after them. I think, for instance, of such men as J. G. Dodds, C. Y. Gilmer, W. C. Benshoff, A. Glenn Carpenter, N. V. Leatherman, G. E. Drushal, Doyle Belote, L. V. King, H. H. Rowsey, and others—men who were not deterred in their dedication to the work of the Lord because of the smallness of the denomination in which they had been called by Him to serve. "May their tribe increase."

For a number of years, in both District and General Conferences, we have heard many addresses with many anaylses of the ills of our church, and with many worthwhile suggestions and recommendations for the curing of these ills. Many of these addresses, recommendations, suggestions, etc, have dealt with the work of the District and General Conferences as a whole, and also have dealt particularly with matters of organization, reorganization, budgets, administration, etc. Without in any way implying that these approaches and matters are not important or necessary, this speaker would like to turn your attentions more particularly to the local churches and to the grassroots matters. Now nobody here this morning realizes any more than I do that the larger bodies of our denomination—the District and General Conferences—are important and necessary for the implimentation of the program of the Brethren Church. On the other hand, the larger bodies of General and District Conference will never be any stronger than the individual churches which make up those bodies. I fear at times that some Brethren lose sight of this fact. The local congregations are the base upon which the church is built, and unless we do all that we can to build that base strong, all of the rest of the structure is very insecure. In a letter which was addressed to me several months ago, our good brother, Dr. J. Garber Drushal made the following observation, which we pass on to you for serious reflection: "First we should know that General Conference is not a confederation of the W.M.S., the Laymen's group, and the Ministerial Association. Not even the districts are a part of the confederation, because there is no such organization. **General Conference is a delegate body from the congregations. . .**" It is because of our very strong conviction on this matter, that we have chosen to speak to you this morning, not so much as members of the General Conference, but rather as members of local Brethren Churches which help to make up that General Conference. Hence the title of this address, **"Keep the Home Fires Burning,"** or "Praise the Lord Through the Local Church."

It is not my purpose to propose any revolutionary new programs; any radical deletions from, or additions to, the basic framework of the present structure; rather it is my purpose to call attention to what we have and to seek to offer suggestions for the most effective utilization of these programs and methods. There may be those folks in our denomination—nationally, district-wise, or locally, who feel that the Brethren Church and what she has to offer are so old-fashioned and irrelevant that we must completely scrap the past and begin anew. It is quite popular in some circles to speak sarcastically of the "Brethren way of doing things," or to belittle every effort that is made by men and churches to continue to carry on the work of the Lord by so-called "old-fashioned" methods. The church has been accused by some of continuing to lumber along in ox-carts in a jetpropelled age. May I take the liberty of digressing at this point for a moment to make one observation. I, for one, would rather be travelling by ox-cart, slow and rough though it might be, knowing that the ox-cart is headed in the right direction and will of a certainty reach its destination, than to be travelling in a jet-liner whose pilot is not certain how to reach his destination, and, in fact, may not be sure of what his destination is.

Having said these things, I come now to the main purpose of this message—namely the offering of some suggestions and recommendations for the strengthening of the stakes and the lengthening of the cords of the local Brethren churches represented in this General Conference of the Brethren Church. I pray that what has been said, and what shall be said, might be received in the spirit with which it is spoken—"With malice toward none"—but as the challenge of one who is Brethren by conviction, not convenience, and who is anxious that we all, as pastors and churches, see the great task before us, and earnestly strive to "Keep the Home Fires Burning."

I. "Keep the Home Fires Burning" Through Worship. Certainly we would all agree that one of the most important functions of the church, and one of the most important responsibilities and blessings of the individual Christian is that of worship. The Scriptures exhort us, "Do not forsake the assembling of yourselves together." As Brethren, we have, since the days of Alexander Mack, placed strong emphasis upon the importance and necessity of fellowshiping together in singing, in prayer, in the study and preaching of the Word. Many of our forefathers sacrificed much in order that houses of worship might be built;

(*continued on next page*)

others sacrificed even their lives in order that freedom of worship might be assured. Through the years many dedicated pastors have spent their lives leading men and women into a saving knowledge of Jesus Christ and into a closer walk with Him through worship services. How important do the Brethren consider the corporate worship experience in the year 1973?

According to the report of our national statistician there are 118 churches in the denomination, with a total membership of 16,553. This same report shows that on an average Sunday morning 10,000 people, or about 65 percent of the members—attend Morning Worship Services in those churches. This percentage figure is considerably above the average for many other denominations—and for this we praise the Lord. On the other hand the report compiled by our statistician indicates that only fifty-five Brethren churches hold a regular, year-round evening service, and only sixty-eight of the churches provide a regular, year-round Mid-Week Service.

Brethren, this situation should cause each one of us some concern. We should be interested in goals, in budgets, in more efficient means of operating our local and district and national programs, but let us not lose sight of the fact that the strength of the Brethren Church is in Brethren churches—that the local church is still the base of the pyramid—and the primary source of strength in the local church (from a human point of view) is found in united worship and prayer. Certainly we would all agree that the primary purpose and goal of the church is that of proclaiming the wonderful gospel of salvation through the Lord Jesus Christ and of seeking to lead the unsaved into a saving experience with Him—but the church has a second mission and purpose—that of "feeding the flock," of discipling the converts, and helping men and women and young people to discover God's will in their lives through the study of His Word, through preaching, through the various other facets of the church's preaching and teaching ministry—and much of this second mission and purpose is accomplished through the regularly scheduled services of the church. Will, or can, God bless a people or a church, which is not willing to set aside three or four hours a week to gather together in corporate prayer and praise and the study of His Word? We Brethren say that our creed is the Bible, yet we apparently do not want to frequent too often the place where that creed is regularly proclaimed and taught. Is it any wonder that many of our people are so unfamiliar with the Word in general and with the beliefs and practices of the Brethren Church in particular. Now I am not so naive as to believe that attendance at regularly scheduled church services will assure perfect Christians or ideal church members, but I do believe this—that in the majority of cases, those who neglect the worship services of the church usually neglect many of the other responsibilities of Christian living too!

Who is responsible for this situation? Why have approximately one half of the Brethren Churches reached the place where a regular year-round evening service and Mid-Week Service no longer exist? The easy answer is, of course, to blame the preacher—but I doubt if there is one church which does not have these services because the pastor does not want them! The answer in most cases is very evident—the condition exists because that is what the majority of the Brethren desire! Over the years congregations have discontinued evening services and mid-week services because the people just didn't have enough interest in them to attend! Evidently even many Brethren would rather spend Sunday evening and Wednesday evening picnicing, visiting, watching television, washing the car, playing golf, etc. than they would worshipping in the Lord's house—and because of this lack of interest on the part of the majority of their members, churches have decided that it "just doesn't pay" to have anything more than an hour of Sunday School and an hour of worship in the morning.

In light of the importance of the role played by the organized services of the church, and in view of the fact that such services are the only contacts many people have with the study of God's Word and with prayer, I would like to offer the following recommendations for the prayerful consideration of every pastor, deacon board, official board, and church member:

1. That every local church sponsor a Mid-Week Prayer Service (even though only three or four attend); that each Board of Deacons count it their responsibility to help organize and faithfully support such a service; and that every organization and auxiliary within the church constantly encourage

their members to support this service.

2. That each congregation look into the feasibility of an evening service on a regular, year-round basis. In a day when the majority of mainline churches have discontinued such services, the Brethren Church has an excellent opportunity to minister to the spiritual needs of men and women who might be led to an evening service when they cannot be reached for a morning service. Before you say that it just won't work in your particular church, at least give it a fair trial.

I. "Praise the Lord in the Local Church" or "Keep the Home Fires Burning" Through the Right Emphasis.

n seeking to present a strong Brethren Church in each of the communities in vhich the Brethren are represented it s vitally important that every facet f the local program, every auxiliary, tc. have one over-all purpose—that of eading men and women into a closer valk with the Lord Jesus. May we, as ocal congregations, as well as a denomnation, never forget that our purpose s different from that of any other rganization known to men. A number f years ago a friend of mine was elling of a meeting of the civic club o which he belonged. The speaker of he evening had been one of the local astors. My friend was expressing his isappointment in the speaker—not as speaker, but in his theme. It appears hat this pastor had spoken about olitics, about sports, about labor relaions—interspersing his remarks with requent jokes. The man who was reating the incident to me made this bservation: "Henry, if we had wanted o hear about politics we would have alled in the mayor or one of the counilmen; if we had wanted to hear about ports we could have called in the local oach; if we wanted to hear about labor elations we could have contacted some f the local business men and union eaders. We expected this man to bring s a message dealing with spiritual natters since this is the field in which e is especially trained." It seems to our moderator that this man's obseration has a real message to the church nd to every auxiliary of the church -namely, "Let the Church be the hurch!" The Y.M.C.A., Boy Scouts, tc. are much better equipped, for nstance, to give youth an all-around rogram of activity, camping, crafts, etc. than is the church with its Brotherhood, Sisterhood, Camping Program, B.Y.C., etc., and for us to compete with these organizations in these fields is foolishness. On the other hand, the various youth organizations of the Brethren Church are in a position to give boys and girls something that these other groups are not prepared to emphasize — real Christ-centered spiritual development — and this is what we should be emphasizing.

By the same token the various civic and luncheon clubs are in a much better position to provide our men with a program of lectures in various fields, opportunities for entering into social and civic activities, frequent banquets, etc. And again, for local Laymen's Organizations to compete with these groups in these fields is foolishness. But our Laymen's Organization is in a position to give men something that these other groups are not prepared to emphasize — Bible study, discussion of spiritual truths, soul-winning—and this is what the Laymen should be emphasizing. The point that I am trying to make is simply this—Let the Brethren Church in every district and in every community seek to stress through its entire program—Youth work, W.M.S., Men's work, Sunday School—the fact that we have something to offer people which they cannot find anywhere else. Bishop Taylor Smith put it this way: "The Church's business is to feed the sheep, not to amuse the goats."

Since I have mentioned the Laymen's Organization may I take a few moments to speak a word concerning this facet of the work of the Brethren Church. According to the latest Brethren annual only forty-six of our local churches reported having organized Laymen's groups. Just a little over one third of the churches! Why is this? As one pastor I want to publicly express my testimony concerning the fine work being done by the Laymen's Organizations with which I have been associated in past and present pastorates. Each month these men meet in Christian fellowship. Some time is spent discussing goals, local business, future plans, etc. but the main part of the evening's program is given over to the presentation and discussion of a Bible topic. Some of the most enthusiastic, widely-entered-into Bible discussions I have ever heard have taken place at some of these monthly Laymen's meetings. Monthly two-by-two

(continued on next page)

visitation programs; reporting of personal contacts for the Lord Jesus; encouraging the boys of the church by sponsoring Boy's Brotherhood organizations—these and many others have been among the wonderful accomplishments of some of the local Laymen's Organizations which I have been privileged to work with. These men know that they cannot begin to offer the men of the church and the community some of the things that other organizations can offer—but they emphasize the thing that is their specialty as a Christian men's organization—spiritual growth and activity. As a pastor who knows the importance and value of a good spiritually-centered Laymen's Organization to the overall work of the local church, I would like to offer another recommendation:

3. That during the coming year every church make a real effort to establish a Laymen's Organization within its structure and that such organizations recognize their God-given mission of helping to lead other men to Christ. I would further encourage the present district and national officers of the Laymen's Organization to take whatever initiative they can in visiting churches to help with the establishing of such Laymen's groups.

While speaking on the organizations and auxiliaries of the Brethren Church I would like to take this opportunity of recognizing the youth present this morning, and I would pray that all of the business sessions, activities, services, etc. of the B.Y.C. Conference will bring real blessings upon the young people. At the same time I would challenge the youth to see, and to accept, the opportunities and the responsibilities to be found in their own home churches—and to begin doing so now. For a good many years we have been using and hearing the expression —"The youth of today are the church of tomorrow." But when does that "tomorrow" begin? Will a certain day come when the present leaders of the church will suddenly say, "We are finished. Young people, from now on you are the church"—and a sudden and complete transition of leadership will be made? Of course not! Every day is tomorrow! Today is yesterday's tomorrow;Wednesday will be today's tomorrow. If the youth, therefore, are to be the church of tomorrow they must, of necessity, be the church of today. This means that each local church should be making it possible for the young people of the congregation to be participating in the work, the worship and the witness of the church in as many ways as are feasible. On the other hand, the youth must be ready to accept their responsibility in today's church rather than sitting back awaiting the coming of that nebulous "church of tomorrow." It seems to this speaker that one of our big problems is how to carry back to the local churches the enthusiasm which the youth have at larger gatherings such as the B.Y.C. Conference. Just a few weeks ago, for instance, one of our pastors—who incidentally, is very much interested in the work of the youth—was lamenting the fact that quite frequently on Sunday evenings nobody showed up for the regularly scheduled B.Y.C. meetings — even though a number of the young people from his church were a part of that enthusiastic gathering at Explo '72, and even though a number of the young people of that church have actively participated in B.Y.C. Conferences over the years. Even more recently I heard of a young man who has been, and continues to be, active in district and national youth work, camps, etc. but who shows very little interest in the local church program because he does not feel that "his church is giving the youth anything." As I heard this observation (and possibly there is some truth in it) I could not help but recall the words of a former president of this country who, at his inauguration said, "Ask not, 'What will my country give to me'—but rather ask, 'What can I give to my country?" And I would suggest that all of us present here this morning—youth and adults alike—stop asking what the church is going to do for us, and begin considering what we can do for the church.

In a day when it is popular for youth to criticize the "establishment"—in this case the church—and to fearlessly point out what a failure the church has been—I would urge that you young folks not lose sight of the fact that it was primarily the "establishment" that made it possible for you to be present in such a youth gathering as this; it was the "establishment" that provided you with a home church and leaders in order that you could have a local youth organization; it was the "establishmment" that made it possible for several dozen of you to travel throughout these United States this summer as B.Y.C. Crusaders; and it is the "establishment" that continues to

love you, encourage you, support you. Surely such an "establishment" cannot be completely wrong or evil!!! I do not have a formal recommendation to offer to the Brethren Youth Convention, or to the Brethren Youth Council, but I would like to very strongly urge that during your sessions this week some thought be given to means and methods whereby the enthusiasm of this week can be carried back to the many local youth groups here represented. After the mountain-top experience on the Mount of Transfiguration the disciples wanted to remain there and just continue to enjoy that wonderful fellowship. But the Lord reminded them that there was the everyday work to be done in the valley. Enjoy the mountain-top experiences of conferences, Crusader work, Explo's, camps, etc. but don't forget the everyday work to be done in your own part of the Lord's vineyard. Youth, help to "Keep the home fires burning too."

"Keep the Home Fires Burning Through Visitation." One of the areas in which the trend toward professionalism has made serious inroads is that of personal visitation. The poet tells us, in speaking of the unsaved and their need to hear of the Saviour:

"They will not seek,
they must be sought;
They will not come,
they must be brought."

And this seeking and bringing is the major work of the Brethren Church. Evangelism is the church's greatest task, and this task is accomplished primarily in house-to-house, person-to-person contacts. As Brethren we can accomplish that which our Lord has for us to do only as we get out and show a real concern for those who are lost by meeting them where they are. One of the great tragedies of our day is the apparent passing away of the practice of church visitation. This preacher is often disturbed as he speaks to other pastors and hears them speak quite lightly of the importance of pastoral visitation. More and more pastors are telling us that they believe that their time should be spent in the study preparing sermons, counselling, studying, etc. Some months ago I received through the mail, as did some of the other pastors here today, an epistle which attempted to point out a dozen or fourteen reasons why a pastor should not spend his time in house-to-house visitation. I was immediately reminded of a poem which appeared in one of the books we used in seminary when I was a student—it goes like this:

"The parish priest of austerity
Climbed up in a high church
steeple,
To be nearer God so that he might
Hand His Word down to the people.
And in sermon scripts he
daily wrote
What he thought was sent
from Heaven,
And he dropped them down on
the people's heads
Two times one day in seven.
In his age God said, 'Come
down and die'
And he cried out from his steeple,
'Where art thou, Lord?'
And the Lord replied,
'Down here among my people."

The finest sermon preached will do little good as far as winning the unsaved to Christ is concerned, or in building the Christian up in the faith, if those men and women who need the Saviour are not there to hear the message—and in all probability they will not be there if the pastor has not personally called upon them, spoken to them about the wonderful plan of salvation, given them a special invitation to come to the church, and made them a matter of prayer in his personal devotions. Or how can a pastor preach to meet the spiritual needs of a people, or offer to them Scriptural answers to their problems if he has not taken time to visit those people to discover what their needs and problems might be? Your moderator believes very strongly in the importance of a strong program of counselling; he is "sold" on the importance of a strong program of Christian Education; he is convinced that many of the other emphases of the church and the ministry are important and necessary — but he is equally convinced that a "Homegoing pastor makes a church-going people."

Now undoubtedly many of you lay people here this morning are saying within yourselves, "Amen," or "That's what I say about our preacher." But hold on! Where did you ever get the idea that personal work and visitation are strictly the responsibility of the pastor? As I recall the closing words of the Lord's earthly ministry He said, "Go ye into all the world and preach the Gospel to every creature," that is, "Go and tell the good news of salvation to all men." Now Christ was not just giving that commission to a select

(continued on next page)

group of pastors—He was speaking to every person who claims to be a disciple or follower of His, and you cannot shrug off your part in this all-important work merely by giving a few dollars each week (or each year) for the missionary work of the church or by paying your pastor a few dollars a week to do your "going" and your "witnessing" for you! Brethren, let the record of the early church open our eyes and challenge us to the great work of personal, house-to-house contact with people. In the early days of the church men lifted up their eyes and saw fields white unto harvest. They went out to shipwrecks, stripes, prisons, and even to death itself, BUT WHEREVER THEY WENT THEY WON! They did not build elegant church buildings and hire eloquent preachers and provide beautiful music and say to the lost world, "Come ye, Come ye" while they themselves were busy making money. No, they did not say "Come," for Jesus had said "Go," —and they went. And what happened? They went out into the Roman Empire with its paganism and its selfishness and its licentiousness and its sensuality, and they won! By the end of the first century 200,000 were won to Christ; and by the end of the third century 8,000,000 had become devoted followers of Jesus Christ of Nazareth. The emphasis was on the winning of souls. Jesus said, "Ye are the salt of the earth," but may I remind you, Brethren, that salt has no power unless it comes into contact with that which needs to be seasoned. The Gospel of Jesus Christ is able to cleanse and change men; it has the power to change and cleanse our society; but only as it comes into contact with men and a society which need changing and cleansing can these miracles of redemption come about—and the only way that that contact will be made is through personal visitation and witnessing by both the pastor and the laymen. When all of the Brethren take seriously their part in bringing and winning folks to the Lord Jesus in their local churches then we will begin to see things happen in the Brethren Church. Regardless of the size of your congregation, your budget, your community, you CAN have a growing and a glowing church if pastor and people alike will get out and work in the fields already white unto the harvest.

This leads me to my final series of recommendations:

4. Let every pastor dedicate himself completely to the great task of leading souls to Jesus Christ, both through the preaching of the Word and also through a program of regular, systematic pastoral visitation.
5. Let every member of every local Brethren Church take seriously the command to "proclaim the good news to every creature" by making use of every opportunity which presents itself—at work, at home, at school—to speak to others concerning their need for Christ and by being ready to testify as to what He has done for them.
6. May every church, through its Board of Deacons, Evangelism Committee, Official Board, etc. plan and carry out a year-round program of evangelism visitation whereby every new resident, unsaved person, unchurched family and inactive member in the area is contacted, not just once, but several times during each year.
7. If I may be so bold as to offer a suggestion to the national officers of the Laymen's Organization and the Women's Missionary Society, I would strongly urge that these organizations, in order to help give impetus to such a program of visitation, seriously consider the possibility of including in their respective goals programs a goal which would encourage a plan of regular, systematic evangelism visitation.

We come to the conclusion of this moderator's address realizing that perhaps we have said nothing new or revolutionary; realizing that we have not proposed any drastic organizational changes nor thrown out any really new challenges or recommendations. Rather we come to the conclusion of this moderator's address only with the sincere hope and prayer that every congregation within the Brethren Church will at least make a determined effort to praise our dear Lord and Saviour through every channel open to them, and that every congregation within the Brethren Church will seek to make the Brethren Church strong by "keeping the home fires burning," and by "Praising the Lord Through the Local Church."

"Rejoice evermore; Pray without ceasing; in everything give thanks." Amen and Amen.

ORDINATION SERVICE
Larry Robert Baker

The ordination service for Larry R. Baker was held in the Park Street Brethren Church in Ashland, Ohio on June 10, 1973.

Ministers officiating in the ordination and consecration service of Larry and Candace as an Elder and Wife of an Elder were: Rev. George W. Solomon, pastor of the Park Street Church at the time of the ordination service, and now serving as pastor of the Brethren Church in Derby, Kansas; Rev. Duane Dickson, Pastor of the College Corner Brethren Church, Wabash, Indiana; Dr. Charles R. Munson, Professor at Ashland Theological Seminary; Rev. Delbert B. Flora also a Professor at the Seminary.

Special music was presented by the Seminary Quartet —Weston Ellis, John Shultz, Harry Sparling and Kenneth Sullivan.

Larry R. Baker was born on October 29, 1948 in Denver, Colorado. He is the oldest son of Mr. and Mrs. Lester R. Baker of Phoenix, Arizona. Larry graduated from Scottsdale High School on June 2, 1966. He is a graduate of the Arizona State University. He graduated from Ashland Theological Seminary.

He became a member of the Brethren Church at the Nappanee Brethren Church in 1957 and made his life committment to serving in the ministry in 1965 while attending the Arizona Brethren Camp.

Larry filled the pulpit at the Papago Park Brethren Church as interim pastor during the spring of 1970. In September of 1970 he accepted the position of Minister of Christian Education of the First Brethren Church on Park Street in Ashland, Ohio.

He was married to Candace Elaine Dickson on June 10, 1967. Candy is the daughter of Rev. and Mrs. Duane Dickson. Rev. Dickson is the pastor of the College Corner Brethren Church.

Rev. and Mrs. Larry Baker are the parents of two children, Jennifer Christine and Jason Robert.

Larry plans to enter the mission field after a period of service in the pastoral ministry.

MISSIONARY NEWS

SPOTLIGHT ON THE MISSIONARY BOARD

In this issue we continue our spotlight on the members of the national Missionary Board, featuring the Special Ministries Commission. This Commission of the Missionary Board deals with matters concerning Riverside Christian Training School in Lost Creek, Kentucky; the Krypton Bible Center at Krypton, Kentucky; Brethren House in St. Petersburg, Florida; and the new Spanish Ministry to be located in Tucson, Arizona. The Commission members visit, study, and recommend action to the full Board and many times contribute of their own talents.

Rev. Jerald Radcliff is chairman of the Commission. Rev. Radcliff has served several Brethren Churches as pastor and has been active in District and National conferences as well as serving on the Missionary Board. His background of experience in electrical work has been helpful as he works with Riverside Christian Training School where the Missionary Board is responsible for the property.

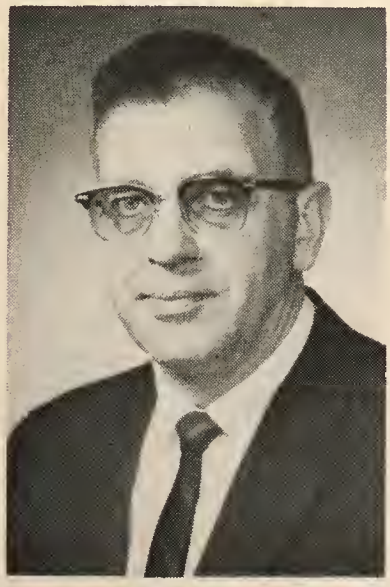
Rev. Jerald Radcliff

Rev. Woodrow Immel

Rev. Woodrow Immel, pastor of the North Manchester, Indiana Brethren Church was for a number of years, chairman of this Commission but is now serving as President of the full Missionary Board. However, he is still very active in the work of this Commission and seems to have a particular interest in the work in Kentucky. Rev. Immel was a school teacher for twenty one years and has been very active in the work of the denomination both on the District and National levels. He has travelled in forty-eight of the United States and enjoys camping.

Mr. Lloyd Miller, member of the Roann, Indiana Brethren Church is a relative newcomer to the Missionary Board but has been very active in his local church as well as with the National Laymen's Organization. He breeds deer and a special type of chicken that lay colored eggs (if you don't believe just ask Lloyd to prove it).

Mr. Lloyd Miller



Rev. Charles Lowmaster

Rev. Charles Lowmaster is presently pastoring the Louisville, Ohio Brethren Church and in the past has pastored Gretna, Johnstown II, and Elkhart. He has travelled extensively in the United States and his experience in construction, metalworking, woodworking, and gardening have made him a valuable addition to this Commission which is so much involved with these subjects in Kentucky.

MISSIONARY GET-TOGETHER

When our Brethren missionaries get together it is usually on their field and with other missionaries from the same field. This summer a rather rare thing happened when a number of our families converged on Ashland at the same time and the John Rowsey family (former missionaries to Argentina) were able to host the Bill Curtis family, the Ken Solomon family, the Larry Bolinger family, and Adriana Miranda at a picnic in one of the Ashland parks.

The Curtises had just returned from Argentina and by the time you read this will be on their way to Tucson, Arizona to begin the new Spanish ministry here in the United States. Adriana Miranda, eldest daughter of Juan Carlos and Maria in Argentina had returned from that country with the Curtises and will be enrolling in Ashland College this fall.

The Larry Bolinger family had just returned from Nigeria and although presently staying with members of the family in Indiana, had come through Ashland on this day for conferences with Missionary Board personnel.

Ken and Jeannette Solomon had just returned from their planning and survey trip to Colombia. The family have been doing quite extensive deputation here in the United States since their return from Argentina last year. They should be moving to Colombia this fall (see Prayer request elsewhere in this issue).

We had hoped the Ray Aspinall family would have already returned from California where Ray has been studying, to participate in the picnic but they arrived later. This family will be returning to their work in Argentina during the early days of August so by the time you read this they should be located again at the Bible Institute.

The picnic turned into a very wonderful time of fellowship as experiences were shared covering the time since each family had last seen the other.

ASSISTANCE PLEASE

Juan Carlos Miranda family

In the May 6th and May 20th, 1972 issues of the Brethren Evangelist, our readers were introduced to the Juan Carlos Miranda family. Since that time articles have appeared concerning the progress of this family as they prepared to return to their native Argentina after fifteen years in the United States. Juan Carlos gave up a lucrative business of his own in the United States to return to the Argentine Brethren Church as a professor at the Eden Bible Institute.

Adriana, his oldest daughter who graduated from Ashland High School just before their departure for Argentina last year, has returned to begin her studies at Ashland College this fall. She will be majoring in Radio and Television, hoping that this skill may be used on the mission field in the future.

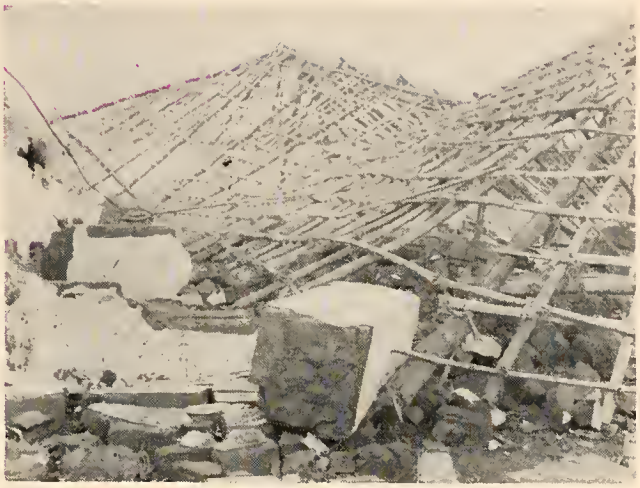
Since Juan Carlos is serving as an Argentine worker instead of as a missionary, it is very difficult for him to contribute much to college costs in the United States therefore, the Missionary Board is serving as an agent to obtain financial assistance for Adriana. A number of governmental and private scholarship funds will be helping but more is still needed. Anyone interested in such a project should contact the Missionary Board at 530 College Avenue, Ashland, Ohio 44805 for more information.

PROTECTIVE CARE

THE FOLLOWING REPORT FROM INDIA:

In May, the Lord saved our orphan boys from great danger. Some of the boys and cook started sleeping in the prayer shed as it is cool in the summer. One night while they were sleeping they were disturbed due to a sudden cold wind. They all woke up and went out to get their blankets from the main building and as soon as they came out of the shed a strong wind came and the prayer shed was knocked down to the floor. After a few minutes another shed which we used for the Bible Institute also collapsed.

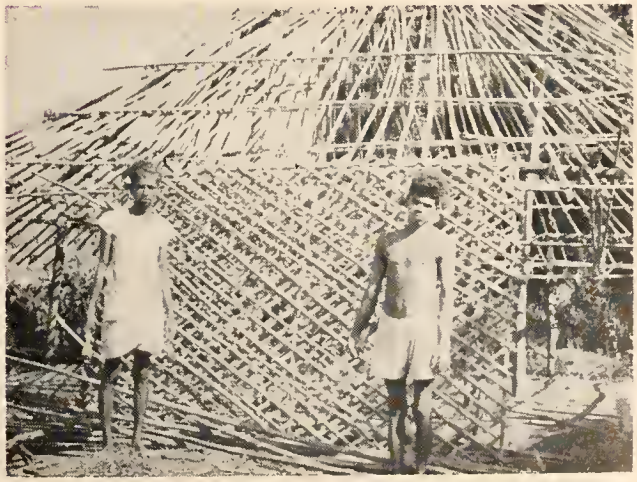
In the morning when we saw both of the sheds on the ground we were very sad but when we looked inside the prayer shed, we all praised and thanked God for His protection and care. A big wooden beam had fallen right on the beds where the cook and the three boys had been sleeping only a few minutes before the incident. We are so thankful to the Lord for saving their lives.



Collapsed Prayer Shed

The building is now being reconstructed with funds which had been given for the construction of these prayer sheds. The buildings are rather lightly built of bamboo poles and palm leaves at a cost of around $150 but it is the only type of construction permitted on rented land. The property in Rajahmundry which is rented for these buildings is across the street from the more permanent building which is used as a clinic and where the boys are housed.

Continual prayer for our Brethren Missionaries overseas is needed as they face all kinds of different problems day by day. Remember them that they might be strengthened and given wisdom.



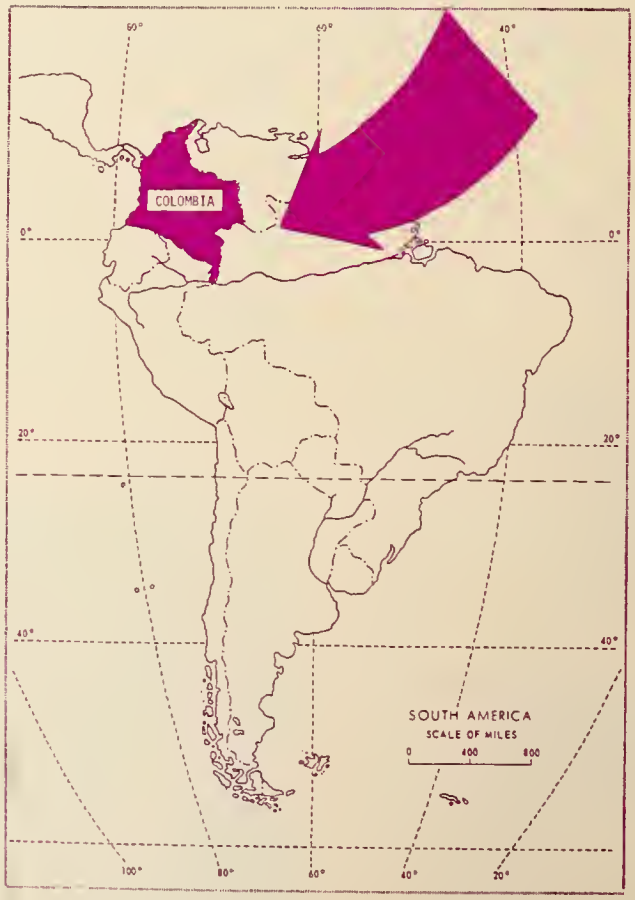
PRAYER REQUEST

In response to the conviction that God is calling us to Colombia, the Missionary Board of the Brethren Church has proceded to challenge Reverend Kenneth and Jeanette Solomon to become our first missionaries to that growing country. As a further step of faith, the Solomons and General Secretary visited Colombia in mid-June to determine where the Lord would have us begin this evangelistic, church-planting ministry. Previous research, field contacts and prayerful consideration led to the selection of Medellin as the location for opening this newest Brethren work.

Medellin, with its two million populace and a great predominance of young people, holds a great challenge to this venture of faith. **It is our prayer and hope that visas will become available in time to permit the Solomon family to depart for Medellin in early September to take the first steps in this exciting ministry.** Join us in prayer for them and for the Colombians to whom our Lord sends them forth with the life-giving Gospel.

M. Virgil Ingraham
General Secretary

Kenneth Solomon family



WHAT KINDS OF MISSIONARIES?

II. What is Needed

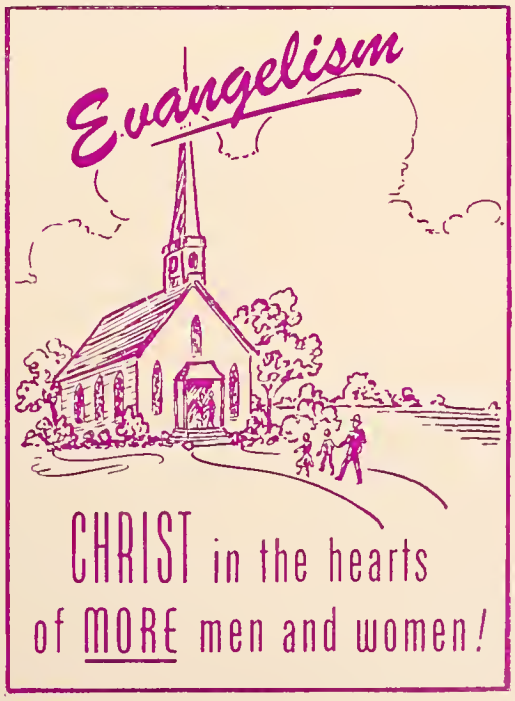
According to the book GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths the greatest need is still that of "Church Planters" and "trainers of the Laity." The essential work of missions is still saving, baptizing and churching men. Specialists are good, but the demand is grestest for church planters who will start new congregations.

"It follows that the most necessary qualifications and training are for such work. But where may such people be found, and how can they be trained? Missions ask for 'Church Planters' or for 'lay training experts'—and get no response. Doctors, nurses, teachers and so forth, secretaries, accountants: all of these are, but not the key people exist! They do. Some of them will be those with ministerial experience at home, especially in new housing areas, or in some other pioneer venture. Others will have been workers who have pioneered as traveling secretaries of various evangelical societies (usually a lot of training is involved there.) Others will have been involved in starting new house churches, cell groups, or student Christian groups. It is more the quality of being a soul-winner and a group-gatherer which we should look for. It is this determination to break fresh ground and to adapt Christian approaches to a rapidly changing situation which is needed.

When Aquila and Priscilla had a church which met in their house, where they also plied their trade as tentmakers, the same building served the triple purpose of home, workshop and church meeting place. There seems to be more scriptural warrant for meeting in homes and workshops than in special church buildings, convenient though they may be. In the Middle Ages the system of manors and villages lent itself to the parish church concept. The parish system is a remnant of the old Pliers Plowman ecclesiology. You may still see it not only in rural Europe, but in the countryside of Korea or North Sumatra: a church building surrounded by the villagers houses.

The Industrial Revolution and subsequent urbanization has changed all this, however; Aquila now goes by bus and train, commuting to the large tent making factory on the other side of the city. Meetings centered in the church near their home tend to draw women rather than men, for Priscilla stays at home and gets to know her neighbors. But Aquila is more than embarrassed when asked to bring his neighbors to the guest service or gospel meeting on Sunday night. The people he knows best, his fellow workers, live on the other side of the city. Worship should be centered in the regular meeting place, but it seems doubtful if effective evangelism can be. In Asian urban areas, Priscilla and other wives go out to work as well, so only the grandmas, who tend to be the custodians of the old religions anyway, are at home minding the children. Such situations demand people who can develop new ways and approaches. Television makes it even less likely that Aquila will know many of his neighbors—but that is another story." (pp. 41, 42)

Since Church Planters are the necessity, theological and Biblical training are a prerequisite, providing a thorough knowledge of the Bible, Church history, systemic theology, Christian Apologetics, etc. This chapter goes on to comment about choosing a place of missionary training, advanced theological training, other academic disciplines and business qualifications as well as talking about other types of missionaries such as medical workers, linguistics, anthropologists and researchers, literature workers, and other possibilities. For further information, get a copy of GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths and published by Moody Press. Above quotations reprinted by permission of Inter-Varsity Press, London, England.



CAPSULE BYC REPORTS

As the end of the BYC year rolls around, many groups are submitting reports on their year's activities. Take a minute to browse through this capsule summary of those reports. Then select ideas that others have used and try them this year in your own BYC group.

BURLINGTON SR. HIGH BYC—"Our Sr. High BYC group had Sgt. Gruza speak to us on drugs. It was open to the public. He also had a film produced by the Indiana State Police Department. . . .

"June 6 our BYC went to the Brethren Home in Flora and gave a program. . . .

"Another thing we did was to go calling around town one Wednesday in July. We handed out cards telling about our revivals, and we invited people to our Sunday School and church."

—Teresa Shirar, President

BRYAN SR. HIGH BYC—"We are busy planning a 'Judas Bag' program. Little money bags have been distributed to the members of the church. They will collect their silver in them. The bags will be their ticket to a supper and program sponsored by the Sr. High BYC. . . .

". . . Our cookbooks will be sent to the Publishing Company in the early fall. The books will be sold later in the fall. . . .

"Several of our members went to Pittsburgh July 5-7 with the New Attic Fellowship. . . . They went to the 'Pittsburgh Power and Light Company,' a coffeehouse to hear Phil Keaggy and Peter York. . . ."

—Ann Oxenrider, Secretary

WEST ALEXANDRIA COMB. BYC—"On January 2: the Miami Valley (Ohio) District BYC Rally was helc at West Alex. We rented the high school gym foı recreation time. . . . At the business meeting we pledgec $600 to take to Conference as our goal. Praise the Lord We have made our goal. . . .

"Twenty-eight of our youth and four adults attendec the Ohio Youth Retreat at Camp Bethany on April 6, 7 and 8. . . . Our youth choir presented two numbers a the Sunday morning service. . . .

"Our BYC visited the Flora, Indiana, Brethren Home on June 3. Twenty-three of us made the trip. . . . We presented our program consisting of scripture reading sermonettes, and personal testimonies. Our youth choir presented several numbers. We also had a hymn reques time in which the residents could choose their favorite hymns. We had several special testimonies in song—solos, duets, and trios. Following the program our youth visited with the folks in the home and sang to some who had been unable to leave their rooms. They were so glad to see us, and we had a hard time leaving. I was a real blessing to us all. . . .

"Our youth held bake sales simultaneously at Miller's Supermarket and at West Alex IGA on May 11. We have also been busy with various work projects, such as mowing grass, washing windows, and house cleaning We have also had two paper drives. . . .

"At our revival, held July 15-22, our youth had sev eral rap sessions with Rev. Jim Gilmer and his wife Treasure, and also with Dave Thrush and his wif Diane. . . ."

—Brenda Waymire, Advisor

WARSAW COMB. BYC—"Our main outing (for th latter part of the year) was a Senior Recognition Ba quet. It was held in the church recreation room. It wa a formal dinner with entertainment following. It turne out to be a very enjoyable evening."

—Kathy Griswold, Secretary

ARDMORE JR. BYC—"For one benevolent project, we sold 144 boxes of candy at $1.00 each and gave the proceeds of $50.00 toward the building of our new parsonage. We sold it all in less than 30 days. . . .

"One of our church members was in a nursing home recuperating from a stroke. We decided to meet at the church one Sunday evening, and instead of having a meeting the group took her a plant, paid for from our treasury."

—Pam Marlow, Secretary
Mrs. Dorothy Cordor, Advisor

At Eastertime, the Ardmore Jr. BYC made small baskets from oleo tubs and "Legg" hosiery containers. Fruit and candy was put into each basket, then they were delivered personally by the youth to residents of a nearby nursing care center.

NAPPANEE JR. HIGH BYC—"Our outside speakers were interesting, and we had a variety of subjects. From our church, Jack Tobias told us about our Kentucky missions. Tony Huffer (Warsaw BYC) sang for us and with us and our guests. Dave Radcliff described how a Christian film is made. . . .

"A drama, 'Jesus Minus Ten,' gave us a chance to show our acting talents for our public service in March."

—Jackie Tobias, president

"THOUGHT FOR PARENTS"

How many have been the times when we have heard, "I do not try to influence my children in matters of their religion or beliefs?" But why not, we reply?

The ads will!
The press will!
The movies will!
The neighbors will!
The politicians will!

The Communists will! All the forces of sin will! Shall we ignore our children? God have mercy on us if we do!

from Gratis Lamplighter

The following quote was given to the pastor by Doris Cushen and relates to last Sunday's adult Sunday school lesson. Think about it.

"Our great-grandfathers called the Lord's Day the holy Sabbath; our grandfathers, the Sabbath; our fathers, Sunday; but today we call it the weekend."

Pastor's note: This indicates how the Sabbath or the Lord's Day has lost meaning to us of this "enlightened" age. Pray about your feelings concerning the Lord's Day.

from The Pastor's Helper
Hagerstown First Brethren

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

INSPIRATIONAL FOR SEPTEMBER

JUDGE WRITES PRESCRIPTION FOR ROBBERY DISEASE

A 21-year-old welder had five robberies charged to him at the time of his arrest. He pleaded guilty to one of them.

He endeavored to have the crime classified as second degree because he had wielded an unloaded gun during the holdup.

Judge Edwin L. Jefferson of Pasadena, California, remarked that the victim of a robbery can only find out if the gun is loaded at the risk of his life, and pronounced the weapon deadly, rather than dangerous.

"Robbery is a disease," the robber told the court through the probation office. On my first job, I found how easy robbery is—how quickly people hand over their money when they're looking down the barrel of a gun."

The judge did not question the statement about robbery being a disease; but acting on the knowledge that some diseases require strong and unpleasant medicine, he prescribed a 5-year-to-life sentence in prison for the "diseased" person!

Sin is a disease with which we are all afflicted for we have everyone turned to his own way. Isaiah 53:6 We have all sinned and fallen short of God's standard of righteousness.

The disease is so serious in the estimation of th Lord that He has prescribed death as "the wages c sin" Romans 6:23; and "after death the judgment. Hebrews 9:27

The Great Physician, the Lord Jesus Christ, graciousl undertook our case and actually "died for the ungodly. Romans 5:6 Yes, He died "the Just for the unjust tha He might bring us to God." 1 Peter 3:18

"Come now, and let us reason together, saith th Lord: though your sins be as scarlet, they shall be a white as snow; though they be red like crimson, the shall be as wool." Isaiah 1:18

It is not singular that the first person to go t Paradise with Him after His death was a robber! Luk 23:39-43

No matter what the nature or quantity of our sin there is power in the precious, shed blood of our Savic to cleanse us. The blood of Jesus Christ "cleanseth u from all sin." 1 John 1:7

If that effective remedy is neglecte there is no other. And the Lord said if you die in you sins, "whither I go, ye cannot come!" John 8:21

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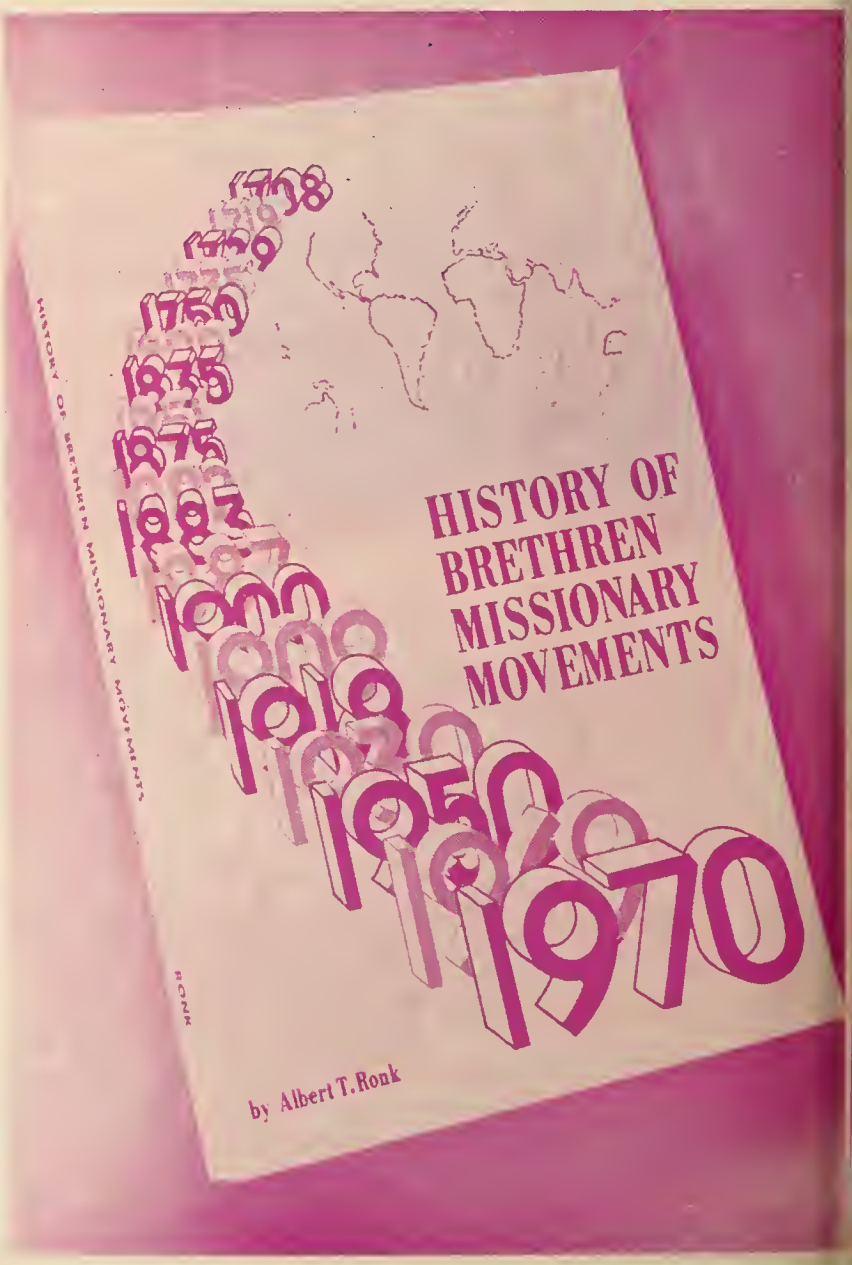
by DR. ALBERT T. RONK



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MEMBER EPA EVANGELICAL PRESS ASSOCIATIO

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WANTED: Old rags are needed in the print shop for wiping purposes. We appreciate those that have been brought or sent to the Publishing Company print shop in the past, but the supply is diminishing and whatever help can be given in this respect will be accepted with a great deal of gratitude.

God is so high you can't get above Him,
God is so low you can't get beneath Him,
God is so wide you can't get around Him,
You better come in by the gate!
Negro Spiritual

VACATION

I dreamed that God took a vacation
He did not say where He would go,
He just packed His Spirit and left us,
Not knowing I would need Him so.
He wearied and tired of much praying
And listening to every weak plea,
Two weeks were just what He'd been needing
Away from the world and me.
Just then I was faced with a crisis—
My heart was in deep despair,
My pastor, my friend, nor my neighbors
Could help with an answer to prayer.
Oh, how I just longed for His presence,
The touch of His soothing, calm hand;
To feel He was there close beside me,
And know that He would understand.
I woke up to find out I was dreaming,
And fell on my knees and I cried.
Oh, how I thanked God in Heaven
That He was still here by my side.
And again, it is time for vacations.
I may go by land, sea, or air
Where ever I am on the Lord's Day,
I know I shall worship Him there.

from Ardmore Brethren News
Author Unknown

A Consuming Commitment

The spirit of evangelism grows. It may begin with the seed of hard work. First efforts at witnessing often seem awkward, unnatural, and difficult. But then the spark from the flint ignites the motives and the desires, and evangelism becomes an all-consuming passion that beats rhythmically with the very heart of God.

Repentance, prayer, and the anointed Word all precede evangelism in the power of the Spirit. Each one contributes to effective witnessing. But God's faithfulness in supplying power, as promised in Acts 1:8, is seen only when one steps out in a witnessing situation which demands power. The Christian who never speaks of the saving power of Christ never needs the quickening power of the Spirit to sharpen his words.

THE END IS THE BEGINNING

The consuming commitment, which is a fitting climax to the entire Key 73 program, is really just a beginning. A plan, a program, a procedure has been suggested, without coersion, as encouragement to the thousands of Christians who seldom if ever have witnessed personally to a fellow man in need of a Saviour. A response to this gentle encouragement makes one a candidate for the fullness of God's power working through him in reaching the unsaved.

The duty of evangelism then gives way to the joy of evangelism. The lips cannot be silent; they must tell of Christ's love. The life demonstrates only that which pleases the Life-Giver and builds His Kingdom. And love, that all-encompassing fruit of the Spirit, grows to incomprehensible proportions. And then, like the Apostle Paul, one cries, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Corinthlans 9:16).

The zeal to witness has then reached the level of consuming commitment. Key 73, through each of its six phases, has been so structured that it builds naturally toward this continuing passion to share Christ with others. Evangelism is not for 1973 only. It is for 1974, 1975, and beyond—if Jesus tarries.

COMMITMENT THROUGH THREE RELIGIOUS FESTIVALS

The Christian world can best teach the principle of consuming commitment to Christ through the three year-end festivals which are important both to the church and to society. By calling all citizens of the North American continent to the true meaning of Thanksgiving, Christmas, and the New Year, Key 73 participants will display prominently their personal commitment to God.

Thanksgiving, with Christ at the center, becomes "thanks living." It is more than a recall of historical beginnings or a time to think of some great men who lived before us. It changes a single holiday into a year of holy days, made such by a life that gives thanks to God in all circumstances. It means giving thanks in all things (Ephesians 5:20), even routine frustrations and personal calamities. Real thanksgiving requires a consuming commitment.

Christmas, with Christ at the center, becomes evangelism. Christ was God's gift. "Freely ye have received, freely give" (Matthew 10:8). You have received Christ. Christmas speaks eloquently to the fact. Sharing the Christ of Christmas becames a natural. But when the majority of the world focuses attention on the gifts of Christmas, it takes consuming commitment to celebrate the Gift of Christmas.

A new year, with Christ at the center, becomes a new opportunity rather than a new resolution. And a new year for a **new Christian** has opportunities unfathomable. Consuming commitment determines to give 1974 to Christ, even more completely than was 1973.

IMPLEMENTATION OF PHASE SIX

If you have prayerfully and earnestly used Key 73 after joining in the Phase One Covenant to help reach every person in North America with the gospel message, the Lord has certainly been faithful to His promise that He will give the increase. There should be enthusiastic witnesses in your congregation who have experienced the thrill of leading souls to Christ. And your church should be enjoying the fresh exhilaration of new converts who have joined with you in corporate worship. These persons should testify, in a special Thanksgiving service, to what the Lord has done for them through Key 73. The inspiration of their testimonies may yet ignite the spark which will cause others to join the witnessing thrust, even in the last phase. As long as there are whitened harvest fields to be reaped, the call for laborers should never cease.

Churches are never short of ideas and activities for the Christmas season. In all of them, however, the spiritual significance must be foremost. Local shopping centers offer real opportunities for Christmas Christian witness. Live displays in mall areas, choirs and folk music groups to capture the attention of passing shoppers, a continuous reading of the Christmas story interspersed with salvation verses will all be used for effective witness at Christmas. If your group uses one of these witnessing methods, be sure there is appropriate followup in the form of individuals circulating through the shopping crowd distributing literature and seeking to enter into dialogue about the Christ of Christmas.

Another innovative idea is block Christmas caroling, in which all the neighbors from one residential block go to another block or to a nursing home in the area. There will be opportunities for witnessing within the group as well as through the singing.

On January 1, 1974, Key 73 will have officially ended. But it should end on a note of triumph and anticipation —of consuming commitment—rather than one of mournful demise. If your church has a New Year's Eve service or other fellowship activity which reviews 1973 and anticipates 1974 as a great year for the Lord, use the lay testimony approach again. See that the spirit of Key 73 lives on into the weeks of '74.

EIGHTY-SIXTH CONFERENCE
of the
SOUTHEAST DISTRICT
of
THE BRETHREN CHURCH

MASSANETTA SPRINGS

Harrisonburg, Virginia

SEPTEMBER 28-29, 1973

Theme:

"Praise The Lord"

Conference Organization

Moderator ..... Rev. Carl Barber
Moderator-Elect ..... Rev. Bruce Shanholtz
Secretary ..... Mrs. Loring Vance
Assistant Secretary ..... Miss Janie Fitzwater
Treasurer ..... Mr. Harold Babcock
Assistant Treasurer ..... Mr. Ralph Hutzell
Statistician ..... Mrs. Ralph Hutzell

Conference Music Committee

Rev. Robert Keplinger, chairman; Rev. Harold Barnett

TENTATIVE SCHEDULE FOR FUTURE CONFERENCES

1974	Oak Hill, West Virginia
1975	Linwood, Maryland
1976	Chandon, Virginia
1977	Bethlehem, Virginia

Delegates will be seated at the specified times onl Please refer to your program for the designated tim for each seating.

PROGRAM

FRIDAY—SEPTEMBER 28

10:00 Song Service
Words of Welcome ..... Moderator-Elect
Announcements ..... Coordinator McCann
Devotions ..... St. Luke
10:30 Moderator's Message ..... Rev. Carl Barber
Song
Business Session
Report of Credential Committee and Seating of Delegates
Report of Camp Committee
Report of District Executive Committee
Seating of Additional Delegates
Report of Nominating Committee and Report of Committee on Committees
Election
12:30 Lunch
1:30 Song Service
Devotions ..... Oak Hill
1:45 Business Session
Report of Credential Committee and Seating of Delegates
Report of District Treasurer
Report of Statistician
Report of Ashland College
Report of Ashland Theological Seminary
Report of District Board of Evangelists
Report of District Mission Board and Treasurer
Report of District Board of Christian Education
3:30 Auxiliary Sessions
W.M.S
Laymen
Ministers
4:30 Board and Committee Meetings
6:00 Dinner Hour
7:30 Evening Service
Men's Chorus
Praise and Testimony
Devotions ..... Kentucky
Moderator-Elect's Message
Rev. Bruce Shanholtz
Fellowship and Coffee Hour

SATURDAY—SEPTEMBER 29

8:45 Song
Devotions ..... Cumberland
9:00 Business Session
Report of Credential Committee and Seating of Additional Delegates
Reading of Minutes
Report of Central District Memorial
District B.Y.C.
Report of District Executive Committee
General Conference Report
10:00 "Denominational Advance" (Includes reports from Board of Christian Education, Publications, Missions, Benevolent Board, Retirement Board, Board of Trustees, and Central Council)
11:00 Auxiliary Sessions
W.M.S.
Laymen
Ministers
12:30 Lunch
1:30 Song
Prayer Session ..... District Laymen
Final Business Session
Report of Credential Committee and Seating of Delegates
Reading of Saturday's Minutes
Report of Ashland College Trustees
Action on Unified Budget for 1974
Action on Moderator's Recommendations
Action of Time and Place
Unfinished Business
Reading of Minutes
4:00 Auxiliary Sessions
W.M.S.
Laymen
Ministers
5:00 Board and Committee Meetings
6:00 Evening Dinner Hour ..... W.M.S. sponsored
7:00 Installation of Officers
Program

W.M.S. Conference Program

FRIDAY—3:30 P.M.

Prelude
Hymn
Devotions ..... Mt. Olive
Business
Speaker ..... Mr. John Rowsey
Benediction

SATURDAY—11:00

Prelude
Hymn
Devotions ..... St. James
Business (adopt goals & project, election of officers)
Report from Argentina ..... Mrs. Edna Logan
Benediction

SATURDAY—4:00

Prelude
Hymn
Devotions ..... Bethlehem Jr.
Business
Speaker ..... Mrs. J. Mark Stauffer
Installation of Officers
Benediction

SATURDAY—6:00

Banquet ..... Maurertown in charge
Project Offering
Pianist ..... Mrs. J. Gorden Harmen
Song Leader ..... Mrs. Carl Barber

THE EIGHTY-THIRD PENNSYLVANIA DISTRICT CONFERENCE MODERATOR'S ADDRESS

by Arden E. Gilmer, pastor

Delivered July 27, 1973

Pleasant View Brethren Church, Vandergrift, Pa.

Cindy Lynch is a Christian high school student in Grand Rapids, Michigan. In the school which she attends there are gangs of girls who attack and rob other girls when they use the rest rooms. Cindy, knowing that she would some day be attacked by one of these gangs, sought advice on what to do when it happened. The advice she received was to ask for ten minutes of the gang's time and to tell them that after the ten minutes they could do anything to her that they wanted to do, and she would not even resist. Sure enough the gang one day confronted Cindy in the restroom and threatened her. Cindy responded to their threat with the advice she had received. She asked for ten minutes of their time after which they would be free to treat her as they desired. The gang agreed. In the ten minutes Cindy gave a clear and intelligent presentation of the gospel of Jesus Christ and invited the gang members to invite Jesus Christ into their hearts. Three of the gang members, including their leader, prayed there in the restroom to invite Jesus into their lives. Needless to say, they did not harm Cindy in any way when their lives had been changed by the living Christ. Here is a letter which the leader of the gang wrote to Cindy a few days later:

Cindy:

You are really some Honkie, the day you entered the girls rest room you exited quite fast. We thought you would probably be in there some other day during the same hour and you were. The next day we were ready to jump you and take what you have. We have taken close to $25.00 each from girls who have entered the rest room. We have also taken numerous coats, and a couple of us have knifed a couple of girls, not nothing to be proud of.

You came in there the next day shaking. You could tell we were ready to get you, but then you stopped us by saying you wanted to share something with us and all it would take was about ten minutes and then we could do anything to you afterwards and you wouldn't even try to prevent us.

A lot of times I have gotten valuable things from girls, but they all seem to come and go. But now you have given me the richest and the most valuable thing that you don't even have to steal because you gave it away. I never thought that day that I would come to know Jesus. All the girls that was in the restroom that day have quit the gang and now are trying to share the gospel message booklet with them that are still in the gang.

One of the girls brothers were lodged in the Kalamazoo Police (it seems pretty good to say that word) Station for mugging some elderly woman, and now we are going to try to share the gospel message booklet with him. It would be great if he would come to know the Lord Jesus Christ that we have known so short but will be for so long. It was hard for me to get all the burdens off my back, but that one verse really solved that—I John 1:9.

Thanks again,
Mar

This incident gives a vivid contemporary illustration of the truth of Romans 1:16 that "the gospel is the power of God unto salvation." The power of the gospel is as potent today as it was in the day of the apostle Paul. From things I've heard, seen, and experienced in the last seven months I am convinced that we are living in the midst of the greatest spiritual awakening since Pentecost! We are living in exciting times when the Holy Spirit is doing His work of preparing hearts to respond to the gospel message of Jesus Christ. This

gives further emphasis to the role which we Christians must be playing—that of sharing Jesus and the gospel of salvation so that men will have the opportunity to hear the gospel and respond to Jesus Christ as Savior.

Against the back-drop of this illustration from the life of Cindy, let us consider a problem that is facing much of the Brethren Church today. Then we shall also consider a solution to this problem.

The problem is identified and explained in Revelation 2:1-7 where the resurrected Jesus speaks to his church, in this case, the church at Ephesus.. As we consider this passage of Scripture, we find many interesting parallels between that ancient church at Ephesus and the current Brethren church. This passage is written in the first person as Jesus evaluates His Church. In verse 2 Jesus begins by stating: "I know. . . ." These words take on almost frightening qualities as we understand who is speaking. This is **Jesus** and **He knows**! This is an evaluation derived not from a statistical form but from One who knows the heart of his church. Statistics can deceive, but Jesus cannot be deceived. **He knows**! Jesus doesn't need to judge by appearances because **he knows** the true inclinations of our hearts. It is possiple for us to deceive each other with outward appearances. We may be able to make good impressions on each other and mislead each other, but we cannot deceive Jesus Christ. Jesus Christ knows—**He knows** the **truth** about us. This is Jesus, the Son of God, before whom all hearts are open and from whom nothing can be hidden. And this living Jesus, the Jesus who knows, is walking in the midst of the Brethren today, and he knows our spiritual condition, he knows our secret thoughts, and he is aware of all of our reservations and hang-ups. He is not deceived by our outward piety, for He knows our hearts.

But what does he know? Let's look at the rest of these verses to see what He knew about the church at Ephesus, for he knows the same things about us.

Jesus begins his evaluation of this church in verses two and three. The first thing He says about them is: "I know thy works and thy labor" (v. 2); "You have labored and not fainted" (v. 3). To this church He is saying, "You have stuck it out! You are a hard working church. You support a heavy missionary and evangelistic program. Your church is full of bulletin board notices about your evangelistic and missionary activities." This church sustained a heavy program. The Sunday bulletin of this church was jam packed with activities of every conceivable kind for every conceivable age group in the church. The lights were on at this church every night of the week. Jesus knew all about their hard work! If mere activity and hard work were the criteria for spirituality, this church had it made. This church was in!

The second thing which Jesus says about this church was, "Thou canst not bear them that are evil" (v. 2). They could not tolerate anything which even had a taint of evil about it. There was nothing gray about their convictions. They had not yet been invaded by the permissive society. They had taken a stand on every issue that came up in society and had always come out solidly on the side of right. They had strict rules and regulations as to what was acceptable and what was unacceptable within a Bible believing Christian community. Jesus is saying to them, "You have finally and completely repudiated all evil. You have in no way made any compromises with evil. You are a morally upright church—a church which is morally above reproach." If morality by itself was the sole criterion for spirituality, this church passed with flying colors.

The third thing which Jesus knew about this church was, "Thou hast tried them which say they are apostles, and are not, and hast found them liars" (v. 2). Put into contemporary terms Jesus was saying, "You are a Bible believing, conservative, evangelical church. You are fundamental to the finger tips. Everything said and done in your church is tested by the standard of the Word of God. You test everything in the light of its conformity to the inspired, God authored, Word of Scripture. You are doctrinally correct. All of your teaching is based on the Bible." If doctrinal correctness was the only criterion for spirituality, this church had it made.

Suppose that you were a visitor to Ephesus, and you were looking for a good church to attend on Sunday morning, wouldn't this be a good church to attend? Or, suppose that you have moved into the city where this church was located and you were looking for a new church home. In your looking for a church, you wanted one that had a full program, a church which was busy and in which you could get involved. You were looking for a church with a missionary outreach which supported every evangelistic endeavor. You were looking for a church where you could take your children and know that in every activity in which they were engaged there would be absolutely no compromise. You were looking for a church, whether from pulpit or every grade of Sunday School, you would hear nothing taught but the unmitigated, unadulterated, undiluted Word of God. Then, here's your church! Or is it???

But this church had a problem. Though outward appearances seemed to indicate otherwise, this was a sick church. And the living Jesus, the One who knows, continues His evaluation of this church (Rev. 2:4, 5). The Jesus who knows says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence you have fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This church was a fallen church and drastically in need of repentance. This church with its heavy program, its outstanding morality, and its doctrinal correctness was a church on the verge of extinction. It was a church of which Jesus had to say, "You are offensive to me." Why? "Because **I know** your true spiritual condition." This church was in such desperate need of repentance that unless it repented it was threatened with swift judgment which would result in the extinction of its candlestick (v. 5). This church's problem was that it was no longer a spiritual church because it had lost its first love (v. 4). They had forsaken Christ. In the midst of all their program, their deep conviction about right and wrong, and their doctrinal accuracy, there was only one person missing—CHRIST. In an attempt to turn them around spiritually, the living Jesus gives an ultimatum—"Repent . . . or else . . ." (v. 5). An unspiritual church, even though it has a heavy program, is morally upright, and doctrinally sound, cannot glorify Jesus Christ. This church had

(continued on next page)

ceased to be a spiritual church because it was no longer controlled by the living Christ. It had confused activities, morals, and doctrine with spirituality. Now, of course, a spiritual church will be a busy church; it will be morally above reproach, and it will be doctrinally based on the truth of the Bible. But Jesus warned that the church at Ephesus would become extinct, i.e. it would no longer be serving its divinely ordained function as a church, though it would probably continue to "exist" for many more years. The machinery would continue to function, but it would not be a church. It would not be a church because the Lord would no longer be in it. This church had lost its first love—CHRIST.

Loss of love is an indication that a church is no longer a spiritual church because love is the first fruit of the Spirit (Gal. 5:22). Loss of love influences the witnessing activity of a church because it is the love of Christ which impels a Christian to share his faith (II Cor. 5: 14). Therefore, when love is gone, personal sharing of Christ will cease to be a way of life. It may still take place occasionally, but it will be largely ineffective because it is motivated by the flesh rather than by the Spirit. If our first love, the love of Christ, is active in our lives, then Christ will be seeking and saving the lost through us (Luke 19:10). If Christ is in us, we will love those around us as Christ does and we will demonstrate God's love for them in Christ even while they are still in their sin (Rom. 5:8). If we love people as Christ loves people, then we will be eager to share Christ with them.

"The story is told of an elderly man, Luigi Tarisio, who was found dead one morning in his home. He had scarcely a comfort or a luxury, but stored in his attic were 246 valuable violins! The very best of the collection, fashioned by a master craftsman was hidden in the bottom drawer of a rickety old chest. It was an exquisite 147-year-old Stradivarius! Obviously Tarisio cherished the instruments greatly, but his love for them withheld from the world the beautiful music they might have produced.

"We as Christians are much like Tarisio when we fail to tell sinners about Christ. We treasure the Gospel story and love God's Word so much that we fill our heads and hearts with an inestimable wealth of Bible knowledge—and it is good that we do. But while our personal lives have been transformed by the Spirit of God, we neglect proclaiming the glad tidings of salvation to others. In our zeal to know the truth, we forget to make it known. This was not true of the early Christians, for the Bible says that they 'went everywhere preaching the word' (Acts 8:4)" (from Our Daily Bread).

So Jesus said that the church at Ephesus had a problem. It had lost it's first love. I'm convinced that when a Christian people lose their first love, one of the first things which happens is that they loose all desire to share Christ personally with others.

Is there a solution to this problem? If so, what is it?

A part of the solution is revealed to us by the Apostle Paul in Colossians 1:28, 29. In these verses Paul gives his "philosophy of sharing Christ as a way of life." My desire is that each of us personally and our Pennsylvania District and our entire Brotherhood would accept this as our manifesto. In these verses Paul said, "Everywhere we go we talk about Christ to all who will listen, warning them and teaching them as well as we know how. We want to be able to present each one to God, perfect because of what Christ has done for each of them. This is my work, and I can do it only because Christ's mighty energy is at work within me"(LNT).

In these verses Paul expresses the "first love" of the spiritual Christian, namely, that of sharing the living Christ with others, especially those who do not yet know Him.

Let's look briefly at these two verses. First Paul gives the scope of his work. He says that's "everywhere he goes." Paul says, "As we are going, we are seeking to make disciples of all men. We are sharing the Good News with everyone, everywhere." For Paul the scope was universal, world-wide, and all inclusive. But more particularily, Paul's immediate concern was with those with whom he came into contact at any time. For Paul the mission field was wherever he happened to be at any time. The people around him needed to know about Jesus so Paul was going to talk to them about Jesus.

In the last six months I've had the opportunity to work with **laymen**, let me emphasize that word—**laymen**—and these laymen taught me a simple, intelligent, and understandable way to share my faith. These laymen shared everywhere. I was with them. I saw them do it. When we were travelling, they shared Christ with the man who filled their car's gas tank. They shared Christ with the waitresses in the restaurants. One man had to get a tire fixed, and, you guessed it, the owner of the tire shop had Christ shared with him. They simply shared Christ wherever they were with whomever was around them at the time. They used their daily contacts with people in the world as opportunities to share Christ. This was Paul's method, too, and it works.

Secondly, Paul gives the activity in which he engaged with his daily interactions with people—"he talked about Christ." Paul didn't say, "Everywhere I go, I talk about the weather." Paul didn't say, "Everywhere I go, I talk about Watergate." No! He said, "Everywhere we go we talk about Christ." Our conversation reveals the things we're really interested in: we talk about our families, we talk about sports, we talk about our jobs, we talk about cars, etc. In fact, if I could look over a written presentation of your conversation during this past week, I could tell you what really interests you, because those are the things you talk about. Paul talked about Jesus because Jesus was his number one interest. Jesus Himself said, "If I be lifted up, I will draw all men unto me." I know that this refers primarily to His death on the cross, but it is also true that if we lift up Jesus in our conversation, men will be drawn to Him. Jesus is attractive to men. We should talk about Jesus before we talk about our church, our pastor, or our great church program. But many times we reverse the order. We invite non-Christians to come to church, and it has no meaning for them because they don't know Christ. But introduce them to Christ so that they come to know Him as their personal Savior and they will want to come to church. Then they will want to worship Jesus, their Savior, and church is the place to do it. So, share Christ, give people an opportunity to respond to Him, and then talk about your church or your pastor.

Some years ago, Dr. Bill Bright of Campus Crusade for Christ, had an experience which points out the

importance of keeping our conversation Christ-centered. Dr. Bright was invited to speak at a great university campus. He says, "When I arrived, there was a young man who was known as the campus atheist. He was a brilliant philosophy student . . . he became the idol of the other students because he had a way of embarrassing their professors, and his fellow students seemed to like that. He would ask them questions they could not answer. I was asked to meet with this brilliant young skeptic to talk to him about Christ. As we met late one evening in the local campus coffee shop, he talked about philosophy, and I talked about Christ. When I stopped for breath, he would talk about his favorite philosopher or share his philosophy of life. When he stopped for breath, I would tell him about God's love and God's forgiveness in Christ. He gave no indication of interest in what I was saying. This rather unusual discussion continued for more than an hour. Finally I suggested that we call it a day. He asked if he could ride with us back to his dormitory, which was on the way to our destination. The director of our work had a two-door convertible; I got into the back seat. As this young man slipped in the front seat he turned around and said to me, 'Dr. Bright, everything you said tonight hit me in the heart. I would like to become a Christian right now.' We prayed together in the car and he received Christ" (From Revolution Now, p. 163). This is one demonstration of the power of God released when people talk about Jesus in the power of the Holy Spirit! Talking about Christ was the activity in which Paul was primarily engaged. How about you??

But Paul goes on to say that he talked about Christ "as well as he knew how." The idea of "know how" implies the idea of training. This implies that Paul didn't know all the intricacies before he started, but that he learned from experience. But, at any given moment in time, he did share Christ as well as he knew how. This statement also indicates a willingness to learn how to share Christ more effectively. The spiritual Christian although he may not know how to share Christ will be eager to learn how to do it. However, the carnal Christian indicates no desire to learn how to share Christ effectively with others.

Next Paul tells about the audience. He defines the audience as "all those who will listen." He didn't say that he would share Christ just with those who would get up on Sunday morning, put on their good Sunday clothes, and attend church. Paul would talk to them, but he would also talk to anyone who would listen regardless of what the surroundings might be. He would talk to them about Christ in the market place and in the work-a-day world. In our world today the Holy Spirit has prepared many hearts and many people will listen as we talk about Christ. But we don't know whether or not they will listen unless we initiate the conversation. And we have no right to decide for another person about his willingness to listen. That's a decision we must let the other person make, but he can't make it until we begin to talk to him about Christ. This truth was vividly brought home to me in an experience I had last May in flying from Chicago to Des Moines, Iowa. We left Chicago late at night on the last leg of a trip from Atlanta, Georgia. I was seated in the middle seat with a gentleman on either side of me. I was physically tired, and it was evident that the other two men were also tired. As we got into the air, the Holy Spirit was saying, "Arden, talk to them about Jesus." But I said, "I'm tired and they're tired. They won't want to be bothered." Did you ever argue with God?? God and I had a pretty good argument that night at about 25,000 feet. Finally, I took a little gospel message booklet, gave it to both men, and asked them to read it through and give me their opinion of it. They neither one started to read. But the man on my left began to ask questions and we began to talk about some spiritual things. In the course of the conversation, I was able to ask, "Ernie, have you made the wonderful discovery of knowing Christ personally?" "No, I haven't," he replied. "You'd like to wouldn't you?" I asked, and he said, "Yes, I would." I went through a simple presentation of the gospel and as the plane was landing in Des Moines, Ernie was praying to invite Christ into his life. God had prepared a heart to receive Jesus, and I almost decided that he couldn't possibly want to listen to any talk about Jesus. I almost made a decision for a man—a decision which I had no right to make. How many times have we made that decision for someone, by refusing to talk about Jesus with them?

Finally, in Colossians 1:29 Paul talks about the energy involved in sharing Christ. He mentions two forms of energy: human and divine. He takes note of the human energy when he says, "This is my work." The Greek word which he uses here for the idea of "work" is the word which pictures "laboring unto exhaustion." Paul was willing to expend every ounce of human energy he had in order to share Christ with as many people as possible. He was willing to go without sleep, food, shelter, clothing if it would make it possible for him to share the gospel on a wider spectrum. Few of us twentieth century Christians work like that for the Lord. Indeed, we think we've done God a big fervor if we get up on Sunday morning and make it to church! That was not Paul's attitude. Paul worked until he was physically weary so that he could share the gospel with as many people as possible.

But, all of Paul's labor would have been completely in vain if it had not been done in the power of the Holy Spirit. So Paul points to the divine energy by stating, "This is my work, and I can do it only because **Christ's mighty energy is at work within me.**" (Col. 1:29 LNT). This points to the spiritual power, the spiritual dynamic, the work and ministry of the Holy Spirit which is vitally essential in the work of sharing the gospel. We can work to exhaustion in the power of the flesh, and probably see very few people respond. But if we share Christ in the power of the Holy Spirit, we will bear fruit, spiritual fruit, the fruit of new souls coming into the Kingdom of God.

I'd now like to expand on the work of the Holy Spirit in personal evangelism and the ministry of the Holy Spirit in church growth, for I believe that this is the crux of the solution to the problem which was facing the church at Ephesus and which is facing much of the Brethren church today.

I'm personally indebted to missionary statesman, Roland Allen, for pointing out in his writings that the Holy Spirit is first and foremost a "missionary spirit." There is a cause and effect relationship between the ministry of the Holy Spirit and the witnessing activity

(continued on next page)

of believers. Mr. Allen points out this cause and effect relationship by stating:

> "The fact, clear and unmistakable, is that the apostles, when the Holy Spirit descended upon them, began at once to address themselves to men out of every nation and language, and that the Spirit enabled them so to speak that men understood. Thus, at His first coming, the Holy Spirit revealed His nature and His work as world-wide, all-embracing. He revealed His nature as a Spirit who desired the salvation of men of every nation; He revealed His work as enabling those to whom He came to preach Christ to men of every nation. The Holy Ghost was given: forthwith the apostles began to preach Christ. They began to preach Christ to those who did not believe."
>
> (Roland Allen, **Ministry of the Spirit**, p. 22)

Simply stated: The disciples received the Holy Spirit; (result) they began immediately to share Jesus Christ with unbelievers.

In John 16:13, 14 Jesus gave in a nutshell the ministry of the Holy Spirit. Jesus said, "When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself . . . **He shall glorify me.**" The primary function of the ministry of the Holy Spirit is to exalt and to glorify Jesus. How is Jesus best glorified and exalted? It's through the saving of the souls of men. The church in Acts was a Christ-controlled, Spirit-filled, Spirit empowered church, and what were the results? They were sharing Christ. We should expect the same to hold true of Spirit-filled believers today—that they will be actively sharing Christ. As we read through Acts we see that the Holy Spirit gave to the early Christians a conviction that Jesus could be exalted and His claims vindicated only by the conversion and salvation of men. You say that you want to glorify Christ, that you want to praise Christ, that you want to exalt Christ—that's how He's best exalted—through the salvation of men. Jesus Himself had so taught His disciples, saying that repentance and forgiveness of sins should be preached in His name unto all the nations (Luke 24:47). When the Holy Spirit was given they immediately began to do exactly what Jesus had taught.

Let's now go on a brief excursion through the book of Acts and notice the relationship between the filling of the Holy Spirit and the resulting witnessing activity in the lives of these early Christians. Since Jesus Himself had said that the ultimate ministry of the Holy Spirit was to glorify Him, we would expect Spirit-filled people to be glorifying Christ, and doing it through their lively and vital witness to unbelievers. Since Jesus Christ is best glorified through the salvation of men, and if the Holy Spirit is going to glorify Jesus Christ through us, He is going to use us as instruments of sharing Christ so that men can come to know Him in a personal way.

In our world today there are many things being written about the ministry of the Holy Spirit, and there are many meetings being held to get people Spirit-filled. There is much discussion about the gifts of the Holy Spirit. I believe that all the gifts mentioned in the Scripture are valid, but I also believe that in many cases undo emphasis on a particular gift or manifestation of the Spirit has led to a distorted view of the ultimate ministry of the Spirit in the Christian's life. As we now proceed through the book of Acts we will discover that the overriding emphasis is on the ministry of the Holy Spirit in empowering Christians to share Jesus Christ and the gospel. The "gift" of witnessing is mentioned more than any other gift in the entire New Testament.

Let's begin our journey with Acts 1:8 "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . ." (NASV). Here Jesus very definitely stated that the results of being filled with the Holy Spirit would be an active, effective life of witness. Here is the "sign" gift of being filled with the Holy Spirit. Every Spirit-filled believer is to be and indeed can be, and must be a witness to Christ. Witnessing is the result of the power of the Holy Spirit coming upon a person. The Greek word here for power is the word **dunamis** and it can also very appropriately be translated as "ability" or "capability." That makes beautiful sense in this verse. When the Holy Spirit comes He will give us the ability, the capability to be effective witnesses for Jesus Christ. So this verse tells us that the sign that a person is Spirit-filled is that he is sharing Jesus Christ with unbelievers as a way of life.

Acts 2:4 says, "They were all filled with the Holy Spirit." Acts 2:6 gives us the result—"everyone heard them speak in his own language," and the message they heard was "whosoever shall call on the name of the Lord shall be saved" (2:21). Acts 2:41 gives a further result of Spirit-filled activity—3,000 were added to the church. Acts 2:47 gives another result of Spirit-filled activity—"the Lord was adding to the church daily those who were being saved." Church growth was the result of Spirit-filled activity, because it was the primary activity of the Spirit, namely talking about Jesus.

Acts 4:8 records, "Then Peter, filled with the Holy Spirit said. . . ." And what did he say? He said, "Neither is there salvation in any other for there is none other name under heaven given among men, wherby we must be saved" (Acts 4:12). Here again the primary result of a Spirit-filled Christian life was a dynamic witness concerning salvation through Jesus Christ.

Acts 4:31 says, "They were all filled with the Holy Spirit." And what was the result? "And they spake the Word of God with boldness" (i.e. with confidence, forthrightness, with ease, freedom, and courage).

Acts 6:3, 5—"Look for men . . . full of the Holy Spirit . . . Stephen a man full of faith and the Holy Spirit." Acts 6:7 gives the result, "And the Word of God increased and the number of disciples multiplied in Jerusalem."

Acts 7—Stephen, filled with the Holy Spirit, communicated the gospel faithfully and courageously, even to a hostile audience, even unto death.

Acts 8:29—The Holy Spirit told Philip, the deacon, to "Go" and talk to this Ethiopian about Jesus. And what does the Spirit-filled Philip do? He **ran** to the Ethiopian's chariot, eager to do the Spirit's bidding. What a beautiful picture of a Spirit-filled person eager to share Jesus with others!

Acts 9:17—Paul was "filled with the Holy Spirit." And the result: "and straightway (immediately) he preached Christ . . . and he spake boldly in the name of the Lord Jesus . . ." (Acts 9:20, 29).

Acts 9:31 states, "Then the churches . . . were edified; and walking in the fear of the Lord, and in the comfort (exhortation, encouragement) of the Holy Spirit"—(result)—"were multiplied." Here again church growth is vitally connected with the ministry of the Holy Spirit.

Acts 10 fully records the special intervention of the Holy Spirit in preparing Peter for his interview with Cornelius and his Gentile friends. During the interview itself the Spirit's activity gave undisputed evidence that the gospel of Jesus Christ should go to and was intended for Gentiles too. The Spirit's activity was paramount in activating the world-wide, for all people, thrust of the gospel of Jesus Christ.

Acts 11:24 tells about Barnabas and describes him as a good man, and "full of the Holy Spirit" and of faith. And that was the result of the ministry of this Spirit-filled man: "and much people was added unto the Lord."

Acts 13:2, 4—"The Holy Spirit said, Separate unto me Barnabas and Saul for the work whereunto I have called them." And the result of the Spirit's call was that these two men were "sent forth by the Holy Spirit (v. 4); they "preached the Word of God" (v. 5); they were "speaking boldly in the Lord" (Acts 14:3). Actually the result of the Spirit's call was the first missionary journey. The Holy Spirit is a missionary Spirit and He uses men to reach other men with the claims of Christ. Spirit-filled men are responsive to the call of the Holy Spirit as a missionary Spirit.

Acts 19:6 states of a group of men: "the Holy Spirit came upon them." This was a group of men in Ephesus in the province of Asia. Later on we read of the result of the work of Paul and other Spirit-filled men in Ephesus: "so that all they which dwelt in the province of Asia heard the word of the Lord Jesus, both Jews and Greeks." Acts 19:17 sums it up with the statement: "The name of the Lord Jesus was magnified."

Having gone through these scriptures, we can reach only one justifiable conclusion. From the sheer weight of the evidence we must conclude that a person filled, controlled, and empowered by the Holy Spirit will be glorifying Jesus by sharing Him with those who don't know Him so that they can come to know Him in a personal way. This witnessing activity is the evidence of and the result of a Spirit-filled, Spirit-baptized life. The spiritual Christian will be sharing Christ Jesus in the power of the Holy Spirit. The spiritual Christian will be eager to learn how to share Christ with others more effectively. The carnal Christian has no desire to learn and no desire to share Christ. It's the carnal Christian who is keeping the Great Commission from being fulfilled, because he is blocking the ministry of the Holy Spirit who wants to use him as an instrument to draw men and women to Jesus and the saving message of the gospel.

If the Great Commission is not being fulfilled around our Brethren churches, it's an evidence of our carnality and of our need for repentance, for returning to our first love, and for a doing again of the first works.

There are many parallels between the church at Ephesus and many Brethren churches today. Just as the Christ-controlled life was the answer to their problem, so also it is the answer to the problem of the Brethren church today.

I have several recommendations mostly of a spiritual nature, which have been impressed upon me as a result of this study from God's Word.

RECOMMENDATIONS

1. That we Brethren repent and begin in a renewed way to "do the first works" (Rev. 2:5); that we get back to the basics, the doing of the first works as described in the book of Acts. I recommend that we actively seek and claim by faith the filling of the Holy Spirit which will manifest itself in a renewed desire and ability on our parts to witness about the living Christ with great effect and to share Jesus with others as a way of life.
2. That we Brethren cease our practice of bowing before the decadent altar of mere token verbal assent to the Great Commission of our Lord and that we actually begin to share Jesus out of lives which are controlled by the living Christ. I recommend that we repudiate the defeatest idea of a "no harvest" theology which seems to have gripped many of our churches. I recommend that our churches become "bases" where Christians are disciplined and equipped to share their faith so that they can go forth and serve as laborers in the fields which are white unto harvest.
3. I recommend that each local Brethren church in our Pennsylvania District consciously and deliberately establish as its ultimate priority the fulfillment of the Great Commission in our time and in our local communities where Brethren churches exist. I recommend that this priority be a determining factor in the formulation and implementation of our local church programs and that it become a prominent characteristic in the thinking and being of the people of each and every sector of each local Brethren congregation, i.e. pastors, laity, deacons, official board, W.M.S., men's groups, youth, Sunday School teachers, Choirs, etc.
4. I recommend that each local Brethren congregation in our district develop and implement a concrete strategy for the fulfillment of the Great Commission in her local community, and that this strategy effectively utilize every sector of the congregation. This means that under the guidance of the Holy Spirit each of our churches will formulate a concrete and workable plan to reach our communities with the claims of Christ, and that we then work our plan—that we not only talk evangelism, but do evangelism where we work live, play, and worship.
5. I recommend that, as a token of our District's desire to be a part of calling our continent to Christ, our District Mission Board during this coming conference year do the necessary ground work for determining a suitable place to begin a new Brethren work in Pennsylvania, and that they bring a report of their work and their findings to the 1974 conference.

In conclusion, let's take unto ourselves the prayer which Paul had for Philemon. I'm sure that Paul would pray similarly for us. He prayed. "And I pray that as you share your faith with others it will grip their lives too, as they see the wealth of good things in you that come from Christ Jesus" (Philemon 6). May Paul's prayer be answered in your life and in mine. May the Holy Spirit have the freedom to glorify Jesus through us by calling many people to Himself through our Spirit-filled living and Spirit-filled witnessing.

SUMMER CRUSADER UPDATE

Vol. II, No. 11 Final Report

BCE, 524 College Ave., Ashland, OH 44805

The 1973 Summer Crusaders have reached the conclusion of their eight weeks of service. We have reason for great joy because of the work our Lord has performed through these thirty young people.

Again this summer the Board of Christian Education has prepared a periodical report of Crusader activities called SUMMER CRUSADER UPDATE. UPDATE has been mailed to pastors, church contacts where there is no pastor, moderators, secretaries, treasurers, Laymen and WMS presidents, BCE members, parents of Crusaders, individuals who have made personal contributions to the Crusader Fund, and a host of "prayer warriors." We thank these friends for sharing UPDATE with others in their congregations.

PRAYER WARRIORS

Early in the spring, as planning for the 1973 program was progressing at an increasingly rapid pace, the Board of Christian Education staff and the 1973 Crusaders reaffirmed the fact that they were involved in "no ordinary youth project" but in a spiritual crusade. They realized anew that God had a great work for them and that His will would be done "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

So prayer rosters were sent to those on the UPDATE mailing list, requesting the names of concerned people who would join in a dynamic summer-long prayer effort that: (1) God's will be done in the work of the Crusaders, and (2) each Crusader be the subject of specific prayers by God's people for guidance **every day** of his or her service. The result was phenomenal, as over 600 people signed up to pray specifically for a Crusader assigned to them.

On Wednesday evening of General Conference week, at the BCE Inspirational Service, Crusader Mike Radcliff summed up the feelings of the Crusaders and staff when he said that when discouragement came, it was nice to know that 15-20 Brethren were praying that day for him. A special "Praise the Lord" is given for these "prayer warriors."

Through this prayer crusade, more people from across the denomination rallied around one particular need for a longer period of time than can be remembered for any other concern in recent history. May we as a church mobilize even more "prayer warriors" for similar needs in the future, for "the earnest prayer of a righteous man has great power and wonderful results (James 5:16, Living Bible)."

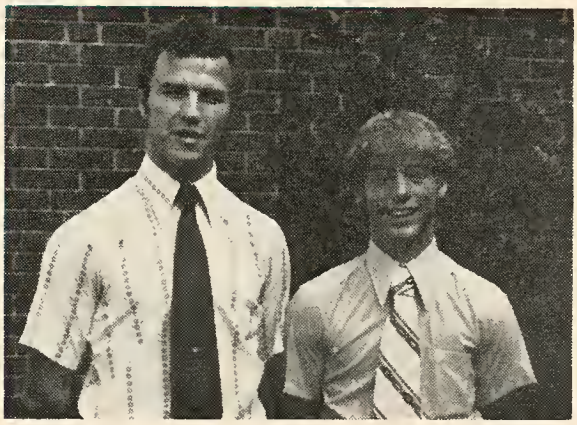
BRETHREN CARE — BRETHREN HOME TEAM

The Brethren Care/Brethren Home Team—(l. to r.) Donna Shank (Gretna), Nyla Nye (Milledgeville).

The girls spent the first five weeks of their summer at Brethren Care (Ashland, Ohio) and their last three weeks at the Brethren Home (Flora, Indiana). The purposes for assigning the gals to the retirement/nursing care facilities were to assist staff and to develop friendly relationships with the residents. Daily activities included: feeding patients and assisting with food service; assisting visitors; helping residents with personal hygiene; walking residents needing assistance and transporting those in wheelchairs; directing craft activities and encouraging residents to participate; and making regular contacts with residents, visiting with them, and learning of personal needs that should be reported to staff members. At Brethren Care in Ashland, Nyla and Donna were instrumental in the design and production of the 1973 All-Conference Banquet decorations. At Flora, they led several Bible studies and met frequently with the Flora BYC.

CAMP BETHANY — PILOT CAMPING PROGRAM TEAM

Ken began working with the five Ohio camp deans early in the spring, developing new and innovative program ideas for the 1973 camping season. Joined by Wayne, the pair spent two weeks coordinating additional ideas and assisting the camp caretakers in making final preparation of the grounds. During the five weeks of camp, the guys taught skills classes (volleyball, soccer, knotting, use of compass, canoeing, kayaking, and Bible memorization) and led recreation and evening activities (including American Eagle, Capture the Flag, Crazy Olympics, Frisbee softball). In addition to directing portions of the camping program, the fellows conducted an extensive evaluation of each week of camp, an evaluation that will help the Ohio District BCE in further developing its progressive camping ministry.



Camp Bethany Team—(l. to r.) Program Coordinator Ken Van Duyne (Tiosa); Assistant Wayne Mullikin (Oakville).

The "Crestwood Crew"—(front) Joan Holsinger (Ashland First), Paula Tinkel (Crestwood), Bev Blough (Smithville); (rear) Children's Program Coordinator Ruth Deardurff (Gretna), Youth Program Coordinator Mike Radcliff (Milford).

THE "CRESTWOOD CREW"

This team was involved in an experimental program at our home mission church in Ft. Wayne, Indiana. Through a close working relationship with Missionary Board Associate John Rowsey and Pastor Paul Tinkel, a three-phase outreach ministry was launched in the Crestwood addition. Ruth developed and directed a children's learning center three days/week in the basement of the house-church. About 75 children enrolled in the center, with an average daily attendance of 27. Mike led an outreach to youth in addition, while Pastor Tinkel led the adult phase, assisted in visitation by the team members. An extensive analysis will now be made to determine the potential for similar ventures in other home mission churches.

MISSION ACTION TEAMS

Two Mission Action Teams were commissioned with the responsibility to: (1) provide assistance to selected home-mission and other young churches, especially in the areas of Vacation Bible School, VBS follow-up, and visitation; (2) assist established churches in strengthening their ministry to youth and young adults; and (3) minister to youth through district camping pro-programs.

"MAT I"—(front) Sue Berkey (Smithville), Linda Zerbe (Loree), Cheryl Tinkel (Crestwood); (rear) Jim Miller (Johnstown II), Team Captain Wayne Grumbling (Waterloo).

"MAT II"—(l. to r.) Team Captain Jean Donahue (County Line), Beth Gilmer (West Alexandria), Bernice Parks (Vinco), Sharon Stoffer (Canton Trinity).

MAT I followed the following itinerary: one week at Camp Bethany (grounds preparation and Ohio District Conference); two weeks at Massillon, Ohio (10-day VBS, Youth program); two weeks at Pennsylvania Camp Peniel (counsellors and assistants); one week at Cameron, West Virginia (Youth activities); two weeks at Pittsburgh, Pennsylvania (10-day VBS, youth activities, and evangelistic visitation). At Massillon and Pittsburgh the team taught classes and led recreation for the 40 and 100 (respectively) students enrolled. Other activities included visits to nursing homes, youth field trips to state parks, and leading Bible studies and worship services.

MAT II visited the following areas: two weeks at Waterloo, Iowa (10-day VBS, youth activities, civic affairs); one week at Cedar Fall, Iowa (5-day VBS and 3-day children's learning center); one week at Fort Scott, Kansas (5-day VBS); one week at Midwest Camp Wyandotte (counsellors, teachers, vespers, campfire); one week at Morrill, Kansas/Falls City, Nebraska (conducting two simultaneous 5-day VBS programs); one week at Muncie, Indiana (children's learning center); one week at Roanoke, Indiana (visitation).

"THE TWELVE"

This musical outreach group spent six weeks in six communities (Smithville, Ohio; New Lebanon, Ohio; Elkhart, Indiana; North Manchester, Indiana; Herndon Virginia; Bryan, Ohio) conducting KEY '73 Youth Outreach emphases. Weekly program components included: three 4-night seminars ("A Christian View of the Occult Explosion," "Meaningful Bible Study," and "For Women Only") followed by rallies (featuring THE TWELVE and local talent); two presentations of the musical "It's Getting Late" (a folk-rock oratorio on the return of Christ); and Sunday morning worship with the musical "Come Together." They also spent one week on tour, providing concerts at Gretna, Newark, Canton, Park Street, and Garber churches in Ohio.

"THE TWELVE"—(l. to r.) Pam North (New Lebanon), Bruce Ronk (Ashland First), Joan McKinney (Tucson), Steve Barber (Chandon), Sue Ellen Stoffer (Canton Trinity), Tracy Wilt (Washington), Director Sherry Barnhart (Gratis), Ken Hunn (Mishawaka), Susan Michael (Gratis), Kerry Scott (Warsaw), Jan Glenn (Milledgeville), Rob Grumbling (Johnstown III).

SUMMARY

The 1973 Summer Crusaders had an opportunity to serve twenty-four Brethren churches (composing 3993 or 24.1% of the total church membership), three district camps, and two retirement/nursing care facilities. In addition, team members served the communities where Brethren churches are located through evangelistic outreach, benevolent efforts, and the drawing together of believers from other churches to join in the praise of and service to our Lord and Savior.

We praise Him for the working out of His will through these thirty Crusaders, and we thank you for your prayers, your financial support, and concern for this vital summer ministry to and through youth.

HISTORY OF THE NORTH LIBERTY, INDIANA BRETHREN CHURCH

The First Brethren Church was organized on November 27, 1896. Rev. I. N. Miller was selected as elder, Daniel Steele was elected as Deacon and Amanda Crator selected to serve as secretary. Neighbors and friends met at the Gearhart Schoolhouse to organize the Sunday-School and Worship services. Mr. Ed Wolf was among those attending these services.

Later an upper floor of the Hoffman block was utilized for worship services. Rev. Aley Smith, Rev. Ditch, Rev. I. Miller and Rev. Heater served as pastors.

On April 3, 1897 a warranty deed was written for the purchase of a lot in the Cyrena Rupel second addition to the town of North Liberty for One Hundred Twenty -Five Dollars ($125.00). This lot was conveyed to the trustees serving at that time, Daniel Steele, Hiram W. Miller, and Henry J. Whitmer. This lot served as the location for the present First Brethren Church on the corner of State Road 4 and Maple Street. Mr. William Ed Gushwa was the Notary Public.

Three years later, in 1900, the Reese School building was purchased, and this frame school building was moved to the lot where the present church stands. A stove was placed in the center of the room, kerosene lamps were hung on the walls, chairs and benches were purchased and placed in strategic locations in the church. Mr. and Mrs. Daniel Wixom were the custodians.

In 1904, a revival was held by Rev. V. R. Miller and other revival services led by Rev. Heater, Rev. J. H. Swihart, and Rev. I. N. Miller were also held at various times.

The etching printed above was made from the original engraving sent to the Publishing Company by Francis A. Frame in February 1904. (ED. NOTE).

It was in 1904 during Rev. V. R. Miller's pastorate that a decision was made to build a new church building. Francis Frame, Dr. Ingleright, and Daniel Steele were selected to serve as the building committee. Stone for the building was hauled by John Dish, the father of Ella Fair; Simon Rensberger, father of Alta Walters; Francis Frame, who willed the parsonage to the church, and Daniel Steele, father of Alma Sheneman. Everyone had a mind to work and the main auditorium was completed and dedicated in the fall of 1904. The little white building which previously served as the church building was sold and moved to where it presently stands, just north of the lumber yard.

Rev. V. R. Miller served the congregation until 1910 when Rev. Minaugh assumed the pastorate and it was during this year 1919 that improvements were made to the basement of the building.

On October 8, 1911 Rev. Fetters became the pastor for the Brethren Church and along with Mrs. Fetters, the former Grace Hostetler, who assisted in the work of the church, served until sometime in 1912. The basement was completed, the church redecorated and everything was in order for the entertaining of the State Conference which was held in October 1912.

Rev. A. T. Wyrick was called to serve as pastor in 1913, a position he held until 1917 when Rev. Grisso came to fill the pastor's office. During his tenure, which was terminated in 1920, the rostrum and classrooms were built, carpeting was installed.

Rev. Wyrick then returned to the pastorate of this congregation until 1924. About this time it was decided to build an annex to enlarge the seating capacity of the sanctuary. A rededication service was held at the completion of this project.

The State Conference again was held in the church in the year 1924. After a very fruitful ministry of nine years, a retirement dinner was held for and in fellowship with Rev. and Mrs. Wyrick on September 29, 1924.

Rev. Rench was then obtained to serve the pastorate during the balance of that year and a vote to retain him for 1925 was taken and approved. There came a period of difficulties in financing pastoral leadership and maintenance of church property and a campaign to raise funds for badly needed repairs, especially to the parsonage, was launched.

Rev. J. W. Clark was appointed as clergy for the year 1927 and served in this capacity for two years. Rev. A. T. Wyrick again served in a part time capacity as shepherd of the flock until 1931.

Rev. B. H. Flora and Mrs. Flora settled in North Liberty having moved from New Paris, Indiana and became members of the North Liberty Brethren Church by the transfer of their letter. While a member he was invited to fill the pulpit as often as he was able.

Rev. Witter came to this pastorate in 1934 and remained active in the pastoral duties until 1937. It was during his first year as pastor that Rev. Paul Miller was called to hold a revival meeting.

The period of dissention in the National Brotherhood which became evident during Rev. Witter's pastorate finally resulted in the pastor's resignation and a portion of the congregation chose to follow him to join the Grace Brethren Church in Osceola, Indiana.

Those who chose to remain rallied around the new minister, Rev. Maus, who was called to serve the membership in 1938. It was during his term as pastor that the administrative board made the decision to have a constitution drawn up to guide the church membership.

About the mid-forties more improvements were added to the edifice, a piano for the sanctuary being purchased, fluorescent lighting installed in the basement and a new range obtained for the kitchen.

It was in 1948 when the church felt that it was again able to support a full-time pastor. Rev. Pontius assumed this position at this time. Rev. Berkshire became minister in 1950 and served as pastor for the following four years. In the four year period of Rev. Berkshire's ministry changes in the entrance to the church building were made and the purchase and installation of new pews was made.

During the period between 1955 and 1960 when Rev. William Thomas served as pastor, Sunday School rooms were added to the educational unit, a new heating plant was installed, and a new Hammond organ under the sponsorship of the Samaritan Bible class was purchased and presented to the church.

Rev. William Curtis served the congregation as minister from 1961 to March, 1964, when he resigned as pastor to heed the call to the Missionary field.

1964 and 1965 were the years of Rev. Jack McDaniel's pastorate and Rev. Ron Ritchey was pastor in 1966 and 1967.

Rev. Kent Bennett came to the congregation in 1967 and served as pastor until 1973 when he left North Liberty in the early part of the year to assume the pastorate at Maurertown Virginia.

It was during this period of Rev. Bennett's ministry that various projects were undertaken and accomplished. In addition to a new constitution being drawn up and new carpeting installed in the lower auditorium under the auspices of the Women's Missionary Society, the church established and sponsored an "Over-60-Club" for the Senior citizens of the community.

In 1970 a half-circle drive was added at the rear of the church for easier access and a new roof was placed on the church in 1971. 1972 was the year a new heating system was installed in the educational unit.

(continued on next page)

The baptistry was remodelled and a mural depicting a river scene was added to enhance the appearance of the unit.

The congregation as a whole has been vitally concerned about many social issues, especially that of peoples of other countries not having enough food to eat. They are becoming involved by giving a large share of their tithes and offerings to help give some relief in these areas through their offerings to our own World Relief program and that of World Vision.

Members of the early church in 1800, baptized by REV. HEATER, 1893.

Daniel Steele	Lizzie Hively
Sarah Steele	Henry Lambert
Mose Steele	Nancy Lambert
Amanda Crator	Cristina Lambert

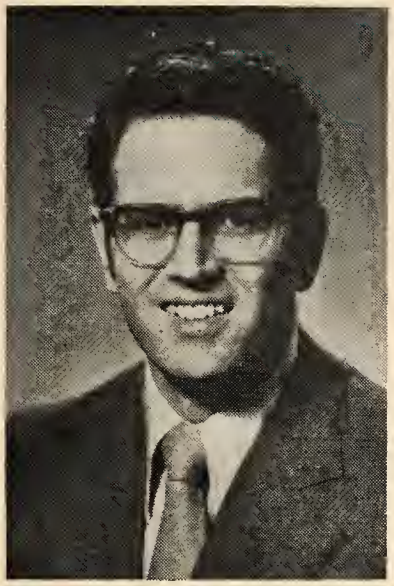
REV. I. N. MILLER, 1893

Michael Kaufman	Daniel Wixom
Rebecca Kaufman	Lottie Wixom
Margaret Jones	Herma Smith
Jane Cripe	Cora Bougher
Elizabeth Stover	Anna Poynter
Emma Rinehart	Mary Himer
Libbie Steele	Martin Miller
Rebecca Hostetler	Henry Whitmer
Delphia Woster	Mary Whitmer
Dessie Horn	Edith Bain
Bertha Hostetler	Jane Dreibelbis
Charles Steele	Isaiah Bickel
Carrie Steele	Charlotte Bickel
Jacob Gill	Hiram Miller
Sarah Gill	Ida Miller
Clara Levengood	Sarah Gohn
Ettie Swihart	Manda Ewing
Nancy Walters	Antice Miller
Lidia Carswell	Daniel Swartz
Robert Petrie	Nettie Swartz
Martha Petrie	Mary Rensberger
	Ella Gorsline

Members of the Offical Board pictured above are (l. to r.) Front Row: Marsha Mlekodaj, Gert Sheneman, Jessie Brantley, Dorothy Quigley, Moderator Ardyce Kreider; Back Row: Jerry Dreessen, Ernest Ulbricht, John Oberly, Pastor Bennett, Woodie Boone. Absent when picture was taken: Hazel Hay, Junior Sims, Durwood Clark, Erdie Kreider, Thelma Hay and Edith Steele.

Members of the Deacon Board are shown in the accompanying photograph. Pictured (l. to r.) in the front row are: Ruth Clark, Juanita Liggett, Arlene Oberly, Dorothy Ulbricht; Back Row: Durwood Clark, Earl Liggett, John Oberly, and Ernie Ulbricht.

N.S.S.A. NAMES EXECUTIVE OFFICERS



Donald C. Brandenburgh

W. C. Frykham

Mr. Donald C. Brandenburgh has been named Executive Director of the National Sunday School Association, since 1945 the united voice of evangelical Christian education in America. Joining Mr. Brandenburgh in his new position is Mr. W. C. Frykman, newly elected president of NSSA's Board of Directors. Mr. Brandenburgh and Mr. Frykman will guide and coordinate NSSA's many services to local churches, denominations, publishers and individuals involved in the church's educational ministry.

Mr. Brandenburg brings to NSSA a wide range of experience in a variety of denominational and local church responsibilities. He has served as a denominational executive, minister of Christian education, pastor, Sunday school superintendent and regional Sunday school association leader for 18 years.

A native of Stuart, Iowa, Mr. Brandenburgh holds the B.A. degree from William Penn College, Oskaloosa, Iowa. His graduate studies include work at Western Evangelical Seminary (Portland, Oregon), Whittier College (Whittier, California—M.A. degree in sociology) and Talbot Theological Seminary (La Mirada, California —M. Div. degree).

Mr. Brandenburg and his wife, Mary, are the parents of three children, ages 8, 15 and 18. Their church affiliation over the years has been with the evangelical bodies of the Friends church. Mr. Brandenburgh has also been active in local and regional interdenominational activities, including the National Association of Evangelicals, the National Association of Directors of Christian Education and the Greater Los Angeles Sunday School Association. The Brandenburghs now make their home in Whittier, California.

Mr. W. C. Frykman, newly-named president of NSSA's Board of Directors, is the president of Scripture Press Ministries and Scripture Press Publications, Wheaton, Illinois. A specialist in personnel management and public relations, Mr. Frykman brings to his new NSSA post many years of experience in public school administration, broadcasting, publications management and participation in the International Extension Management of Gideons International. A graduate of the University of Minnesota, Mr. Frykman holds diplomas in special business subjects from Roosevelt University and the University of Wisconsin. The Frykmans, who are active in the Wheaton Evangelical Free Church, are the parents of six children.

Christian Education Organization Also Announces October Seminar on Church and Family

Mr. Brandenburgh and Mr. Frykman will play key roles in the planning and direction of NSSA's National Christian Education Leadership Seminar in St. Paul, Minnesota October 1-3. The Seminar, which will draw several hundred top-level Christian education leaders from across the nation, will focus on the theme "The Church Serving Family Needs."

"We've planned a program that will appeal to and help everyone concerned about the church's ministry to the family and home," states NSSA President Frykman. "The Seminar will feature a unique combination of 'input speakers' and small-group interaction. Additional information about the Seminar program and registration details are available from the National Sunday School Association, Box 398, Winona Lake, Indiana 46590."

SIGNAL LIGHTS' STORIES FOR SEPTEMBER

BIBLE THEME: CHILDREN OF THE BIBLE

MISSION PROJECT: HELPING IN COLOMBIA

by ALBERTA HOLSINGER

BOY PRISONERS

Daniel and his friends played happily near their homes in Jerusalem. They played chase and tag and hide-and-go-seek. When they were too tired to run any more they plopped down on the ground and talked about what they were going to do when they were grown-up.

Then one day their happy times came to an end. The army of the king of Babylon marched into Jerusalem, captured the city, and took many young boys prisoners back to Babylon.

Daniel and three of his friends were among those captured.

"Go, check the young men we have brought back," the king ordered one of his men. "Talk with them about their families and the things they have learned. Then choose strong, healthy, good-looking, intelligent boys. We will train them to be our special helpers."

Daniel and his three friends were among the boys chosen. They were excited.

"Just think," said one, "we will not be slaves as we thought!"

"No," said another. "We'll go to school instead."

Daniel was very quiet. Soon he said, "We must remember God has a special plan for us. We must try to remember all the things our parents taught us. We want to obey them even though we are far from home."

A little later a servant came in with their dinner. "You are lucky boys," he said. "The king has ordered that you should eat the same foods he does. Just look at all this food and wine for you!"

When the boys looked at the dinner they knew they couldn't eat it.

"Thank you," said Daniel, "but may we have some vegetables and water? We learned at home that rich food and wine are not good for our bodies."

"I couldn't give you that kind of food," said the servant. "The king wants you to grow strong. You will get pale and weak if you eat just vegetables and drink water."

"No," replied Daniel. "We know it is best for us. God wants us to eat and drink only what is good for our bodies."

The servant still shook his head. "I'll get in trouble with the king if I don't serve you the food he ordered."

"Let's try it for ten days," suggested Daniel. "Serve the other boys the king's rich food and wine, but give us plain food and water. At the end of ten days see how we look."

The servant finally agreed.

At the end of ten days Daniel and his friends looked healthier and had more energy than the boys who had been eating the king's food. So the servant continued to bring them the plain food they wanted.

God also gave them ability to learn their lessons well.

At the end of the training period the king called all the boys to his throne room. He questioned them about the things they had learned. Daniel and his friends knew more than all the other boys. The king could tell by looking at them, too, that they were the healthiest. So he chose them for very special work in his kingdom.

"Thank You, God," prayed Daniel. "Thank You for helping us to remember the things our parents taught us."

—Based on Daniel 1

Memory Scripture: Colossians 3:20

A NEW MISSION

Colombia is the country in the northwest corner of South America.

Along the Pacific Ocean the coast is swamps and jungles. The coast on the Caribbean Sea is good farmland. Bananas, sugar cane and other tropical crops are raised here. There are also grassy areas for herds of cattle.

The eastern part of Colombia is jungle in the south and grassy plains in the north. Not many people live there.

Most of the people live in the central part of Colombia which is mountains and valleys. There are three ranges of the Andes Mountains in central Colombia. High in these mountains, near the center of the country is the large city of Medellin (pronounced may-day-YEEN). It's a bustling, lively city.

Coal is brought to Medellin from mines not far away. The coal is used in factories where cloth is woven, auto parts are made, and cacao is made into chocolate. There are also canneries, coffee, copper, and office supply factories.

Almost 2,000,000 people live in Medellin. They work in the factories and the city markets.

In many ways the children of Medellin are like you. They go to school. They eat and sleep and play. Sometimes they are happy. Sometimes they are sad.

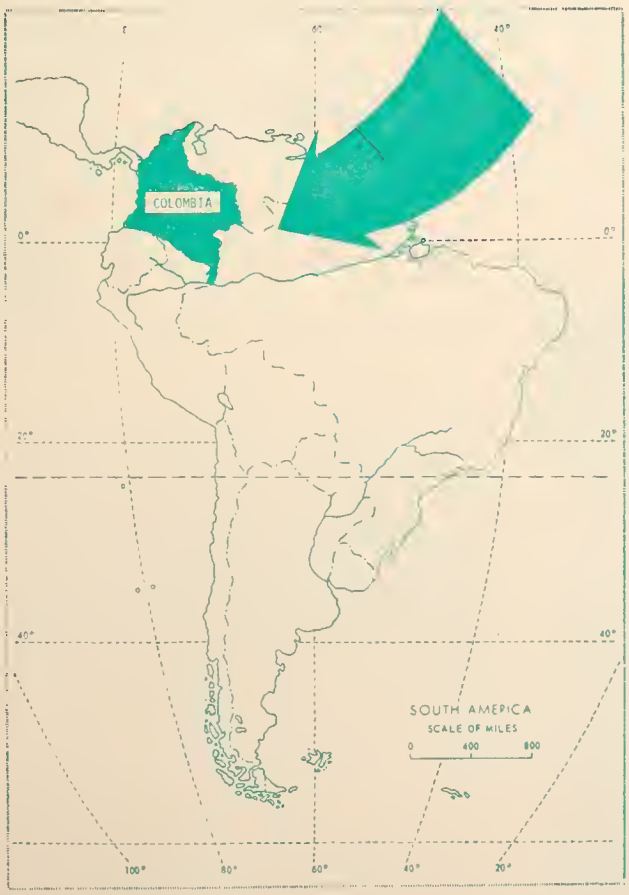
Many of the people of Medellin do not know about Jesus, God's Son, our Savior. Rev. and Mrs. Kenneth Solomon and their children Tim, Becky, Joel, and Margaret are going to Medellin. They are going to help the people learn of Jesus.

We have never had Brethren missionaries in Medellin before. We can help them. We can pray for them. We can share our money.

When the Solomon's go to Medellin they will need many things. They will need a stove for Mrs. Solomon to cook their food and a refrigerator to keep the food fresh. They will need a washer to help them keep clean and neat.

Our Signal Lights offering this year will help buy some of the things needed by our Colombia missionaries for their home.

When you share your money you are helping the Solomon's to have a more comfortable home. You are helping the children of Medellin to learn of Jesus. You are serving God.



MISSIONARY NEWS

SPOTLIGHT ON THE MISSIONARY BOARD

In this issue of the BRETHREN EVANGELIST we spotlight the Church Growth Commission of the Missionary Board of the Brethren Church. This Commission, formerly called the Church Extension Commission, is responsible not only for starting new churches but also for programs to help the existing Home Mission Churches grow. The national Board works in close cooperation with the District Mission Boards to assist the mission churches in each district. In areas outside the boundaries of any district, the national Missionary Board is responsible for starting churches and opening special ministries.

The chairman of this Commission is Rev. Donald Rowser, pastor of the New Lebanon, Ohio Brethren Church. He and his wife are very active, not only in their own church but also in the Ohio District and the National organizations. Rev. Rowser has been on the Missionary Board for a number of years and at various times and is a past President of the Board. He is an Artist-Evangelist and has held meetings in many of our Brethren churches.

Dr. J. D. Hamel, pastor of the Sarasota Brethren Church, is also a member of this commission. Dr. Hamel took this church when it was still a Home Mission church and as a Home Mission pastor, relinguished his membership on the Missionary Board at that time. Now with the Sarasota Church a strong supporter of the Brethren Missionary program instead of being a receiver of aid from that program, Dr. Hamel is once again a member of the Missionary Board. He has been active in the work of General Conference and is well known throughout the brotherhood for his work as Evangelist in many of our churches.

Rev. Arden Gilmer, pastor of the Pleasant View Brethren Church in Vandergrift, Pennsylvania and active in the district and national organizations of the church, is also a member. Rev. Gilmer has just completed six months of training with Campus Crusade under the Missionary Board as he and his church have accepted the challenge of sharing a program of personal evangelism with our younger churches in a particular way and with others as time permits. His contribution to this particular commission of the Missionary Board is more than advice as he will be holding these meetings in the coming years.

Rev. Spencer Gentle is the newest member of the Church Growth Commission. At present Rev. Gentle is the pastor of the Goshen, Indiana Brethren Church but is a past Editor of Publications for the denomination and has had wide contact with our churches. He is the Secretary-Treasurer of the National Brethren Ministerial Association and has served several Brethren Churches.

BRETHREN YOUTH REPORT

by Adriana Miranda

Adriana is the daughter of Juan Carlos and Maria Miranda who returned last year to their native Argentina, after fifteen years in the United States, to teach in the Eden Bible Institute. Adriana traveled to Argentina with her family and has now come back to the United States and is enrolled in Ashland College. Since her parents are working in Argentina as national workers on the local salary level, the Missionary Board has been seeking scholarships for Adriana. Any group interested in this should contact the Missionary Board for more information.

During the year I spent in Argentina, I attended many conferences and camps, either as a participant or as a counselor. One of these was the National Youth Week of the Brethren Church which was held January 22-28 at the Eden Bible Institute, Soldini, Santa Fe under the directorship of Rev. Juan Carlos Miranda and Rev. Tomas Mulder.

The week was divided into two distinctly different parts. The first half was organized as a usual youth camp, with Bible studies, sports activities and competition, and movies or campfires in the evening. The last three days of the week were reserved for conference activities of the Brethren Youth. The delegates elected new leaders and committees during this time.

Rev. Myron Voth from the Alliance Bible Institute of Buenos Aires, was the special speaker for the conference weekend. He was greatly used of God in influencing the lives of many young people and many decisions and commitments were made during the week.

The Youth group of the Soldini church, where my Father is pastoring, has grown tremendously during the last few months. Last January, the average attendance at the youth meetings was about ten and by April it had gone to forty. My Mother serves as counsellor and my brother Gus leads the group. The Sunday afternoon meetings start off with the singing of choruses and songs. The youth enjoy learning the new ones that are taught each week and are eager to take active parts in the discussions and Bible studies that follow. After the meetings, the youth divide into teams to play soccer, volleyball, badmitton, and other sports. Refreshments are served to close these wonderful afternoons of fellowship. Most of the young people of this small town work all week, so they really enjoy the activities on these afternoons. There are also sports tournaments with other churches, so that the youth can meet other Christians and share with them. Praise Jesus for this great opportunity for growth in His work!

THEIR FIRST BOOK

Higi is a language spoken in the Mandara mountains, the high wild country along the Nigerian-Cameroun border between Uba and Madagali. In that little corner of Africa live the Higi people—all 112,000 of them.

Up until now there have been no books in Higi. To any commercial publisher looking for a profit, the Higi people represent an impossibly small and uneconomic market, particularly as not all of them are able to read.

But the United Bible Societies believes that every man should have the Scripture in a language he can understand. The Higi people therefore have just received their first book, the Gospel of Mark in paperback with line illustrations specially drawn for this edition.

The story of the Higi translation began in 1969 when the church in the Michika area chose a young Higi pastor, John Guli, to work full time on a translation of the New Testament. He would be working with Roger Mohrlang of the Institute of Linguistics. Following customary United Bible Societies procedures, their work when completed would be checked by UBS translations Consultants and then published by the local Bible Society. Labari Yesu saka va Markus (the Gospel of Mark) is the first of their efforts to be published by the Bible Society of Nigeria. It is a handy pocket-size volume which sells locally for about 9 cents (U.S.). The production cost for 2,000 copies of this Gospel amounted to more than four times the local selling price. The difference was paid for out of Bible Society funds made possible by the partnership of donors in the United States.

In a recent letter Roger Mohrlang commented on how God used this translation experience to His greater glory. "As we've worked together over the past four years, John and I have grown very close together. To me, it is beautiful to see the effect these years have had on his life—the effect of thousands of hours of thinking on the deepest issues of life in the process of struggling to translate the Word of God into his language. He's become strong through it, and the new strength is reflected in his preaching. He is now recognized as the young leader of the entire Higi church—and what better preparation could he have had than the work of translating the New Testament into his own language? One night, as we sat together in the moonlight reminiscing about the past four years, he shared with me how strongly he had been impressed by the life of Paul and by the ultimate claims of God on his own life as he sat at the translation table. No one can be touched by the fire without being burned."

Translating the New Testament and publishing it is one thing. Enabling the people to make full use of it is something else again. After all, a book is no good to you unless you can read it. So a full scale literacy program is being established among the Higi people by the local church in cooperation with the Church of the Brethren Mission.

Cooperation is the key word in this pattern of evangelism—Higi and European translators (backed the United Bible Societies) preparing the text, the Bible Society of Nigeria publishing the text at a subsidized price, and a local church and a mission working together, preparing the people for God's Word in their own tongue.

The preceding was reprinted by permission from the April, 1973 issue of the American Bible Society Record.

The Brethren Church is happy to have had a part in the growth of the Higi church who have now received their first scripture in their own language. From the time when Bob and Bea Bishof first began to live among the Higi to begin the work there followed by the Krafts and Bolingers, the church has grown to its present seven churches with about eighty five preaching points and a membership of six thousand.

Larry and Rose Bolinger, until their departure just a few weeks ago, had been working very closely with John Guli and other Higi leaders to develop the Literature-Literacy program which will not only teach the people to read this printed portion of the scripture but also help them in writing other Christian literature in the Higi language.

Even though at the present we do not have a missionary working directly with the Higi people, the Brethren Church will continue to be a part of this work through our support of John Guli and the rest of the Higi portion of the Lardin Gabas Church. The National Laymen's organization at this year's General Conference voted to designate a part of the ingathering from this past year for the Lit-Lit program which John Guli will be carrying on. He has been named the Lit-Lit coordinator for the Higi area and has already completed the first draft of the translation of the entire New Testament into Higi as we had announced in the January 13th issue of the Brethren Evangelist.

WHAT DOES IT TAKE TO BE A MISSIONARY?

"Lift up your eyes to the hills"

IV. QUALITIES: What it takes

The book GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths points out the importance of qualities in men.

> "Qualities are more important than qualifications. In saying this I am not minimizing the value of scholarship or of training of all kinds, for scholarship is a great gain, and training a tremendous asset. Not all scholars make good missionaries or ministers, however, and not all training necessarily fits a man for service. A man may have all gifts and no graces. There are other men, with little scholarship and sometimes little training, who yet become most effective Christian workers." (p. 55)

In God's choice of workers, grace, not qualifications is the pre-eminent quality. Love of Christ often outweighs difficulties or lacks. But even the best are imperfect.

> "Ministers and missionaries are not super-saints, are not made of asbestos, but are subject to the same temptations as others (and, being in the forefront of the battle, are perhaps, sometimes more fiercely tempted.) If we are to represent our Master, if we are to be patterns for the emerging churches of how Christian men and women, fathers and mothers, wives and husbands, ought to live, then we need all the graces we can receive, and we can never have enough. It is this passion to grow in grace, to advance and progress in 'Wholeness' and Christlikeness, which should characterize the young missionary." (p. 56)

Paul sets the pattern for missionaries. Though a poor candidate physically, he certainly filled the bill spiritually. Notice these characteristics:

1. Wholeheartedness — some missionaries never seem to unpack. God wants men who will put their whole self into their work.
2. Certain of Divine Calling—". . . He considered me faithful, putting me into service." I Tim. 1:11, 12
3. Deep concern for the lost—"heart desire is for their salvation." Rom. 10:1. "Knowing the fear of God, we persuade man" II Cor. 5:11
4. Humility
5. Width of Knowledge
6. Practical Ability

God is calling a few good men. He chooses men for what He can make out of them. He then prepares them for the task to which He wishes to assign them. Perhaps you are such a person.

For a more complete treatment read this chapter in GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths, published by Moody Press, and available from most Christian bookstores. Above quotations reprinted by permission of Inter-Varsity Fellowship, London, England.

ADDITIONS TO THE BOY'S HOME IN INDIA

On June 15th the six boys pictured, were added to those being cared for in the Brethren Home for Children in Rajahmundry, India. These additions bring the total to twenty being cared for at the Home.

All of the boys are living in the rented building which was obtained for this purpose and are being enrolled in the local schools. Many of our Brethren are sponsoring boys in the home and these new additions will be assigned sponsors from the waiting list as soon as we receive the complete information on the individual boys. Continue to remember in prayer, not only these and the other boys in the home but also the other phases of the new work in India.

World Religious News in Review

'STOP IMMORALITY ON TV' RAPS SEVERAL PROGRAMS

Washington, D.C. (EP)—"Morality, decency, devotion to God, family, duty and country are held up (on network television) to mockery and laughter with the suggestion that they are 'old fashioned.' "

Paul A. Fisher, executive director of a relatively new organization called Stop Immorality on TV, made this observation in a recent letter mailed to network television producers.

Stop Immorality on TV has given failing grades to several television shows because it said they offer dirty jokes, glorify adultery and make fun of religion and family life.

"Dirty and sick jokes about religion, decency and family are far from humorous for American families," Mr. Fisher said. "In our opinion 'Maude,' the 'Dean Martin Show' and 'Carol Burnett Show' are examples of TV programs that project a low moral tone."

" 'Maude,' " he said, "makes jokes about abortion and sterilization." Commenting on other programs, he said " 'Owen Marshall' programs have dealt with lesbian seduction and wife-swapping; 'Marcus Welby' has shown homosexuality in a favorable light."

FIRST GOSPEL RADIO SEMINAR TO DRAW CHRISTIAN BROADCASTERS

Nashville (EP)—The first annual Gospel Radio Seminar, patterned after the Country Radio Seminar, will be held here Aug. 24-25 at the King of the Road Motor Inn. Gospel composer Bill Gaither is the keynote speaker.

Described as a two-day "no holds barred" business session aimed at helping those involved in gospel radio, the seminar will include panels, illustrations and in-depth discussions.

MENNONITE BOOKS NOW SOLD IN NORTH CAROLINA DRUGSTORE

Durham, N.C. (EP)—For years, people have complained about smutty books "in the corner drugstore." But now in Durham, patrons have a choice.

The Rev. Frank Nice, pastor and sales representative under the Virginia Mennonite Board of Missions, has reported the establishment of a Choice Books ministry in four drugstores here.

Although it took about six contacts to obtain permission to place the book racks in the drug stores, Mr. Nice was finally successful. He has also placed a rack in King Department Store, and in a supermarket.

"It is a personal satisfaction to place good reading before the public in this way" Mr. Nice commented. "It is also a pleasure to know that store managers do not want to sell smut and are happy to upgrade their offerings to the public when given an alternative."

A representative of the supermarket had objected at first that the books would not sell. But during the first month the rack sold 35 books.

EVANGELICALS OPEN CAMPAIGN TO AID VICTIMS OF DROUGHT AND FAMINE

Valley Forge, Pa. (EP) — The World Relief Commission of the National Association of Evangelicals announced a fund-raising drive here to aid victims of drought and famine in six African nations.

The proceeds will also assist the impoverished, hungry people of northeast India.

According to the agency, the situation is "urgent" in areas of India, and in the African countries of Senegal, Mauritania, Mali, Upper Volta, Niger and Chad.

SPEAKING THE TRUTH IN LOVE

NAE Sunday, October 28, 1973

Based upon the affirmation of common faith, the National Association of Evangelicals is a voluntary fellowship providing identification and cooperative action for 36,000 churches.

Through this united witness, 3.5 million evangelicals share in a wide range of ministries proclaiming Christ as Lord. In such areas as broadcasting, world relief, Christian education and foreign missions, NAE serves in ways no one of them can do alone.

NAE Sunday is designed as a reminder of the part individuals and churches can play together speaking the truth in love.

Observe NAE Sunday in your church and receive a free cassette*

* A cassette with messages by Dr. Lloyd T. Anderson, Dr. Clyde W. Taylor and Dr. Billy A. Melvin—on the theme, "Loved, We Will Love" from NAE's 1973 Convention—will be sent to participating churches.

nae

MAIL TO:
National Association of Evangelicals
Box 28, Wheaton, Illinois 60187

YES, we will emphasize the ministry of NAE on Reformation Sunday, Oct. 28

Please send us these free NAE Sunday Materials

____ copies, BULLETIN INSERTS

____ copies of NAE Sunday POSTERS

____ copies of PROFILE (NAE newsletter) for churches not now receiving

PASTOR _____

CHURCH _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

news ... from the Brethren

Mansfield, Ohio—On August 12, 1973 William Brady assumed the pastorate of the Walcrest Brethren Church, Mansfield, Ohio.

Rev. James Black will be holding Evangelistic Services at the Walcrest Church from September 24th through Sunday evening, September 30th. Services will begin at 7:00 p.m. nightly.

Mrs. E. D. Nelson,
Church Secretary

Memorials

RIDENOUR

Donna (Lockhart) Ridenour of Bryan, Ohio died July 24, 1973. She was baptized and received into the Bryan First Brethren Church on March 4, 1928. Memorial services were conducted July 27 at the Greenisen Funeral Home by Rev. C. A. Stewart and Rev. M. W. Dodds with burial at Shiffler Cemetery.

DILLMAN

Mrs. Bertha Dillman a life long member of the First Brethren Church at N. Manchester passed away on August 11th at the Flora Brethren Home.

She is survived by a daughter, Mrs. Audra McKee of Orlando, Florida, and a son Aubrey of N. Manchester.

Rev. Woodrow Immel officiated at her funeral at the First Brethren Church.

Interment was in the Funk Cemetery.

* * *

GOAD

James Goard passed away December 2, 1972 at the age of 88. He was also a faithful member and attender of First Brethren in West Alexandria. Brother Goad spent his last years in his daughter's home here in town. Mr. and Mrs. Harold Spitler are to be commended for their help and love, as "Jim" lived with them, and loved it very much. Pastor Herbert Gilmer officiated at both services for these men, and shared the poem, "I'm Not Growing Old" with those attending the memorial services.

* * *

HENDRICKSON

William Hendrickson passed away on August 10, 1973 at the age of 90. He was a faithful member of the West Alexandria, Ohio First Brethren Church for many years. The Don Brun Family provided a good home for "Bill" in last years of his life. Bill helped on the parsonage garage August 1971. He was always eager to help and loved to walk rather than ride in a car.

Weddings

McPHERSON - STOFFER

Dale Rupert Stoffer and Marcia Lois McPherson were united in marriage in a double ring service June 9, 1973 at 2:30 p.m. at the Gretna Brethren Church officiated by Rev. Ronald L. Waters.

The bride is the daughter of Mr. Norman McPherson, Route 4, Bellefontaine, Ohio and the groom is the son of Mr. and Mrs. Thomas Stoffer, 332 47th St., Canton, Ohio.

The couple are residing at 80 Samaritan Ave., Apt. 2, Ashland, Ohio where he is a second year student at Ashland Theological Seminary and is employed by Ashland Rubber Products. The bride is a junior at Ashland College and is secretary for the Board of Christian Education of the Brethren Church.

LONGNECKER-LITTLE

Lisa Longnecker and Ted Little were united in marriage August 4th at the First Brethren Church in North Manchester. Rev. Woodrow Immel officiated at their wedding.

Mr. and Mrs. Keith Longnecker are the parents of the bride. Mr. and Mrs. Norman Little are the parents of the groom.

As students at Purdue University this fall, they will be living in W. LaFayette, Indiana.

* * *

BRADY-BUCKLER

On Sunday afternoon, April 8, 1973 Deborah Ann Brady was married to Gregory Michael Buckler in the Washington Brethren Church. Rev. Robert Keplinger officiated at the service and he was assisted by Rev. Bill Brady, the bride's brother. Deborah is a member of the Washington Brethren Church.

COE-EBERLY

Miss Karen Coe became the bride of Gary Eberly on August 11th at the church of the Brethren at N. Manchester.

Gary is the son of Ray Eberly, who are members of the First Brethren Church at N. Manchester. Gary is a Junior at Purdue University and they will be residing in W. LaFayette, Indiana.

* * *

VANDERMARK-TATE

Nancy Vandermark became the bride of Neil Tate on Saturday evening July 7 at the First Brethren Church in North Manchester. Rev. Woodrow Immel officiated at their wedding.

The bride is the daughter of Mr. and Mrs. Orville Vandermark; the groom is the son of Mr. and Mrs. Von Tate. They are residing on a farm near North Manchester.

New Arrivals

On June 21, 1973, William Wesley Brady, IV was born to Bill and Lynne Brady. Little Billy weighted 8 lb. and 8 oz. at birth. The proud father is pastor of the Walcrest Brethren Church, Mansfield, Ohio.

MEMBERSHIP GROWTH

Corinth Brethren Church—
7 by baptism

Canton Trinity—
4 by baptism

Sarasota, Florida—
10 by baptism

New Paris, Indiana—
9 by baptism

IN MEMORIAM

MRS. MABEL BEACHLER

Mrs. Mabel Beachler, a member of the Brethren Church for nearly 75 years, went to be with her Lord on July 23, 1973, one day short of her 94th birthday. She was the wife of the late Rev. William H. Beachler, former pastor in the Brethren Church.

Sister Beachler served faithfully with her husband in the following Brethren Pastorates: Troy, Ohio, 1906; Meyersdale, Pa., 1906-1911; Waterloo, Iowa, 1911-1917; Ashland, Ohio, 1917-1919 (Ashland College Drive); Waterloo, Iowa, 1919-1924; South Bend, Ind., 1924-1926; Dayton, Ohio, 1926-1929; Gratis, Ohio, 1929-1934; New Lebanon, Ohio, 1934-1939; and Hagerstown, Md., 1939-1941. She contributed significantly to his ministry with her warm personality and willingness to work. She served well in the Primary department of many Sunday Schools and in the Women's Organizations. In 1942 she accepted the appointment as a house mother of the girls dormitory at Ashland College, serving until her retirement in 1956. Many Brethren will remember her as "mom" during these years.

The Lord has given and the Lord has taken away, blessed be the name of the Lord. We thank Him for letting us know Mrs. Mabel Beachler and ministering to her. Memorial services were conducted by Rev. William D. Walk, Pastor of the Gratis, Ohio, Brethren Church. Her physical remains were laid to rest in Eaton, Ohio.

CHURCH NEWS

MARIANNA, PENNSYLVANIA

ORDINATION SERVICE

Frank and Eunice Shrontz were ordained deacon and deaconess at the Highland Brethren Church on Sunday, June 10, 1973. Frank has been active as Sunday School Superintendent and Eunice has been the church secretary. Pastor Ralph Mills of Berlin was the guest speaker for the occasion.

Carl Phillips
R.D. No. 1
Mariana, Pa. 15345

NEW CAMPING EXPERIENCE FOR PENNSYLVANIA DISTRICT

Pennsylvania District entered into a new camping experience for the 1973 season—EVANGELISM EXPLOSION. The Week-end program consisted of a series of evangelistic messages and lectures which were presented by Dr. J. D. Hamel of Sarasota, Florida and Evangelist James Black of Milledgeville, Illinois. The attendance for this family type program totaled approximately 150 people. There were several families who stayed in tents and campers. Many of the local people commuted. This was our first district wide program personal evangelism in the camp looking forward to more programs promoting this evangelistic outreach in the denomination. "Tremendous," "great," and "lets have more," were the common comments of those who shared in the services.

Seventeen people came forward for a soul winning impact which will be felt in the Pennsylvania District for many years to come. A new spiritual thrust was evidenced by the faithfulness of the laity. We will always be grateful for their enthusiasm and dedication to the cause of Jesus Christ.

The evangelists, musicians, cooks and camp staff were tremendous and rendered selfless dedication in this new spiritual adventure in evangelism explosion.

Pa. District Board of
Christian Education

OPEN LETTER TO THE BRETHREN

Dear Brethren:

My year is completed at The Brethren's Home at Flora, Indiana, as Administrator, and Gene Geaslen now has his Administrator's license. I want to say a warm and heart-felt "thank you" to all of you for this past year. It's been such a pleasure working with all of you —your consideration and co-operation have been tremendous. Many of you have allowed Mr. Geaslen and I to visit your churches to tell you about the Home, and many, many more have either visited the Home or contributed to the Home, in some manner. Your Christian outlook on life, your universal compassion and thoughtfulness has meant much to me.

The Lord has especially blessed me, and I am continuing to work with you—on the apartments and new construction as it continues—I feel that each day my life is enriched more, and I'm looking forward to future associations with much pleasure.

In His Service,
Rosemary Eddy

VANDERGRIFT, PENNSYLVANIA

WELCOME HOME ALL YOU GILMERS! PRAISE THE LORD! This was the first message we received as we arrived back home at Pleasant View Brethren church in Vandergrift, Pa. on July 1. The message was communicated by means of a huge banner tied to the parsonage porch (see picture). We were excited and thankful to be back home and to resume our ministry together with the folks of the Pleasant View Church, our spiritual family.

This homecoming ended six months leave of absence which the Pleasant View Church had granted to their pastor, Arden E. Gilmer, to train with Campus Crusade for Christ in Des Moines, Iowa. This training program was initiated by and sponsored by the National Missionary Board of the Brethren Church. The Missionary Board last fall issued a joint call to Pastor Gilmer and the Pleasant View Brethren Church to enter into a program of church extension and church growth through a program of pastoral and lay personal evangelism. The church responded favorably to the call and granted their pastor the leave of absence for the period of January 1 to June 30, 1973. The reunion mentioned above took place when the pastoral family returned from their stay in Des Moines.

As the pastor of the Pleasant View Church, I want to share with you some of the many things which the Pleasant View Brethren did in expressing their love to us on our arrival back home. When we arrived we found much more than a big banner. We arrived back with a people whose hearts are big. During our absence they completely redecorated the parsonage, installed new wall-to-wall carpet in the living room, downstairs hall, on the stairs, and in a portion of the second floor. The house had been cleaned top to bottom and the floors waxed. The basement of the parsonage, which is also used as the church's social area, had been renovated with a new suspended ceiling being installed and the walls and the floor painted. In addition our garden had been planted—what a blessing with the prices of food now! On the Saturday following our arrival home, 157 people gathered at a local park for an official "welcome-home-Gilmers" picnic. Through all of these things, the people were saying to us, "We love you in the Lord and are glad to have you home." And we received the message loud and clear.

But more important than all of these things is the spiritual quality of many of the people of this church. They took a step of faith by granting me the six months leave of absence. Through this action they expressed their willingness to minister to the rest of the Brethren denomination. Through this action they expressed their desire to encourage our home mission churches. Through this action they expressed their desire to become better equipped themselves in the spirit, methods, and tools of personal evangelism. During the six months of my absence many unforseen circumstances arose, but the leadership of the church had the spiritual maturity to meet every situation. Other Brethren pastors (Norman Long, Tom Kidder, Clarence Hesketh) helped to fill the gap when supply pastor John Young had open heart surgery and was disabled when further complications arose following his surgery. The laymen of the church also rose to the occasion as many of them lead the worship portion of the Sunday morning services, conducted Sunday evening services, brought messages from God's Word, and lead in the weekly Wednesday evening praise and prayer service. The vast majority of the people of the church remained faithful in their attendance and support of the church's ministry. Others worked in the office to see that the weekly newsletter was published. Others called on the sick. Many of these laymen have testified to me the rich spiritual blessings which they received by making themselves available to God to be used in His service and for His glory. Now that we have returned to the church many are expressing an attitude of expectancy of what God has for us to do in His name in the coming months and years. Many are showing an eagerness to receive further training in the area of personal evangelism and Christian nurture. We covet the prayers of the denomination as we begin the first of September to implement new training and a new program of personal evangelism with the target of reaching our community with the claims of Christ.

It's great to be back home at Pleasant View. I thank the Lord Jesus for calling me to the pastoral ministry, and I thank Him for the privilege of serving Him together with the people of the Pleasant View Brethren Church.

—Rev. Arden E. Gilmer
Pastor

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quantities.

Send for your copy to:

THE BRETHREN BOOKSTORE

524 College Avenue
Ashland, Ohio 44805 or

110 West LaPorte Street
Plymouth, Indiana 46563

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EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

Central Council ..... Rev. Smith F. Rose

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Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

WANTED: Old rags are needed in the print shop for wiping purposes. We appreciate those that have been brought or sent to the Publishing Company print shop in the past, but the supply is diminishing and whatever help can be given in this respect will be accepted with a great deal of gratitude.

PUBLISHERS REGROUP FOR POSTAL INTERESTS

By Russell T. Hitt, EPA Postal Representative

Non-profit agencies as well as other publishers using second-class mail have suffered a reverse in their legislative battle to seek relief on escalating postal rates in Washington. The House refused (July 23) to consider the Hanley bill that critics labeled "a $950 million raid on the Treasury" to subsidize major magazines and newspapers.

It is true that the Hanley bill (HR 8929) was designed to provide relief to all users of second-class mail—in effect maintaining the historic preferential rates publications have enjoyed since Colonial times up to the establishment of the U.S. Postal Service.

Many observers feel the USPS has been recommending rates which are aimed only toward a self-supporting postal service without regard to other provisions of the enabling act.

The Hanley bill had been approved by the House Post Office Committee and the Rules Committee but when it reached the floor, the House voted not to consider it.

In the course of preparing the bill in the Post Office Committee an amendment had been added which provided similar relief to books and records (fourth class). This soured many of the original sponsors of the legislation who felt that it was second class publications which were in need of succor.

Rep. Morris K. Udall of Arizona who had been an original sponsor was displeased by the addition of the amendment aiding fourth class users. He called the amended bill a "Christmas tree that ought to be buried in some archive," but he urged the House to at least take up the bill so it could be rewritten and improved on the floor.

Rep. Dalbert L. Latta of Ohio said the bill would double federal subsidies for the Reader's Digest to $29.6 million; Time, Inc. to $25 million; and the Wall Street Journal to $34.8 million. But Rep. William D. Ford of Michigan told the House, "If you vote with them (the critics) to get Reader's Digest, you're going to get some other people as well. You're going to get every religious publication and every school library in the country."

The bill has been referred back to the House Post Office Committee and possible future strategy for non profit religious publishers is to get the bill re-written free of subsidies for the large second and fourth-class users.

By the Way

Dominating or Domineering?

In the 28th verse of the 1st chapter of Genesis it is recorded: "AND GOD BLESSED THEM, AND GOD SAID UNTO THEM, . . . AND REPLENISH THE EARTH, AND SUBDUE IT: AND HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR, AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH." (KJV).

DOMINION is defined as having power to rule or govern. To dominate is to exercise control over.

This interpretation of the Scriptures does not indicate that man has the option of the title to this editorial. It seems to indicate that man was to conserve that which was so graciously put upon earth and perhaps elsewhere in the universe.

To "HAVE DOMINION" over the living things on earth means to have supreme authority over animals; 'FISH - FOWL - EVERY LIVING THING'.

There is a tremendous effort being made by conservationists all over the world to halt the needless slaughter of all the species that are mentioned in Genesis. It was revealed in a recent TV program that many specific animals, birds and fish are very near to the point of becoming extinct.

It has come to a very discouraging point when a man has to take the younger animals away from their mothers in order to place them in a sanctuary safe from harm and possible liquidation.

Animals are not alone in the danger of being exterminated. It may not be so definitely defined or crucial but much of our plant life is being unnecessarily wasted or eliminated.

Perhaps the examples set by certain operations in obtaining minerals from the earth may be used to illustrate this phase of being most non-conservative. A trip through portions of our land where coal and copper are being mined through the operation of Strip Mines will offer complete proof visually how conservation or governing of resources is being abused.

It might serve to illustrate how man is domineering instead of dominating. Domineer in the manner as defined in the dictionary; "to rule arrogantly, bully." The latter definition is well exemplified by the gigantic machines that move more earth in one day than can be imagined. Earth which in most instances is not returned to be utilized again in future growth of vegetation.

Although it has been in existence, in the past, the flagrant defilement and disregard of God's command to rule over the earth, sea and air is now a matter of deep concern for the majority of society. Ironically, it is the minority of this same society that is causing this concern, Pollution.

Pollution in a great variety of forms. Recently a troop of Boy Scouts completed a project of cleaning a portion of the roadside in their community. In one particular area a dump truck was filled to capacity with debris picked up within one mile.

It was most refreshing for this writer to have the opportunity recently to visit a Conference ground area in Canada and stand by the lakeside and not see all sorts of trash, dead fish being washed up on the shoreline. To walk through a nature trail in a wooded area without fear of stepping into a pile of garbage or broken beer bottles.

It was evident that those in charge demonstrated that "THE EARTH IS THE LORD'S" and those who visit the resort can really rejoice and be glad in it.

One could write a book on all the aspects of pollution that threatens society from every direction, all about us on the earth, on the oceans and the seas, in the air, even in outer space. There have been reports made that reveal a tremendous amount of debris floating around in outer space. Debris that is man-made and left there by man.

Pollution is encroaching into the minds of men with the immodesty, the obscenity, and indecency prevailing in many areas of a so-called culture.

In the 24th Chapter of Isaiah a prophecy is recorded; "BEHOLD, THE LORD MAKETH THE EARTH EMPTY, AND MAKETH IT WASTE, AND TURNETH IT UPSIDE DOWN, AND SCATTERETH ABROAD THE INHABITANTS THEREOF."

God created the earth and the heavens, and in His eyes it was good. Man has not been very efficient in taking care of His creation. Since man cannot even destroy the earth in an orderly fashion, perhaps it would be better to let God take care of this task also. In His own time and as He sees fit. Meanwhile, let all those concerned about the original responsibility of dominion being entrusted to mankind overthrow those who wish to domineer and defy the Creator. (GS)

IN CHRIST: Penitence, Unity, Praise, Evangelism

KENNETH R. HOWARD

This is the Moderator's address presented to the Eighty-sixth Brethren Conference held at the Brethren Retreat, Shipshewana, Indiana by Rev. Kenneth R. Howard, pastor of the First Brethren Church of Peru, Indiana.

Across the world of today, man has a searching and a longing for an inner peace but finds it very difficult to secure it. Man is a creature of search, in order that he might be able to find his own answers. And with his personal dependence he only finds the answer on a temporary basis. In a short period of time he is again off on another hunt for the longing in his heart that has not been satisfied. We have come to realize that we are living in the latter days, and better yet, in the last days. We must well consider the words of the apostle Paul to his beloved son in the Lord in II Timothy 3:1-7, "This know also, that in the last years perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasurers more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly woman laden with sins, led away with divers lusts, **Ever learning, and never able to come to the knowledge of the truth."**

This seems to be the plague of today. Man is ever learning but never able to come to the knowledge of the Truth. Just where is man looking for the truth? Instead of searching the Scriptures for the Truth, man would rather sit down and try to reason things out on a human level. The result is to get a humanistic viewpoint or perspective of the situation. The finality of it all is that he gets no inner peace, because it does not come from God.

This brings us to the very first consideration regarding the Conference Theme: "IN CHRIST."

Everything in the life of any person who is going to have success in relation to the things of Eternity with God will have to find it centered in the Lord Jesus Christ. This must be in every phase of his life. He cannot be involved in one thing that excludes Christ one time and then another that includes Him later. We must take literally and seriously the words of the Lord as he speaks through Paul in Colossians 1:17-19, "And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have preeminence. For it pleased the Father that in Him should all fullness dwell."

Everything must be done in Christ, regardless what it is. If it is our occupation, recreation, employment, education, all must be done in the center of Gods will and that is with Christ at the very center. This goes for those outside of the Christian Faith as well as those within if what is done is to have bearing on the Eternal purpose of God. This means there must be a tremendous outreach for Christ in our world of today, and especially in this generation if we are going to reach every person with the Gospel of Christ.

There are definite steps of sequence to the fulfillment of this commission, and these are included in the Conference Theme; and we shall deal with them now one by one.

The First of these is PENITENCE

The word may not be quite strong enough for in the dictionary by Webster we find this definition; "Sorrow for sins or faults." He goes on then to list several synonyms and their definition: "**Penitence** implies little more than sorrow or genuine regret; **Repentence,** an awareness of ones shortcomings morally and spiritually and a change of heart; **Contrition,** deep sorrow and purpose of amendment; **Compunction,** a painful sting of conscience; **Remorse,** prolonged and insistent self-reproach and often, intense suffering for consequences that cannot be escaped."

If we are going to be in Christ we must recognize that for which He came into the world; and that is to Pay the Debt for man, which man could not pay, and that is for man's sins. Man was and is caught and bound in sin by the power of Satan, and has not been and is not able today to break loose by himself. Many across the world feel they have suceeded, only to wake up sometime and find out Satan has just been fooling them all this time.

When the Children of Israel sinned in the wilderness one time, God sent among them fiery serpents which bit many of them and they began to die. They came to the place where they were really afraid for what they had done, and they knew God meant business when this terrible thing happened. The instruction given to Moses by God was to make a brass serpent and put it on a pole; when they would come and look upon the brass serpent they would be healed. When they looked upon the brass serpent they saw their own sins of desiring to return to the slavery of Egypt instead of trusting God for their necessities. They had to be made to see their need.

Today in our world this is one area that seems to be missing in the Christian thrust of modern man. He wants to have all that God can give him without com

ing to the full realization that it is his own fault he is in the predicament that he is. God says it is necessary for every one to come to Repentance, (II Peter 3:9) without this voluntary action and genuine conviction of sin unto repentance, a person will never be able to come into the presence of God.

The modern trend of Psychology, Psychiatry, and the many phases of counseling lend to the removal of personal guilt from the person; it is the trend that a person just could not help themselves, and should not feel the guilt of the sin they are involved in. All too often the person who is claiming the Christian life does not have a settled and true peace within them and does not stop to reason out just why. The truth could be, they have never permitted themselves to really understand what God calls sin, and therefore never came to repentance. Without this repentance there can never be a unity with Christ, not a True Believer in Christ Jesus. Yet we find many of these trying to work together in the midst of "The Church," and God can not bless it any more than He could bless the nation of Israel in the days of Achan's sin when they went up to capture the little town of Ai and were made to turn tail and run; or with Samson who played around with sin and would not recognize his own disobedience and rejection of God's ways. We could sight many more in the Scripture if time would permit.

Let us move on to point two: UNITY

When true repentance comes there comes the first step of unity with Christ. This is the first step of Obedience once a person believes that Jesus is the Son of God and paid the price for sin. When we have this unity in Christ we have a unity with fellow believers. This is done through the infilling of the Holy Spirit. He is the common ground of the believer who makes all things work together for good for those who love the Lord. When one has believed with all his heart and has repented, the next step is Baptism, that the Holy Spirit might enter in the Life and give him direction. Without this a person is helpless in the Power of Satan.

Unity has a tendency to symbolize a oneness, a oneness in purpose, a oneness in thought, and oneness in action. Unity also speaks of uniting, and we might also add uniting with purpose on a common ground.

Unity speaks of Union with Christ and in Him, and His Church, recognizing Him as the Head of the Church. Not the pastor, nor a given Board, nor the membership but Christ is the Head. And from Him through the Holy Spirit the delegated authority comes. This Union is maintained by the Faith of the individual and kept by the power of God. (Eph. 2:8&9 "For by Grace are ye saved through faith and that not of yourself; it is the gift of God, not of works, lest any man should boast." I Peter 1:5—"Who are kept (protected) by the power of God through Faith unto salvation. . . .") In this way His word abides in the true believer in Him, and will feed on Him and obey Him.

When we are in union with Him our desire is to be identified with Him. Therefore it necessitates the growth in Grace and producing of the fruits of the Spirit.

This brings us to point three:
the matter of PRAISE

There is no way in all the world for an individual to come to the place that he recognizes Christ as the head of the church and his life; who has experienced the personal and genuine experience of Repentance, and came unto the Full Unity of and with Christ, to do anything else but give Praise unto Him all the days of his life.

I would like to give a few reasons just why we should be giving Praise at all times to the Lord and about Him. We should give this Praise unto God and about His Son the Lord Jesus Christ because of:

His great majesty; His Glory; His Excellency; His Greatness; His Holiness; His Wisdom; His Power; His Goodness; His Mercy, because of His Loving Kindness and Truth, His Faithfulness, His Salvation, His forgiveness, His wonderful works, His Consolation, His Judgment, His Counsel, for fulfilling His Promises, For His Pardon of sin, His Spiritual Health, His Constant Preservation, His Deliverance, His Protection, because of His answering of Prayer, His Hope of Glory He gives to man, for all His Spiritual Blessings, For the Temporal Blessings, and for the Continuance of Blessings.

All the Praise should be offered with understanding, with the Soul, the whole heart, with uprightness of heart, the lips, the mouth, with Joy, and Gladness, with Thankfulness. It should be done continually, during life, more and more, day by day, day and night, forever and ever, and throughout the world.

The basis for all Praise is the Attitude of the individual when he comes to know Jesus Christ as His Personal Saviour and Lord. Many want to receive Christ as Saviour of their life but never let nor desire Him to be Lord of their life. If He is not Lord of their life, He cannot be Saviour either. Check the account of the rich young ruler who came to Jesus seeking what he would have to do to inherit Eternal Life. Out of attitude we respond in just two ways; verbal and by action.

The beginning of Praise is to learn to be faithful and desirous in Worship. The person who can miss the worship services of the church rather regularly, will not be one who will be dynamic in His praising of God. He must first learn to worship and then praise will come without a humanistic thrust but a Spiritual compulsion as the Holy Spirit gives the leading.

Praise is the natural response of receiving that which is good and greatly appreciated. If a person has something made available to them in the form of a gift and is something that is truly liked, he will not refrain from sharing the blessing with others. Since the Gift of God is the greatest of all gifts and will last for the longest period of time, then we should just automatically be one who will share in Praise about it.

Not only are we to be faithful unto the service of worship and learning, which should bring about the natural Praise, but to continually search the Word of God for its truths and evaluation. Not that we are to evaluate the Scriptures, but rather that our lives may be evaluated according as the Scriptures so direct. Along with this a person must be faithful in communication unto the Lord in Prayer. By all means this must be on the part of everyone who steps out to proclaim the witness of Christ, and especially the Pastors. It is like the Western pastor who asked the district superintendent that a pastor be assigned to his community. "How big a man do you want?" the Supt. asked. "Well, we're not overly particular about that. Just send us a man who can reach Heaven when he's on his knees."

(continued on next page)

One of the greatest opportunities of Praise is from the pulpit. Pastors have a unique privilege in this way. This does not mean this is the only place he is to proclaim and give Praise.

He gives praise by being willing to proclaim the truth at all cost. Be God's man of the hour. I am thinking of a shrewd deacon, celebrated for his powers as a sermon-tester, who went to Boston to hear a noted preacher. The preacher, who softened the points of his discourse, was not acceptable to the old farmer, used to sharp preaching. Asked how he liked the city pastor, the farmer replied, "I expect he's a smart man, right enough, but why does he rake with the teeth upward?" There is just no way we can rake hay with this type of operation. Sometimes the teeth must dig in before we can see a crop realized; along with much criticism which will come from unyielding members of the congregation of the peers.

This brings us to the final point of the Conference Theme which is Evangelism.

By this time there is nothing to stop the exploding power of Evangelism. If the previous portion of the theme is put into operation, Evangelism is the natural result. Webster has to say about Evangelism: "Preaching or propagating of the Gospel." Evangelize: "To instruct in the Gospel; to convert to Christianity."

We are instructed to evangelize by the words of the Great Commission which rightly assumes the Christian is going out and in so doing will proclaim the Gospel and make disciples of those who come to Christ. So we find all these steps of the Theme follow a natural sequence if one is going to be in Christ; For a person to see that he has sinned and how he has sinned and follow God's formula to rid himself of it through Repentance; secondly it will bring a unity between him and his Lord and Saviour; thirdly, man will only have Praise for the Lord who both forgives him and draws him into unity with Him; and fourthly his praise will result in Evangelism, and the conversion of many souls for the Kingdom of God.

Now if this is such a great truth, and we of the Brethen know this, we must look to see the reason for the stagnation of growth in the midst of our fellowship. Why does the church not have a greater influence on reaching the lost for Christ? Is it in the leadership of the church? Is it in the membership of the Church? Could it be the training the leadership receive? Has Roll-Revision been the reason? Has there been too much disagreement or disunity or compromise among the leadership and membership of the denomination? Have we failed to realize the standards of importance? Just what can we center this in on?

This pastor has been accused several times of having the youth for a period of the first 18 years of their life. The college which they attend has them for 4 years, and the higher level of post graduate work is from 2 to 5 years. According to this it would see logical that the local church would have them the longest period of time. This is not true when we look at it from the standpoint of actual hours involved. Let us look a little farther into some figures of time. Let's say the church has them for the first 18 years. Just how much times does the church have them? At the very most for the Sunday School hour, the morning worship, the evening service, a Youth meeting, and an outside activity of an hour a week. This totals at the very most 5 hours per week. We know there are many times that the youth are not involved this much during the week. In a 52 week period which is one year the church has them a total of 260 hours which is spread out very loosely. If we were to consider the entire 18 years, this would only give the church a total of 4,500 hours of contact at the very most.

Now consider just what time the public school has the child. If they start at 8:00 A.M. through 3:00 P.M. this gives them 7 hours a day, and for 5 days would be 35 hours a week. With extra activities in the school today it would come to about 40 hours a week of which they have the influence and control. With some of the things that are being taught and the environment they are forced to be in, the damage that is done in 40 hours is most difficult for the church to correct in some five hours. The total number of hours the school has the pupil for a 9 months period of the year and for 12 years would be 18,720 hours. If the student now goes 10 months of the year and then takes summer school for 6 to 8 weeks, you can well see the little time the church really can influence them.

Then let us turn to the college education. If the student will spend 4 yrs. there and taking a full load of school and stays in the dorm he will involve at least 15 hours a day in the environment of his professors, library study, as well as his peers in the dorm and the dorm parents. If he is there just 9 months out of the year he is around this influence for a period of 4,195 hours per year of 16,780 in his 4 years of college.

Now let us look at graduate school. If the student is there for a period of a year and takes a full load and is staying around the campus, he has the influence of the school about 15 hours a day, and if he is there for the 9 months this means he will be influenced for a period of about 4,000 hours a year. If he is there for 3 years this will be 12,000 hrs.

Now from this evaluation it seems the church on the local level is getting the short end of the deal. However I am not excusing the local church from the job they should be doing. But we in the Brethren church have backed off of the responsibilities we should have taken up. I believe with all my heart we had better make a close evaluation of why our Youth are moving in the direction of rebellion and permissiveness. Some say this is just not happening, but if we stop and take a good look we will see that the Spiritual values as well as the moral values have slipped drastically.

We now see the rising of many cults in our country we see permissive sex being wide open. Far too much of this is within the church as well as it running wide open outside the church. We see the Occult on the rapid increase and the church of satan moving in strongly It was reported to this pastor that a News editor and an Attorney attended a service of the church of Satan in Kokomo, Ind. There they took pictures and wrote an article and published it. The next day they received a threatening phone call, that if any more of this took place those involved would be dead. They meant business, and so the reports stopped. In this area there are three cities slated to be the hub for the Church of Satan These cities are Kokomo, Logansport, and Peru.

I say our Youth are worth our very life Blood. I for one think if the Public School can claim this much of their time, it is time we start to claim the school time

I say it is about time for some of our churches to grow large enough to support some good fundamental conservative Christian schools, and teach our youth just what God expects out of their lives. If they must continue in the public schools with some of the filth they have to read and be involved in, we can't expect them to turn out the way God would desire them to.

There are some who will say, this is sheltering them too much from what they will have to face in the world when they will be finishing their education. I say the Christian school does not shelter but rather the public school shelters the young person from knowing the truths of Life Eternal. After all what is the most important in the end? Just to learn how to make a living in life as the public school teaches, or to teach the pupil how to make a living as God would desire of him, and know when he is called into eternity that he will be with the Lord forever?

I have done some reading in the field of education to see how Satan has made his inroads into the church through the field of Public Education. Just before the turn of the century, Idealism became the most influential outlook of American professional philosophers. These were men such as George Palmer, Josiah Royce, George Sylvester Morris, George H. Harrison, and C. C. Everett. It reached down to men such as John Dewey who was greatly influenced by the doctrines of evolution and pragmatism. Now pragmatism is a philosophical orientation largely based upon the broad principles of evolutionary theory. This went so far that men like Thomas Huxley and Robert Ingersoll carried this war into the theological camps and Hurbert Spencer applied the evolutionary concepts and doctrines of the survival of the fittest to the fields of ethics, politics, history, economics and social development in general. John Dewey is the man who, with his adherents, introduced into the school system the idea of letting a child do what he wants, when he wants, in the way he wants. Out of this, one was to be able to draw the main interest of the child and help him develop into maturity. With the influence Dewey and his followers have had, it has just about ruined the possibility of Christian influence in the public school system for the last 25 years.

With these thoughts in mind let us remember to be in Christ one must first recognize the guilt of sin and come before the Lord in repentance; through this we will have unity in Christ, and with Him; this must lead us then to giving Praise unto His name, and the final result will be Evangelization.

Having these basic truths in mind I make the following suggestions and recommendations:

1. I suggest that if we are truly concerned and interested in our Youth of today, that we take the time to do some real research into just what is taking place in our school systems of today, and how little time the church has to give them the needed guidance for preparing them for the most important task of their life. That, namely, is preparing for all eternity. Let us take seriously the need for good solid Christian schools wherein we are not only able to teach our youth how to make a living, but how to live life and prepare for Eternity with God, even if it means the establishing of some Christian Day schools in our churches if possible.

2. I recommend that if the Conference is going to operate and function in a way that it can be effective, it is going to be necessary to make funds available for the responsibilities laid upon them. When it comes to planning the Conference, the Executive committee does not have funds at hand to be able to secure the program it might desire. There are some drains on the Conference treasury such as Conference speakers, purchasing of the Conference folders, as well as the programs. Then there is the mimeographing materials as well as printed materials for promotion. We then find the Ministerial and Congregational Relations Board must have funds available for travel to the several meetings they are called to attend. There are other minor expenditures which all add up to quite a sum.

Now the Conference only has about $375.00 in Credential fees and what is received if an offering is taken at sometime during the Conference. This is a very small amount on which to try to operate an entire district this size. I feel since we have approximately 6,000 members in this district that we drop or make the Delegate fee a very minimal amount of 25¢ or maybe even nothing. But on the other hand have a Conference apportionment of 25¢ per member. With about 6,000 members this would give about $1,500.00 income for the operation of the Conference necessities. I would recommend this be started with the last half of the year 1973 with just a half apportionment. Then in 1974 the full 25¢ per member be received. Any one who has served on the Executive committee knows the frustrations of trying to get the work done when there are no funds with which to operate.

3. Several men have come into the district in the last few years. I am not sure if this is done, but if not; "I recommend that the Ministerial and Congregational Relations Board prepare a form letter to be sent by the Secretary to each incoming pastor stating the necessities of being seated at the District Conference." Then there will be little if any confusion about the proper procedure in seating new pastor in the Conference.

4. It seems from time to time a person will and does serve on more than one District Board. I recommend that it be stated in the constitution that no person will serve on more than one District Board at a time.

5. The main thrust of the Christian church is that of Evangelism and Missions as well as nurturing those who have come to know and receive Jesus Christ as their Saviour and Lord. As a member of the District Mission Board **I would suggest** that we continually increase the apportionment until we can bring this up to about the $3.00 per capita mark. The reason for this is; The Board would like to see a new mission church in the District every 2 years. They have been trying to lay some money back as well as increase the apportionment so this could be done in the near future. If the apportionment were to increase to $3.00 with approximately 6,000 members, we could realize close to $18,000 per year. In the period of 2 years there could be at least $30,000.00 made available for the establishing of a new work. With a Ten Dollar Club Call of at least $10,000.00 we would be able to purchase a site and put a first unit building on it and be practically debt free. This could be done every two years if we will take our desire of Home Missions seriously here in Indiana.

May the holy Spirit continue to give us the direction that is needed as we are willing to seek His guidance for each activity of the District and the Local Church, and throughout this Conference.

RETIREMENT CENTER FOR PENNSYLVANIA RECEIVES GIFT OF LAND

Miss Elda Fresh points out some of the features of a property she has donated to the denomination. With her are (left to right) James Mackall; Carl Harrison, a cousin of Miss Fresh's and administrator of her property; and John Golby.

A retirement village will be developed in the woods of Jackson Township near Johnstown, Pennsylvania thanks to the gift of a 36-acre tract to Brethren Care Inc. of Pennsylvania. When fully developed, it will include an 80 bed nursing care unit, apartment complexes and cottage sites.

The attractive wooded property was deeded to the church by Miss Elda Fresh of Conemaugh, a retired school teacher. It was presented in memory of her mother, the late Emma Fresh, and the first building erected is to bear the name of Emma Fresh.

The tract is located near the base of Singer Hill, a short distance wast of Route 403. It is secluded and much of it is in woodland. On the property are a decorative pond and a four room log house in which Miss Fresh will continue to reside.

James Mackall, president, and John Golby, vice president, accepted the land on behalf of Brethren Care Inc. of the Pennsylvania District. Arrangements for the transfer were made by Miss Fresh and her cousin, Carl Harrison of Johnstown, who helps to administer her affairs.

Terms of the deed require that construction of the retirement village must begin within three years. However plans call for breaking ground for the first unit within two years and completion in three years.

The initial unit will be an 80-bed nursing care unit. Following its completion, there are plans for an apartment complex, and additional such units may be added later as demand and finances permit. There will be areas for the construction of private cottages or homes, which eventually would revert to the corporation.

A few streets will be constructed on the site but the natural beauty of the area will be preserved as much as possible. The log home eventually will become a library and recreation area.

The nursing care unit will be patterned closely after Brethren Care in Ashland with a cost estimated in excess of $1 million for this one unit.

Attempts had been made to buy the Fresh property but Miss Fresh rejected the offer and decided to present it as a gift in memory of her mother with the stipulation that the beauty of the site be preserved and that the tract remain intact.

The property was purchased as the Fresh family homestead around the turn of the century. The log home was constructed over a period of several years during the early 1930's.

Officers of Brethren Care Inc. of Pennsylvania are:

James Mackall ..... president
John Golby ..... vice president
Rev. Henry Bates ..... secretary
Dorman Ronk ..... assistant secretary
Robert Adams ..... treasurer.

A Tribute to the Brethren Church— by a non-Brethren

Recently the Pennsylvania District of the Brethren Church received the deed for thirty-six acres of some of the most beautiful land in the Johnstown-Vinco area. Miss Elda Fresh, a retired school teacher in the community, gave the tract of land to the Board of Directors of Brethren Care of Pennsylvania, to be used as the site for a retirement facility in the Pennsylvania District. Just prior to her giving of this property to the Brethren she had turned down a private bid of $75,000 for the tract.

Several weeks ago the Johnstown Tribune-Democrat carried a lengthy article featuring Miss Fresh, noting her many contributions to the lives of numerous students through forty years of teaching, commenting on her observations regarding society today, and quoting her on a variety of subjects. The writer of the article mentioned the fact that Miss Fresh had recently given her home and the surrounding land to the "Brethren Church (Ashland, Ohio) for the establishment of a retirement village." The writer then quotes Miss Fresh as saying: "To me this tract was security. If I became ill, I could sell a part of it and pay my way. But after receiving those offers I decided that to make a gift of the property would extend the security to others. And, as I see it, it's only right—God gave it to me and I'm giving it back to Him." The article then continues, "Miss Fresh, who worships at Summit Chapel United Methodist Church, said her decision to present the land to the Brethren Church **resulted from the denomination's demonstrated concern for the elderly and its avoidance of big-business fund-raising approaches."**

In a day when many of our own folks are quick to call attention to the short-comings of our church, it is refreshing to discover that some others are able to see the good features of the Brethren Church. Praise the Lord for the Brethren Church! Praise the Lord that "outsiders" are able to see things to which we perhaps are sometimes blinded.

Submitted by Rev. Henry Bates

GRAHAM MIDWEST CRUSADE PROVIDED VARIETY

FALCON HEIGHTS, Minn. (EP)—Crowds attending the 10-day Billy Graham Upper Midwest crusade here heard the evangelist warn them to prepare for the second coming of Christ, and to consecrate all facets of their lives in full devotion to the Saviour.

A young "ex-sinner" who received Christ during Graham's 1961 Minnesota crusade was one of two police officers assigned to the evangelist during the current crusade.

Now a clergyman and a drug education specialist for the Minneapolis Police Department, Allan Palmquist, 30, got a chance to show his gratitude by serving as Mr. Graham's driver.

Two Olympic wrestling champions, brothers Ben and John Peterson from Comstock, Wis., gave their testimonies at the youth night service. Ben said winning his gold medal (under 200-pound class) at the Olympics in Munich last year, "was not the greatest feeling a person can have in the world." Referring to a passage in First Corinthians, he called his medal "a corruptible crown"—something that lasts but a short time and then is worthless.

Christians, he said, should strive for "an incorruptible crown."

One audience of 40,000, led by the evangelist, contributed $71,474 to alleviate the problems of Central West-Africa, hard hit by drought which threatens large-scale famine to six countries. George M. Wilson, chief executive officer of the Graham association, estimated that other contributions will lift the total by many thousands.

It was announced during the crusade that Decision magazine, publication of the Billy Graham Evangelistic Association, is launching a Chinese edition.

Printed in Hong Kong, it will be circulated there, in Taiwan, Malaysia, Singapore, and to Chinese communities around the world, including the United States and perhaps eventually in China, according to founding editor Sherwood E. Wirt.

Dr. Philip Teng, pastor of a Hong Kong Christian and Missionary Alliance church, will serve as editor of the Chinese edition.

Two regional groups expressed public disagreement with some of the views advanced by evangelist Graham during his meetings. Leaders of both said they had been unsuccessful in attempts to challenge his interpretation of the Bible that held the husband should "guide and govern" a home. "It is well to remember that the Bible has been written, translated and interpreted by men in a male-dominated social setting," the women said.

The Twin Cities' chapter of the National Organization for Women, in its statement, quoted Genesis 1:27 to support its contention that "both women and men were created in the image of God."

SIGNAL LIGHTS' STORIES FOR OCTOBER

BIBLE THEME: CHILDREN OF THE BIBLE

MISSION PROJECT: HELPING IN COLOMBIA

by ALBERTA HOLSINGER

MIRIAM AND HER BABY BROTHER

Miriam was a young Hebrew girl. She had a baby brother whom she loved very much. The baby had big, brown eyes and curly, dark hair. He seemed to Miriam the dearest baby in all the world.

She wanted to take him out where everyone could see him. But she couldn't do that. She couldn't even tell anyone she had a baby brother.

The king of the country was a very cruel man. He had ordered that all the Hebrew baby boys should be thrown into the river. He even sent his soldiers to see that it was done. That is why Miriam tried hard to help Mother and Father keep their baby a secret.

They were so afraid the king's soldiers would find out their secret that they hid the baby in the house all day long. Miriam helped to take care of him. If he cried she ran as fast as she could to quiet him before anyone would hear him.

The baby grew rapidly as all babies do. They couldn't keep their secret much longer.

One day Mother said, "Miriam, we can't hide the baby this way any longer. God has helped me to think of a new plan. We will obey the king and put the baby in the river, but when we put him in, he will be resting in this."

Mother showed Miriam a new basket she had woven of the tall grasses that grew along the riverbank. She had filled in all the cracks between the grasses so that no water could get through. It was really a little basket-boat. It would float on the water.

Gently Mother put their baby into the basket. Carefully she tucked the covers about him. Then Miriam and her mother carried the baby in his basket to the river's edge, where tall grasses grew.

"We will hide him here among the grasses," said Mother. "Now I must go home, but you stay here and watch your little brother. See that no harm comes to him."

Miriam found a place in the tall grass where she could hide. For a long time she waited and watched and watched and waited. It was hard to keep still for so long, but not once did Miriam think of running off to play.

She heard the lap, lapping of the water and the swish, swishing of the grass. She saw the basket-boat rock softly up and down and up and down.

At last Miriam heard another sound. Listen! Some people were coming. She heard talking and laughing. She peeped out from her hiding place. She saw the princess with her maids from the palace. They were walking along the riverbank.

Just then the princess saw the basket in the water. She wondered what was in it. "Go and bring it to me," she said to one of her maids.

The maid waded into the water until she reached the basqet. She pulled it to shore and carried it to the princess.

The princess looked in. How surprised she was to see there a little dark-haired baby boy. The baby opened his eyes. When he saw the strange people around him he began to cry.

"It's a Hebrew baby," said the princess.

When Miriam heard her little brother cry she came running out of her hiding place. Any other time she would have been afraid to speak to the princess. But now she was brave because her baby brother was in danger.

"Shall I go and find a Hebrew woman to care for the baby for you?" asked Miriam.

"Go," said the princess.

Miriam ran quickly. Soon she was back bringing with her her own mother.

"Take this child," said the princess, "and nurse him for me. I will pay you for taking care of the baby."

Then the princess gave the baby whom she named Moses to the mother. Happily Mother and Miriam carried Moses home. They knew that the princess wouldn't let anyone harm him. They were glad, so very glad their baby was safe.

When they got home they thanked God for caring for him. Mother was thankful, too, for her helpful daughter Miriam.

—Based on Exodus 1:22—2:10

Memory Scripture: Ephesians 4:32a

IF YOU LIVED IN MEDELLIN

Fun Times

If you were a boy in Medellin (pronounced may day YEEN) your name might be Carlos or Gonzales. If you were a girl in Medellin your name might be Maria or Isabella.

You would probably live in an apartment and not have much outside play area, but there are parks and playgrounds where your parents would take you and your brothers and sisters to play.

Somedays you might ride your bike.

Other days you might play ball with your friends. You might play catch or keep-away. One ball game older Colombians like is soccer which they call futbol. The soccer ball is round like a basketball. The game is played by two teams of eleven members each. The players may use feet, heads—any part of the body except the hands. The object is to get the ball through the goal posts located at each end of the playing field.

Some days you might play tag or hide-and-go-seek.

There is one special game that everyone—adults as well as children—like to play. It is Tejo (pronounced TAY-hoe). It is played with flat stones, or sometimes with flat pieces of metal. The flat stones are pitched towards mounds of earth just as we pitch horseshoes. However, there is not metal or wooden peg as in horseshoes. Buried in the dirt are very large powder caps. These are like the caps boys and girls in our country use in cap pistols, but tejo caps are much larger. When a flat stone hits on top of where a cap has been buried there is a big boom. The cap makes a noise like a big firecracker. The player who can make the most noise is the winner.

Joel and Margaret Solomon are living in Medellin. They are playing with the children there. They are making many new friends.

Their parents are missionaries to Medellin. Joel and Margaret are missionaries, too. They are helping their new friends to learn of Jesus.

'THREE Rs' AND PRAYER STRESSED AT NEF CONVENTION

SANTA BARBARA, Calif. (EP)—Christian teachers can alter the course of history by teaching their pupils in Christian love the measurable "three Rs" and by fervent prayer, 325 career specialists were told at the 4th annual convention here of the National Educators Fellowship.

Dr. J. Sidlow Baxter, daily morning Bible teacher at the Francisco Torres conference center at the edge of Isla Vista where 1970 campus violence burned the Bank of America, declared that the prayers of the teachers, joined with those of the evangelical minority, could alter U.S. history. The convention was held here Aug. 13-17.

"Whether your emotions are tropic or frigid, prayer is effective only when your faith lays hold on God's truth," he said.

Twelve specialists, including Senior Pastor Warren Wiersbe of Chicago's Moody Memorial Church, addressed the public school career educators around the convention theme, "Christian Concepts in Modern Education." Dr. David Paynter, a professor in education at California State University, Fullerton, and a business executive, who offered a private plan of his own, elicited general approval when he urged a return to the basics.

"Grades Kindergarten through sixth grade should be designed primarily to teach the three Rs," the former superintendent of the 54,000-pupil Garden Grove (Calif.) Unified School District suggested. "Teachers would be assigned to work in teams of threes, remaining for the first three grades with approximately 90 children. At the end they would see the parents, show the student's progress and what methods were used to achieve it, measure the student's potential and outline a plan for any remedial work needed."

Dr. Paynter also proposed that compulsory education end at the sixth grade and that further education be contracted by teacher specialists by the parents and paid accordingly.

Many of his comments were applauded by the members of the only professional organization serving Christian teachers in public schools.

NEF was co-founded in 1953 by Dr. Clyde M. Narramore and Dr. Benjamin S. Weiss, current president. Mr. E. A. ("Pat") Patchen is executive secretary for the Pasadena-based organization with 2,300 members.

Ralph Carmichael, composer and orchestra leader and head of Lexicon Music Co., gave a major address, as did Dr. Cornelius Haggard, president of Azusa Pacific College, Vernon L. Grose, engineering consultant and education specialist, Jeanette Lockerbie of the Narramore Christian Foundation, and Norman B. Rohrer, executive secretary of the Evangelical Press Association. The 1974 NEF convention will be held Aug. 12-16 at Green Lake, Wisc., at the American Baptist assembly grounds.

SISTERHOOD

DEVOTIONAL PROGRAM FOR OCTOBER

Call to Worship

Song Service

Circle of Prayer

Bible Studies

Senior: CALL ME MS

Junior: PRAISE THE LORD

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by Jan Glenn

PRAISE THE LORD

Since the National Conference motto was "Praise the Lord" I felt it would be a suitable topic for this month's Bible Study. The most important reason we offer the Lord praise is for Christ. (John 10:7-18). We can understand from this passage how much Christ loved us. He gave up His life voluntarily so that we could come into the Father's fold and be one family with all those who accept Christ as their Savior. Knowing that God is our Father and will be with us in all that we do is such a great and wonderful fact that we can't help but praise Him and thank Him for His love.

Now maybe we're wondering just exactly how we can go about praising God. We can all think of many opportunities we have each day to help someone or to do a small favor to make another person's day more cheerful. Did you ever think of these things as ways of praising God? I'm sure it makes Him happy when He sees us sharing our love and being kind to others. These are just small, everyday meaningful ways in which we can Praise the Lord. We can be sure that there will always be ways for us to praise God as long as we are willing to help others when they are in need of something.

Another way we can Praise the Lord is by serving Him. We as Christians should be concerned about bringing those people who don't know Christ as their personal Savior into God's family. Telling others about Christ is one way we can serve the Lord. Although this may sound like an impossible task, we don't have to worry because God promises His Holy Spirit will help us. (Eph. 6:10). Paul also says that we can do all things through Christ who strengthens us. (Phil. 4:13). These promises are very important because they assure us that as long as we put our faith in God, He will give us the ability and strength to serve Him.

One way the Holy Spirit helps us Praise the Lord is by giving us talents. (I Cor. 12:4-13). In this passage we are told some of the special abilities or talents which God gives. These are just a few of the many talents which we can have and use for God. Although we may not have any of the talents listed here, we can be sure that the Holy Spirit has given us something no matter how small or unimportant it might seem. It is our duty as a Christian to recognize the talent or talents which have been given to us and develop them into a useful service for God's ministry. We can develop our talents best by putting our faith in God and turning our talent over to Him to use as He wants.

When we give our talents and our lives completely to God and His service we can find the most happiness in our Christian lives. Let's pray that we allow God to use each of us in whatever way He wants, and in this way we can truly "Praise the Lord."

Jan Glenn

Jan Glenn is a member of the Milledgeville, Illinois Brethren Church and will be a sophomore at Goshen College, majoring in nursing. She was one of the Summer BYC Crusaders for 1973. She was elected at conference to be our National S.M.M. president for this year.

JUNIOR BIBLE STUDY

CALL ME MS

by Mrs. Grace Grumbling

"She is the first really free woman in history: the equal of the male in every respect. She can make her own living. She is politically free, above all and newest of all—she is sexually free. . . . For the first time, women are now able to be themselves, to grow, develop, struggle and mature as their nature dictates, not as rules of a male-dominated society demand." (**Ladies Home Journal**)

However, with all this freedom, 4% more of these women than others admit that they are lonely and 7% more say they miss close family, friends and neighbors.

(By the way, girls, this is not a book review so you will have to read the study book, after all. These articles will only supplement it.)

Should a woman work? Should she stay at home? Should she go back to school? Should she do volunteer work? Should she wear ruffles or be the president of the company? Important as these decisions may be, for the individual the answers will depend on what she finds when she examines the more fundamental questions, "Who am I? What are my values? What do I want to accomplish?"

It is not womanhood at stake here, it is personhood. What is your view of yourself? Self-acceptance is vital to accepting others and a necessity for living with yourself. "No greater torture can be named than of yourself to be ashamed." (Edgar A. Guest) God alone can tell us what we are and what we are worth. His is the only opinion that counts. God has created us in His own image and I'd say that's a pretty good start! "God don't make no junk!" He has proved what we are worth to Him at Calvary—if you doubt your own worth you are disputing the God who made you.

God's love is not an "if" love (He will love us **if** we don't sin), or a "because" love (He loves us **because** we have trusted Him), but an "in-spite-of" love—regardless of our slipping we can take our load to Him and He will always be there. (Remember, God loves those who have not accepted Him, too, even though they are not His children.)

Who we are is best defined as whose we are. Which brings us to the point that makes us special (if we know Christ)—we have been justified! (Read Romans 3:21-25 if you haven't already—read it from the Living Bible) Not only have we been wiped clean of our sins (forgiven and **forgotten**) but we have been **declared** righteous **by God** (not something we do but something done to us!) My dictionary says, "Righteous—just, upright, Godly." Now you **know** we are not that way by ourselves!

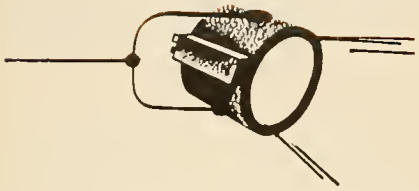
Now we have come to the "really free woman." She is free to love God and others. She is free to forgive because she knows herself forgiven. She accepts herself because God has accepted her. She is free to dump her hang-ups at the cross and act without self-consciousness. She doesn't have to worry about being less gifted than someone else. (After all, God didn't ask Matthew to be Peter or Paul to be John.) Find out what gift God has given you and then **use it,** but don't be discontented because you don't have some other talent.

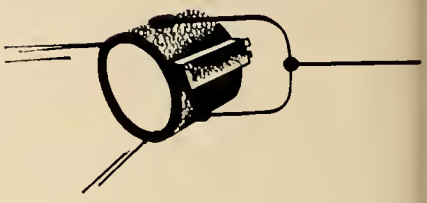
A woman's greatest personal strength and happiness is through the transforming power and living, indwelling presence of Christ. She does not confuse humiliation with the need for humility, or despising of self with denying of self. She loves God. She loves her neighbor, and she has a proper love for herself. Maybe you prefer to call it a healthy self-respect. She has ups and downs, of course. But she knows what it is to be at peace with God and her fellowman.

Mrs. Grace Grumbling is a member of the Johnstown Third Brethren Church of Pennsylvania. She has been an active member and has held offices in the local and district W.M.S. organizations, as well as serving as local S.M.M. patroness. She will be writing our Sr. Bible studies this year, based on the study book, "Ms. Means Myself."

The Sisterhood Devotional Programs will not be published In THE BRETHREN EVANGELIST after this issue. General Conference National Sisterhood action calls for this program material to be published in the WOMAN'S OUTLOOK magazine.

MISSIONARY NEWS





SPOTLIGHT ON THE MISSIONARY BOARD

In this issue we spotlight the fifth commission of the Missionary Board, the Finance Commission. This group of four men have the responsibility to study the financial arrangements of the Board, both for Home and World Missions, and also the Revolving Loan Fund and the Ten Dollar Club—in short, the financial aspect of each program of the Board. They bring recommendations to the Board where they feel changes are necessary as also on specific matters given them to study by the Board.

Chairman of this important commission is Thomas Stoffer, a layman from the Canton, Ohio Brethren Church. Mr. Stoffer is the Moderator of the Canton Church as well as an adult Sunday School teacher. He has been treasurer of the Ohio District Conference and is presently the President of the Ohio District Mission Board. He serves the national Missionary Board not only on this commission but also as its First Vice President. He is an attorney and is the Administrative Head of the Claims Legal Division of the Regional Office of the Nationwide Insurance Company.

Thomas Stoffer

Robert Guenzler

Robert Guenzler, active layman from Lanark, Illinois is also a member of this commission. In his local church, Mr. Guenzler serves as Deacon, Sunday School teacher, and member of committees and the Official Board. He also has been active in the District and National Conferences, including a term as Moderator of the Central District of Brethren Churches. A farmer, Mr. Guenzler is responsible for production and marketing of crops and livestock in a co-operative venture.

Mr. Glen Bixler is relatively new to the national Missionary Board but has been very active in his local church. He is presently the Moderator, a Deacon, and a Sunday School teacher but has also served as a Trustee, Choir Director, and Youth Leader. He has been very active in Laymen activities and is the present Secretary of the National Laymen's Organization as well as being active on the District level. He is the supervisor of a Sales Force and so brings his business experience to this commission.

Glen Bixler

James Eck

Mr. James Eck has been a member of the Missionary Board for a number of years and as a business man brings his experience and knowledge also to this commission. He is a member of the New Lebanon, Ohio Brethren Church where among other responsibilities he has been the treasurer for a number of years. All of the men on this commission, as active Brethren laymen, bring their own particular expertise to the Board and in particular to the Finance Commission. Praise the Lord for their contribution.

COUNT THE COST

V. LOGISTICS: What It Costs

Michael C. Griffiths in his book GIVE UP YOUR SMALL AMBITIONS published by Moody Press says: "You can't get away from money. Missionaries have digestive systems just like other people, and they have to be fed a reasonable number of calories. Living abroad, they cannot afford to live like tourists in hotels, but their daily bread still costs something. They need clothes too—and sometimes it is a joke to see how far behind they get with fashions. But if you wear temperate-weather clothes only once every five years, they tend not only to smell of mothballs, but also to last longer than other peoples! The aim of this chapter is to help prospective missionaries to 'count the cost.' (p. 70)

There is, first of all, the cost of training. Despite available scholarships, loans, grants-in-aid and church subsidies, the cost is still high. Part time work seldom can cover the cost of modern education. This is an opportunity to learn to rely upon the Lord for everyday needs.

Then there is also the cost of passage and travel. It costs a formidable amount to get a missionary family to the field. Though some "faith" mission boards expect the candidate to "pray in" passage money, most boards provide an allowance. Even so, it must still be raised. Another opportunity to learn reliance upon the Lord.

And don't forget living costs. . . . Run-away inflation in many countries has ballooned costs. Of course, the larger the family, the higher per family the costs become. On top of living costs must be allowance for furlough passage and time, retirement, and outfitting.

For a missionary family there are also specialied costs. Most missionary children must be educated in private schools. Of course, tropical climates invite extra costs for medical purposes.

Where is all this money to come from. The sending local church **must** shoulder responsibility for adequate financial provision. In turn, the missionary should belong to the sending church in the fullest sense. Perhaps most important of all is the individuals attitude toward living on low income. Rather than covetousness, learn to be satisfied with what you have. **Careful use** will make most items last longer so that income will stretch further. Trust God. He will constantly surprise with provision at crucial moments (II Cor. 9:8-10)"

Mr. Griffiths, in the preceding quotations; reprinted by permission of Inter-Varsity Fellowship, London, England; refers to the costs and the amounts a missionary must raise if he goes overseas as an independent missionary, with a faith board, or with some other board which requires each missionary to seek promises of support from local churches before departure for the field. Brethren missionaries are not required to do this as the Missionary Board of the Brethren Church goes to the churches in a united appeal for all of our missionaries. However, the cost is the same no matter how it is raised and must be counted; not only in their support through the Missionary Board but also as to the use of that support as an individual family overseas.

For a more complete treatment of the subject we recommend you obtain a copy of the book, available through the Brethren Publishing Company in the Ashland or Plymouth, Indiana Bookstores or other Christian bookstores.

1973 INDIA MISSION REPORT

Reverend K. Prasantha Kumar began his work for The Brethren Church in India in December of 1969. He and his wife, Nirmala, are joyous that God has opened a door for them to serve Him in their homeland and with The Brethren Church. The Holy Spirit is leading them and using them as tools for His glory in achieving fruitful results. In this fourth year of service, Reverend Kumar has shared an annual report giving much information about the work to share with the denomination.

They feel that the Lord has also blessed them immensely in their personal lives. They moved into their new home this past year and were also blessed with their third child, a boy, and they have had good health and been spared during the political unrest in their state for four months.

Progress

Reverend and Mrs. K. Prasantha Kumar began this Christ centered mission in India to bring men to Him. They have taken evangelism, proclamation and service as their means to serve the end.

By the end of June 1973 the membership reached the figure of 456 in less than four complete years. Their activities are increased as well as their progress. The following figures indicate how the Lord blessed the missionary activities of The Brethren Church in India:

	1970-71	1971-72	1972-73	Total Growth
Membership	169	263	456	193
Ministers (preachers)	10	25	36	11
Orphanage Boys	10	15	20	5
Night schools	-	3	8	5
Congregations	4	7	12	5
Prayer groups	5	11	13	2
Medical centers	1	2	4	2
New villages visited	15	19	24	5
Tracts and Bibles Distributed	41,400	112,709	115,500	2,791

Evangelism

Evangelism is the main thrust of the Brethren Mission. The missionaries have tried and adopted various types of evangelism, but they felt that the best way of evangelizing India is by personally sharing the joy of being saved through Jesus Christ.

I. **Personal Evangelism:**

The missionaries in offering a friendly and helpful attitude have drawn the village people to them for their advice. Many young people come to the missionaries for vocational guidance and also to seek advice in their family problems. Reverend Kumar works in behalf of the people, also. In the village of Rajavolu the people were suffering from lack of drinking water. Some of the elders of the poorer sections requested Reverend Kumar to help them by speaking to the government officials. One day Reverend Kumar requested the State minister of the government of Andhra Pradesh to help the poor people in Rajavolu. He took the minister to the village and showed him the need. The minister promised to help the people. This gave great confidence to many non-Christians in the village and they all felt that the missionary was truly interested in them. They individually invited the missionary to visit their homes and pray for them. Through the testimony and message of the missionaries, the Holy Spirit has lead many people to accept Jesus Christ as their personal Saviour. As a result, the membership in the Brethren Mission has been increasing.

(continued on next page)

Pastors, Bible Institute Students, and Evangelists honoring the ordained men of the Brethren Mission in India.

II. **Mass Evangelism:**

To proclaim the Gospel to the people at large, the mission has adopted mass media methods and tried to approach the people through conventions, conferences, evangelistic campaigns, street preaching, musical programs, film shows, Christmas programs and functions.

During the month of December, 1972 Reverend Kumar was very busy in preaching the Good News of the birth of the Saviour of the world. In the Indian villages Christmas programs are arranged on various days according to the convenience of the people. Reverend Kumar gave 24 Christmas messages in various villages. Almost all the programs were arranged in the night and lasted till 2 o'clock or so into the next morning.

On December 25th the missionaries had Christmas celebrations in Rajahmundry. They had special service in the morning and invited all the neighboring public. There were about 150 people gathered. In the evening they had a public service in the center of town. There Rev. Kumar gave the message and showed a movie film on the birth of Jesus Christ and about 2,200 people attended. Most of them were non-Christians.

The Brethren Church Christian Convention was held in Rajahmundry on January 19-21, 1973. It gave a wonderful opportunity of fellowship and prayer. Spirit-filled national speakers gave very good evangelistic messages. About 2,000 people attended the convention from various villages and from the local town where the missionaries witnessed and preached the Gospel. The detail of making arrangements for room and board were handled by Reverend and Mrs. Kumar. The highlight of the convention was three days of Non-Stop-Prayer. During the convention a graduation service and the first ordination service were held. On the last day of the convention a baptismal service was held in which 84 persons who had accepted the Lord Jesus Christ as their personal Saviour were baptized. The poor among the baptized were given Holy Bibles in Telugu by the missionaries.

The people in the villages are very fond of movies and film showings. This gave an opportunity for the missionaries to show Christian film strips to preach the Gospel. This type of work is limited to summer months when there is no rain and to villages where there is electricity.

On March 31 the missionaries showed film strips on the life of Jesus Christ in the village of Balabadrapuram which is about 30 miles from Rajahmundry. About 300 people attended and heard the Gospel. The missionaries have used this media effectively in other places also, and many people came to know about Jesus Christ.

During the month of May and June the missionaries were busy in officiating and participating in weddings. In India the common marriage season is April, May and June. As Reverend Kumar is the only person in the Brethren Mission having the government license to perform Christian marriages, he was required to attend 12 marriages in various villages which gave the missionary additional opportunity to proclaim the Gospel to many types of people in attendance.

III. **Village Evangelism:**

In India more than 75% of the people live in villages. Knowing this the missionaries have taken keen interest in evangelizing the villages. People who lived in darkness by worshipping idols and unknown gods for many years are coming into light and are accepting Jesus Christ as their personal Saviour. When the missionaries first go into a new village they visit many homes and try to be friendly with the people and talk to them and share their interests and concerns. They share Christ at every home and they invite the people to come to a particular place for individual prayers. When they all gather there Reverend Kumar will give a message and pray for them individually, and encourage them to come for prayer meetings. They slowly mould the prayer meeting into a prayer group which later flourishes into a congregation as the Holy Spirit works in the individuals.

So far the missionaries have visited 24 new villages in the States of Andhra Pradesh, Orrisa and Mysore. They have established prayer groups in the interior jungles and also in the island where the people live in ignorance by worshipping the rivers.

A Prayer Hall of the Brethren Mission

IV. **Congregational Evangelism:**

As the Lord leads the people they regularly attend the prayer meetings and form themselves into a group. The missionaries entrust the spiritual leadership of the group to a student of the Brethren Bible Institute. The missionaries and the student evangelist work together and as the Holy Spirit stirs the hearts of the people to accept Jesus Christ as their personal Saviour they then receive baptism. In addition to the seven congre-

gations, five of the villages which had prayer groups last year are now formed into congregations and brought the total to 12. They are Padamati Khandrika, Balabadrapuram, Madhurupudi, Kapavaram and Velagathodu. Out of these congregations only six places have separate temporary prayer houses to worship.

The ministers of the Brethren Mission are generally called 'preachers' who are divided into three broad categories; namely, pastors, student evangelists and evangelists. Pastors are those who are members of the Brethren Mission and are responsible for one congregation or prayer group. Student evangelists are those who are undergoing training at the Brethren Bible Institute. Evangelists are those who are preachers of the Gospel and are friends of the Brethren Mission who are interested in associating with the Brethren Mission.

The following are the congregations and prayer groups which the Brethren Mission has so far established in India:

Name of the Village Pastor	Baptized Members	Worship Service Attend.
1. Rajahmundry		
Rev. T. Raja Rao	29	50
2. Divancheruvu		
Pastor V. Yohanu	48	65
3. Palacherla		
Pastor A. Prasada Rao	62	80
4. Podagatlapalli		
Visiting Pastors	20	15
5. Rajavolu		
Pastor B. G. R. Moses (part time)	115	130
6. Gokavaram		
Rev. B. Bhushanam	10	60
7. Ethakota		
Pastor G. Krupanandam	48	75
8. Padamati Khandrika		
Pastor T. Bhushanam (part time)		
Pastor A. Bhaskar Rao (part time)	26	50
9. Velagathodu		
Pastor B. B. Israel (part time)	12	60
10. Balabadrapuram		
Pastor K. Agamana Roa	14	80
11. Kapavaram		
Mr. P. Abraham	24	60
12. Madhurupudi		
Pastor A. Daniel (part time)		
Mr. S. Krupanandam (part time)	6	50
Other prayer groups	42	
TOTAL	456	

DETAILS OF THE PRAYER GROUP

1. Kedarilanka ..... Mr. N. Yohanu
2. Pujaripalem ..... Pastor K. Yosepu
3. Thetagunta ..... Mr. Y. Manohara Rao
4. Boduluru ..... Pastor D. Anantha Rao
5. B. Velamalakota ..... Pastor P. Sudarsana Rao
6. Gurthedu ..... Mr. G. Novahu
7. Babbarlanka ..... Pastor D. George
8. Pathakota ..... Pastor G. Jivaratnam
9. Korukonda
   Pastor D. Mesekh and Mr. D. Musaliah
10. Chinchinada ..... Mr. K. Benjamin
11. Kothapeta ..... Mr. K. Rafaiel
12. Vudimudi Lanka ..... Mr. K. James
13. Kothuru ..... Mr. K. Daniel
14. Katavaram ..... Pastor G. Nathaniel

V. **Cooperative Evangelism:**

Today the population of India is above 550 million. The Christian population is 2.60% whereas the Hindu population is 82.72%. There is a great need for evangelism in India to bring the unsaved into the saving fold of Jesus Christ. There is a dire need for the Christian organizations serving in the country and the Christian churches around the world to cooperate with each other for the common cause of evangelizing India. The missionaries extend their cooperation with other organizations and also seek the prayer and fellowship of other Christians.

During this year Reverend Kumar was invited to speak in several Christian Conventions of various denominations. Some of them are Indian Pentecostal Church, World Missions, World Missionary Evangelism and the Andhra Evangelical Lutheran Church. This gave good opportunity for the Brethren Mission to cooperate with other churches to evangelize the country.

On October 9 Reverend Kumar went to Nagpur to attend the General Body Meeting of the Association for Theological Extension Education (TAFTEE) of which Brethren Mission is a member. During the General Body Meeting Rev. Kumar was elected as an Executive Member of the National Governing Body. From there he went to New Delhi to meet Dr. I. Ben Wati, Executive Secretary of the Evangelical Fellowship of India (EFI) to seek his cooperation and advice. From there he went to Jabalpur to attend the conference of the Christian Association for Radio and Audio Visual Service (CARAVS) in which the Brethren Mission is also a member.

Reverend and Mrs. Prasantha Kumar attended the 22nd Annual Conference of the Evangelical Fellowship of India held in Lucknow, Uttar Pradesh, from January 4-8, 1973. In the opening session of the EFI the Executive Secretary, Dr. I. Ben Wati announced that the Executive Committee of the EFI had extended membership to the Brethren Mission.

The World Vision International have sponsored a Pastors' Conference at Hyderabad, Andhra Pradesh, from May 7-11, 1973. There were 1,300 delegates from all over India representing various denominations. Reverend and Mrs. Prasantha Kumar attended the conference with eleven other pastors of the Brethren Mission.

From May 23-27, 1973, Reverend Kumar attended the 'Biblical Studies Seminar for Christian Leaders' in Bangalore, organized by the evangelical group of churches.

From the Report of Rev. K. Prasantha Kumar

NOTE: The remainder of this report will follow in the next issue of THE BRETHREN EVANGELIST.

THANK YOU FROM NIGERIA

John Guli in the pulpit of the Park Street Brethren Church in Ashland, Ohio

The following letter was received by the Missionary Board from the four Nigerian Churchmen who recently completed a very extensive tour of Brethren and Church of the Brethren churches in the United States. Through the pages of the BRETHREN EVANGELIST we want to share it with all who had a part in their visit to each church.

We greet you all in the name of our Lord and Saviour, Jesus Christ. We would like to express our appreciation and gratitude for inviting us as part of our 50th Anniversary Celebration to visit the Brethren in the United States.

The visit has really strengthened our relationship both physically and spiritually. It has given us the opportunity to greet and to thank our brothers and sisters in Christ who have been either directly or indirectly a part of the establishment and the continuation of the Gospel in Nigeria. It has enabled us to understand more fully the common problems we have in building God's Kingdom on this earth. We have highly appreciated the mutual intercultural sharing of the faith with one another.

Although we cannot write individually to all of the local churches who hosted us during our itinerary, we will surely appreciate your thanking them for all of the co-operation and very good treatment they gave us.

On behalf of the Nigerian Church which we represented we would like to thank you for what you have done for us and for your deep desire in joining hands with us for the furtherance of the Gospel in Nigeria.

We are your brothers in Christ,
Mamadu Mshelbila
Nvwa D. Balami
John Guli
Jabani P. Mambula

GENERAL CONFERENCE OFFERING

The General Conference Missionary Offering this year was designated for the expense to locate the Reverend Kenneth Solomon family in Colombia, South America. We praise God for the open door into Colombia and are presently awaiting necessary papers for the Solomon's departure from the States.

The generous support of the brethren at the time of General Conference brought an offering of $2,550.00 with $415.00 additional pledged prior to October 31, 1973.

Your continued prayers for the new field and the workers is earnestly solicited.

The Brethren Layman

DEVOTIONAL PROGRAM FOR OCTOBER

The Laymen's Meeting

Rodger H. Geaslen

THE MEASURE OF A MAN

Let us begin our devotions by reading the 53rd chapter of Isaiah. As we wend our way through this life, we are many times prone to base human estimates of human worth on a plane that falls far short of those revealed by God. Israel experienced this dilemma when she became tired of being led by judges who somehow did not measure up to the Nation's idea of status symbols. Israel asked God for a king of their very own and God chose men who might be measured by expectations of the people.

He chose Saul, since by ancestral birth (the tribe of Benjamin) he qualified well for this calling. He also chose Saul because he was tall but that wasn't enough.

He chose David who was a born leader, brave and courageous, but that wasn't enough.

He chose Solomon who was wise, having been taught all that the priests and prophets had to teach. But, alas, even that wasn't enough. Laudable as these human virtues might be, they did not meet the measure of God's expectations.

When God revealed his values through his Son, the qualities were not those esteemed by men: Jesus had no wealth, no formal training of the day, no position of status, no great possessions or property. His qualities were measured only by the will of his Father—so he willingly died for us.

Is the measure of our manhood that we live for Christ?

Prayer: O Lord, grant to us the insights that we may measure our lives by Your standards, rather than those counted great by men. Extend to us the joy of leading one soul to know Christ as personal savior. In Jesus' name.

AMEN

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred,
and the auctioneer
Thought it scarcely
worth his while
To waste much time on the old violin,
But held it up with a smile.
"What am I bid, good folks?" he cried
"Who'll start the bidding for me?
A dollar, a dollar—now two, only two—
Two dollars and who'll make it three?
"Three dollars once, three dollars twice,
Going for three"
—but no!
From the room far back a gray-haired man
Came forward and picked up the bow;
Then wiping the dust from the old viloin,
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as an angel sings.
The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars—and who'll make it two?
Two thousand—and who'll make it three?
Three thousand once and three thousand twice—
And going and gone!" said he.
The people cheered, but some of them cried,
"We do not quite understand.
What changed its worth?" The man replied:
"The Touch of the Master's Hand."
And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine,
A game—and he travels on,
He's going once, and going twice,
He's going—and almost gone!
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

—Myra Brooks Welch

1973 NATIONAL BYC CONVENTION

PRAISE THE LORD!

That was the theme of the 1973 General Conference, and the youth joined the adults in emphasizing it throughout the National BYC Convention held in Ashland, August 14-19. The 157 BYC delegates were joined by 56 alternates and visitors for a week of inspiration, recreation, and business.

The Convention was under the apt leadership of Moderator Mike Radcliff, who was assisted by the National BYC Council and the 1973 Summer Crusaders.

Convention activities included: four business sessions; four morning Bible studies in Ephesians under the direction of Rev. Alvin Shifflett; Crusader-led life-sharing groups; BCE Inspirational Service; "Drop-Out Day;" the All-Conference Banquet featuring the National BYC Convention Choir; Communion attended by 169 youth; and Sunday Celebration.

1972-73 BUDGET PROJECT INGATHERING

The Ingathering was held during the Wednesday business session, with each district presenting the funds raised by its local BYC groups. The total received at the Ingathering was just short of the $7950.00 Budget goal. However before the week had ended, late gifts lifted the total received above the goal for the first time since 1967. **Praise the Lord!** Still more money was received after the Convention, bringing the total on September 1 to **$8592.52.**

Some groups may still have contributions to the Budget goal. If your group falls in this category, please send your contribution prior to October 31 to: Board of Christian Education, 524 College Avenue, Ashland, OH 44805.

The 1972-73 funds will be distributed according to the Budget approved at the 1972 Convention:

National BCE Administrative Expenses		$3,000.00
National BYC Projects		4,000.00
For a Worship Center at Brethren Care, Inc., the new Brethren Home located in Ashland	$1,400.00	
For travel assistance for delegates to 1974 Nat. BYC Convention from 6 western churches (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ and Cheyenne, WY.	600.00	
For the Summer Crusader Program	2,000.00	
National BYC Council Travel Exp. (73-74)		700.00
Special Programs		200.00
Project Promotion		50.00
BUDGET GOAL		$7,950.00

All money over the $7,950.00 total goes toward the 1974 Summer Crusader Programs.

Each local BYC group is to be commended for their efforts in helping us go **over the top in 1973.**

1973-74 NATIONAL BYC FINANCIAL BUDGET

The 1973-74 Budget, adopted by the Convention, at its Saturday business session, will be used to distribute funds received at the 1974 Ingathering.

Board of Christian Education Admin. Exp. $3,000.00

BCE office staff and board members spend many hours in developing and directing the National BYC program. This gift to the board helps to offset a part of the cost.

National BYC Outreach Projects 4,000.00

Evangelistic Outreach in India ...$2,000.00

The major thrust of Prasantha Kumar's ministry in India is the presentation of the Gospel of Jesus Christ. For a report on his present activities, turn to "1973 India Mission Report" in the "Missionary News" section of this issue.

Summer Crusader Program 2,000.00

Since the reviving of the Summer Crusader Program in 1970, National BYC has made an annual contribution to further this outreach to and through youth.

Travel Aid for Delegates from Far Western Churches to The 1975 Nat. BYC Convention ... 600.00

Six of our churches in the far West (Lathrop, Manteca, and Stockton, CA; Papago Park and Tucson, AZ; Cheyenne, WY) are faced with a trip of up to 2,500 miles to reach the annual Convention. Convention Delegates felt it is important to include as many of these youth in National BYC activities as possible and thus have provided this travel assistance fund.

National BYC Council Travel Assistance 600.00

Each district is represented on Council by its district president and by a representative chosen by the district BYC. This fund is designated to assist those who must travel great distances to attend meetings.

Special Programs 200.00

In the past leadership retreats of various natures have been conducted. Monies received for this part of the Budget will be used to cover part of the costs of such ventures.

Project Promotion 100.00

1973-74 BUDGET GOAL $8,500.00

RECOMMENDATIONS FROM THE MODERATOR

Mike Radcliff gave a very challenging moderator's address on the necessity for Christians in general and BYC members in particular to interpret and minister to the needs of others. The Committee on Evaluation of the Moderator's Address made two recommendations to the Convention. The Convention approved these recommendations and moved that they be passed on to local BYC groups:

"We recommend:

1) That each youth have daily Bible study in the book of Matthew, and challenge them to live up to the goals presented there.
2) That each youth group reach out to others in a personal way by becoming involved in a community project."

1973-74 GUIDELINES

The Guidelines for 1973-74 are very similar to those for 1972-73, but a new evaluation process has been developed. Prior to the 1974 Convention each local BYC will be asked to rate itself on a 0 to 5 scale as to how it feels it fulfilled each guideline.

1) Did you have at least one BYC delegate to:
   a. National Conference
   b. All state and district functions (camps, rallies, retreats, conferences, etc.)?
2) Did you have a guest speaker from outside your group (excluding local advisors and pastors) at least 3 times during the year?
3) Did you have a public youth service?
4) Did your group participate in the National BYC Project and set a specific amount for the National Goal to be raised by your group?
5) Did all the members of your group maintain attendance at a weekly Bible study of fellowship other than the regular youth meeting which may be outside the local church?
6) Did you send at least two (2) reports of your activities to the National Office in Ashland?
   Did you send the Statistical report to the National Statistician?
7) Did all the members of your group make it a practice to have daily devotions?
8) Did your group:
   a. Have a joint meeting preferably with other BYC groups?
   b. Maintain participation in a regular visitation program?
   c. Participate monthly in Benevolent work within your local church or city?
9) Did your group increase its membership by at least 20% since registration of members on Nov. 1, 1973?

CHURCH NEWS

JEFFERSON BRETHREN CHURCH GOSHEN, INDIANA

The Jefferson Brethren Church of Goshen, Indiana will begin a new venture in church extension on Sunday, September 9th. The plan is this. Ten families have been enlisted from the present congregation to serve as the nucleus for the new congregation. They will meet in the facilities of the original congregation but at a different time slot, Sunday evening from 6:00 till 8:00 p.m. This will be a full fledged service with opportunities for both worship and study.

The experiment is based on the idea that there is an optimum size to which congregations should grow. Beyond that point, they lose the ability to care and share as a family should. Thus the alternative to getting bigger and bigger is to initiate more congregations. This says that New Testament KOINONIA is important and if it is going to happen, it requires structures that will allow it to happen.

A second advantage to this method of church extension is an economic one. Expensive facilities can be put to greater use without additional financial outlay. Resources that are already available will simply become more productive.

Thirdly, any congregation that is a congregation is equipping its people for ministry. Therefore, it becomes a part of the mission of the congregation to discover additional forms of ministry. The procedure outlined above provides opportunity for equipped persons to enter a meaningful ministry.

At the level of the board of administrators, the two congregations will continue to operate cooperatively. Program wise, they have a certain amount of freedom to develop independently of each other. The program is to be an experiment for one year after which the total congregation will review what has happened and make a judgment as to whether or not it will be appropriate to continue the experiment.

Educationally we are planning to model our program after that of the learning center for children. Older children and adults will study in family clusters. Until recent centuries the family was almost totally responsible for the education of its children. With the advent of the professionals, the family has relinquished its role. The family cluster is an attempt to assist the family to recover its role as educator of its children.

Initially, the format for the evening service is characterized by simplicity and spontaneity. The elements of the service are: singing, sharing, items of business, decision making, message by the pastor-teacher, fellowship, nurture, discussion and worship.

During the time that the evening congregation is meeting, the morning congregation will not abandon a Sunday evening program but will be involved in small group home studies. Ten to twelve persons will gather in homes of the membership pursuing a common study. Our first study will focus on the book ASK ME TO DANCE by Bruce Larson. This program will begin Sunday, September 16th.

For us, this is an experiment. We're dependent upon the guidance of the Holy Spirit to lead us to the next step. We request the prayers of the Brethren that we might be open to the leading of the Spirit.

WEDDING ANNIVERSARY

In honor of the 25th wedding anniversary of Rev. and Mrs. M. W. Dodds, Rt. 4, Bryan, Ohio a reception was held in the First Brethren Church fellowship room on Sunday, July 29th.

M. W. Dodds and Audrey F. Smith were united in Holy Matrimony on July 31, 1948 at Akron, Ohio by the groom's father, Rev. J. G. Dodds.

In addition to the members and friends of the church, there were other Bryan residents, relatives from Akron, Ohio and Illinois and other friends from Gratis, Ohio and Burlington, Indiana. Rev. Gil Dodds, brother of Mr. Dodds, brought the morning message. Laura Wann, Amy Zwayer and Carla Rupp presented special music at the morning worship service. Following a fellowship meal, Arlene Lockhart presented an original reading.

Special music was brought by two quartets consisting of Jack and Norma Stombaugh, David Stombaugh and Marcia Sander and Ann Oxenrider, Cathy Brandon, and Jill and David Stombaugh. Gfits (including those on the money tree) were opened following the musical program. The lovely cake was prepared by Joan Bechtol.

Rev. Dodds has been serving as pastor of the Bryan First Brethren Church since September, 1967. The Dodd's have three children, Bruce, who attends Taylor University, Marcia, a senior at Bryan High School, and Stephen, who will be entering fifth grade this fall.

Submitted by,
Louise Bishop,
Corresponding Secretary

WARSAW, INDIANA FIRST BRETHREN CHURCH

We recently enjoyed reading Dr. Albert T. Ronk's autobiography, "A Search for Truth." If Dr. Ronk could condense his eighty plus years into one-hundred seventy five pages, surely I can contain myself to a few paragraphs writing of our ministry the past three years at Warsaw.

I suppose I should begin with the beginning. Moving here in June, 1970 we found a well-organized church. Everyone who had been elected to an office seemed to be doing his job. The new annex became a "visitor's showpiece" for my husband, especially the study and well-equipped office. Attendance at morning worship was very good.

Although Brethren Youth meetings had been dismissed for the summer, we began the fall program with a large number of youth and became an Honor Society for the year. The youth program has continued to remain active for the past two years under the direction of Mr. and Mrs. Harold Laughlin and Mr. and Mrs. Richard Mayhugh. They have truly given of themselves, time and finances to provide a good program. Highlights of this past year was a chartered bus trip to Ft. Wayne. The youth embarked at Heritage House for a smorgasbord and then went to a hockey game. They returned to the church for more fellowship, pizza and pop. High school seniors were honored at a Senior Recognition Banquet. A magician was the entertainment for this dress-up affair.

Approximately twenty-five youth from the seventh grade and up are singing in the youth choir known as "The Faith Assembly." Miss Kathy Webb is the director. It has been said that "music is a language of the soul" so rather than a preaching evangelistic service we had a musical evangelistic service. "The Regeneration" group from Teegarden was one of the three groups singing at this service. Our youth were inspired and thus "The Faith Assembly" was organized. They have sung in several churches. We also have junior and adult choirs.

Many of the youth participated in Operation Penetration as it was held in Warsaw under the leadership of the Summer Crusaders. Kerry Scott, one of our own youth, served as a crusader this year. Several of the youth joined adults in distributing the scripture in the Key 73 program.

A Vacation Bible School is held each June. Last year a group from our church taught in our own Bible School and then went to Crestwood Brethren in Ft. Wayne and held a Bible School there. Camp Shipshewana is enjoyed by many of our youth. Woman's Missionary Society and Sisterhood meet monthly. They joined together in sewing projects making clothes and toys for Kentucky and bandages for overseas. A Layman's group was organized but has not met regularly.

A church directory was published with a listing of church families and pictures of all who had photos taken. All new members are given one of these and it helps acquaint them to members. A monthly news letter is sent out and is especially enjoyed by shut-ins and members living away.

Our first Missionary Conference was held in May, 1972 and although the pledges were not as great as we had hoped, we were grateful at the end of the year when the offerings exceeded the pledges. John Rowsey returned this year to hold our second conference.

Mr. and Mrs. Don Schue, Mr. and Mrs. Glen Cripe and Mr. and Mrs. William Fisher have been called as deacons and deaconesses during these past three years.

The trustees have been given the "green light" to have the exterior of the old part of the church repaired. They meet monthly and discuss the needs of the church and parsonage.

The pastor has held revivals at Tiosa, Dutchtown and Ardmore and was rewarded with the fellowship of many Brethren and the decisions made. We are happy with the many decisions made in our own church from Sunday to Sunday, some come for first-time confession, some for rededication, some to unite with us in membership, and some simply to thank or praise the Lord for His wonderful doings.

The congregation has extended another three-year call to the pastor. This call has been accepted and we pray we might be worthy of the call. What is our desire for the coming years? We would wish that more members would want to be in all services of the church—that they truly come because they want to worship the Lord. We pray that more would be interested in an active witnessing program. May the church on the corner of Bronson and Center in Warsaw be known as a "church that proclaims God's Word."

Mrs. Claude Stogsdill

DIRECTOR OF YOUTH SELECTED

Effective September 1st Rev. James Rowsey will assume "yoke responsibility" as Director of Youth of the Milledgeville and Lanark, Illinois Brethren Churches. Both churches consider it to be a real privilege to have such a multi-talented minister working with our youth. To our knowledge a yoke ministry in the area of church youth or Christian Education has not been tried within Brethren ranks. It might be worth a try for others.

World Religious News in Review

3,094 AT LARGEST CBA MEET BEAT PROMOTIONAL DRUMS

Dallas (EP) — Enthusiasm for getting out the Good News in print characterized the 24th annual convention here July 16-20 of the Christian Booksellers Association. The CBA meet registered 3,094 of whom 814 were dealers, according to Executive Vice President John T. Bass.

The Thomas Nelson Bible Publishers Award went to Ken Taylor for his work with The Living Bible. 10 million copies of Taylor's paraphrased edition are in print in 80 languages. The Will Barbour Sr. "Book Store of the year" Award went to Stan Noreen's Bible Book Store in Denver, Colorado.

At the closing banquet, speaker Hal Lindsey was presented the one millionth copy of his book, Satan Is Alive and Well on Planet Earth; his wife Jan was given the 3 millionth copy of The Late Great Planet Earth at the same meeting.

The Grand Promotional Award was presented to Word, Inc.

BAPTIST SEMINARY LEAVING BERKELEY

Berkeley, Calif. (EP)—A century-old Baptist seminary is pulling out of a pioneering theological venture here to consolidate with a sister campus in Southern California.

Because of Berkeley's radical political image, trustees of the American Baptist Seminary in Berkeley have decided to move the faculty to its Covina campus.

The Rev. C. Adrian Heaton, president of the two campuses, explained another reason for the merger: "We were forced to consolidate because we were operating on a tremendous economic deficit."

When the choice of cities was made, Berkeley lost because of its image, Dr. Heaton said.

'LETTING CLERICAL GEORGE DO IT' CONDEMNED AS 'GREATEST HERESY'

Arden Hills, Minn. (EP)—"Millions of people have gone to hell" because lay church members have left it up to their clergymen to win others to Christ, a Florida Presbyterian pastor said here.

"Letting clerical George do it" is "the greatest heresy that has plagued the church," Dr. D. James Kennedy told a session of the Upper Midwest Crusade School of Evangelism at Bethel College.

The school, which was sponsored by the Billy Graham Evangelistic Association, and held in conjunction with Graham's Upper Midwest Crusade, drew more than 750 clergymen, seminarians and lay leaders from more than a score of denominations.

Dr. Kennedy, pastor of Coral Ridge Presbyterian Church, Fort Lauderdale, Fla., said that soul-winning cannot be taught in classes but must be learned in direct confrontation.

ENQUIRER REPORTER FINDS FEW AMERICANS WILLING TO HELP

New York (EP)—Hal Jacques, on assignment for The Enquirer to find out if there are any Americans willing to help complete strangers, visited Los Angeles, Chicago and New York, feigned illness on the street and made an interesting discovery.

"Of hundreds of people who saw me looking ill, only one person stopped to help without being asked," he said. "The farther east I travelled the less chance I had of being helped."

Linda Lackman, a Hollywood bank teller, was one who offered to get a doctor. She told Jacques, "People are afraid of other people. You hear about such terrible things happening to people who do help that you become afraid of trusting someone."

20,000 LUTHERAN YOUTH JAM ASTRODOME FOR 'DISCOVERY 73'

Houston (EP)—"There's a positive force emanating from these kids, they're for real," said singer Johnny Cash of the 20,000 young people here for "Discovery 73," an all-Lutheran youth gathering Aug. 4-8.

That "positive force" should be directed at eliminating world hunger, said Dr. Paul Simon, former lieutenant governor of Illinois. Referring to an earlier pledge of President John F. Kennedy to put a man on the moon and end hunger in the 1960's, Dr. Simon said, "While the more dramatic of those two goals has been accomplished, the more important has not."

The singer and the politician were both part of the massive celebrations held in Houston's Astrodome. Clowns, colorful banners, a huge "altar" constructed of rocks brought by the young people, a donkey named Maude, and a variety of musical groups, created a carnival atmosphere at the opening "Dome Event."

During the four-day "Discovery," the spectacular Astrodome scoreboard was turned into "the largest electrical Lutheran hymnal in the world." Words of the hymns, portraits of the participants, and other symbols were flashed on the display of lights which usually registers Astro home runs or Oiler touchdowns.

Program planners asserted that the event, sponsored by the American Lutheran Church, Lutheran Church in America, and Lutheran Church - Missouri Synod, intended to verify the "diversity" of the Church. That particular goal was met almost as soon as the youth streamed off the buses and planes, from as far as Alaska, Hawaii and the Caribbean.

BRITISH DIVORCE RATE SOARS

London (EP) — More marriages among the British, especially those of younger couples, are ending in divorce, according to Sociologist Colin Gibson.

Writing in New Society magazine, the London scholar said "The (mounting) divorce rate of the last five years suggests that one in five marriages will end in divorce" in England and Wales. The divorce rate in Scotland has been accelerating even faster.

AFGHAN GOVERNMENT DESTROYS LONE PROTESTANT CHURCH

New York (EP) — Community Christian church, the only Protestant church in Afghanistan, has been demolished by the government.

A U.S. State Department source told Religious News Service, "They completely destroyed it. They sent bulldozers in there and completely leveled it."

After learning of the church's demolition several prominent Christian leaders, including evangelist Billy Graham, Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, and Dr. W. Stanley Mooneyham, president of World Vision International, issued a joint statement of concern.

They warned that the incident could have "international repercussions" on Christian-Muslim relations, and asked the Afghanistan and U.S. governments to take steps to "redress" the situation.

50 CONCORDIA SEMINARY PROFESSORS REJECT CONVENTION DOCTRINAL POLICIES

St. Louis (EP)—A majority of the professors at Concordia Theological Seminary, a Lutheran Church-Missouri Synod school, served notice here that they will not bow to conservative doctrinal policies endorsed in early July by the denomination's triennial General Convention.

Standing before a statue of Reformer Martin Luther, Dr. John Tietjen, president of the seminary, read a "Declaration of Protest and Confession," signed by 50 of Concordia's 60 teachers.

The two-page document said, in effect, that the leadership of the church and the majority of delegates at the convention—not the Concordia faculty—are abridging Lutheran standards. The convention held in New Orleans that most Concordia professors teach false doctrine. It also re-elected Dr. J. A. O. Preus, leader of the conservatives, as president of the Synod. Most of the seminary faculty is aligned with a moderate group in the Missouri Synod.

RELIGIOUS BOOK SALES INCREASED 9 MILLION DOLLARS 1971-1972

New York (EP)—Religious book sales increased $9 million from 1971 to 1972, according to annual estimates issued here by the Association of American Publishers.

Total sales in two religion categories were $126 million in 1972, compared with $117 million the previous year, the new figures show.

Of the two categories, the larger dollar volume increase was in the sale of Bibles, Testaments, hymnals and prayerbooks. The jump was from $56 million in 1971 to $63 million last year.

"Other religious" increased $2 million, from $61 million to $63 million.

From 1970 to 1971 no increase wax reported for Bibles, Testaments, hymnals and prayerbooks. The dollar volume was $56 million in both years.

In 1972, juvenile paperbacks showed a sharp decline, while business books showed the largest increase—17 per cent.

As a whole, the book industry reported total sales of $3.2 billion in 1972. The sum was three per cent, or $75 million, over 1971, but the percentage of increase was 2.4 lower than the year before.

The publishers' association said the drop in the percentage of increase reflected a continuing slowdown in the economy and drastic cuts in education and library budgets.

RUMANIAN CHURCH ASKS PAPER TO PUBLISH 100,000 BIBLES

London (EP)—The United Bible Societies announced receipt here of an order for sufficient paper to publish 100,000 Bibles in Rumania.

It also reported that it had been asked to forward to that country 5,000 copies—in Braille—of the Gospel of St. Matthew which is being published in the United States. Both orders were placed by the Rumanian Orthodox Church.

The paper will be sent within a few months and the Bibles will be produced within 18 months at the 300-year-old printing plant operated by the Church.

EX-NAZI WARNS OF U.S. TREND TOWARD FASCISM

Pittsburgh, Pa. (EP)—A professor of Old Testament at the Pittsburgh Theological Seminary says America may be dangerously close to the conditions which produced fascism in Germany.

Dr. H. Eberhard Von Waldow, who 30 years ago was a tank commander in the German Panzers, warned that "what made Hitler possible in Germany was not had Germans but rather a general state of the nation which could develop anywhere in the world."

The collapse of the democratic system in Germany, Dr. Von Waldow noted, came during a period of national inner crisis. "German patriots were deeply hurt by World War I. Germans had lost their sense of national purpose. They were suffering the agony of a senseless war."

He puts America in a similar situation today and sees what he believes are possible parallels between pre-Fascist Germany and the current situation in the U.S., including: Apathy, Sloganism, Super patriotism. . . .

One big difference was noted: "We the people" still have an opportunity to return to the philosophy of our founders. . . . I believe if a positive contribution could be made, it had to be on the ground of the Christian faith."

NATION'S SERIOUS CRIME RATE DROPPED 2 PER CENT LAST YEAR

Washington, D.C. (EP)—A 2 per cent decline in the nation's total of serious crimes occurred last year—the first actual decrease in 17 years—according to the Federal Bureau of Investigation's Uniform Crime Reports for 1972.

Serious crime is divided into two categories in the reports—violent (murder, forcible rape, robbery and aggravated assult) and property (burglary, larcency—$50 and over, and auto theft). Violent crimes went up 2 per cent in 1972, but property crimes, which were more numerous, decreased 2 per cent.

According to the reports, which were released here by FBI Director Clarence M. Kelley, 94 major cities reported decreases in serious crimes last year, compared with 54 in 1971 and 22 in 1970.

SPEAKING THE TRUTH IN LOVE

NAE Sunday, October 28, 1973

Based on the affirmation of [illegible] the National Association of Evangelicals is a voluntary, fellowship providing identification and cooperative action for 36,000 churches.

Through this united witness, 15 million evangelicals share in a wide range of ministries proclaiming Christ as Lord. In such areas as broadcasting, world relief, Christian education and foreign missions, NAE serves in ways no one church can do alone.

NAE Sunday is designed as a reminder of the part individuals and churches can play together, "speaking the truth in love."

Observe NAE Sunday in your church and receive a free cassette*

* A cassette with messages by Dr. Lloyd T. Anderson, Dr. Clyde W. Taylor and Dr. Billy A. Melvin on the theme "Loved, We Will Love" from NAE's 1973 Convention—will be sent to participating churches.

nae

MAIL TO:
National Association of Evangelicals
Box 28, Wheaton, Illinois 60187

YES, we will emphasize the ministry of NAE on Reformation Sunday, Oct. 28.

Please send us these free NAE Sunday Materials

____ copies, *BULLETIN INSERTS*

____ copies of NAE Sunday *POSTERS*

____ copies of *PROFILE* (NAE newsletter) for churches not now receiving.

PASTOR _____

CHURCH _____

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CITY _____

STATE _____ ZIP _____

JEHOVAH'S WITNESSES TOLD TO STOP SMOKING OR GET OUT

New York (EP)—The 11-member governing body of Jehovah's Witnesses has announced that people who smoke will no longer be accepted as members of the group's congregations.

Smokers who are already members are being given six months to give up the practice or be "removed from the congregation."

A spokesman at the Jehovah's Witnesses headquarters in Brooklyn said that Witnesses have long warned against smoking, and that only a tiny percentage of members will be affected by the new ruling.

Development of the new policy setting forth an absolute prohibition came, he said, as an outgrowth of increased discussion of the drug problem. Jehovah's Witnesses were taking a strong position against drugs, and it was decided, he indicated, that it was not consistent to require members to give up other drugs but allow them to keep using nicotine.

JUDGE FREES WAR PROTESTERS WHO PRAYED AT WHITE HOUSE

Washington, D.C. (EP)—"To be singled out and prosecuted . . . to do no more than read a prayer from the Bible. . . .

With these emotion-charged words, Superior Court Judge Charles W. Halleck, who agreed that there was "White House pressure" behind their prosecution, refused to sentence six women arrested for entering the White House on a tour and kneeling to pray for the end of U.S. bombing in Cambodia.

NEW FBI HEAD 'DEVOUT CHRISTIAN'

Kansas City (EP)—Clarence M. Kelley, the new director of the Federal Bureau of Investigation, is described by his home minister here as "a very devout Christian gentleman who takes his religion seriously."

"In spite of heavy police responsibilities, he always carried out his church responsibilities, said the Rev. Lawrence W. Bash, pastor of the Country Club Christian Church (Disciples of Christ).

COMIC BOOK EVANGELISM FLOURISHES

Old Tappan, N.J. (EP)—Religious comic books? Can Wonder Woman become the Katherine Kuhlman of the pulps? Is Superman coming out on the side of Superstar? Will Dick Tracy lay down his badge and head the security operations for Billy Graham rallies? Probably not. But Archie, Betty, Veronica, Jughead—and the other eternal teenagers created by Allen Hartley—are into religion, says Charles M. Austin in a report for Religious News Service.

"Archie's One Way" is one of a series of "Christian Comics" published by the Spire Division of Fleming H. Revell Company in Old Tappan, N.J. Hartley has also illustrated other comics in the series: The Cross and the Switchblade, a version of the best-selling book by David Wilkerson; The Hiding Place, a story about a Dutch family who hid Jews in their home during the Nazi occupation; and God's Smuggler, a semi-adventure tale about sneaking Bibles into Iron Curtain countries.

Churches have used comic book art before, hoping to cash in on the appeal the format has held for kids. But never before has a cast of established comic book characters been so totally pre-empted into evangelistic purposes. (Available at Brethren Bookstore)

'GREATEST REVIVAL SINCE PENTECOST,' BILL BRIGHT SAYS OF 1973

Garden Grove, Calif. (EP) — America is in the midst of the greatest revival since Pentecost.

So said Dr. Bill Bright, guest on Dr. Robert H. Schuller's telecast "Hour of Power."

"We are seeing a great movement of God's Spirit in the student world," the founder of Campus Crusade for Christ continued, "and with adults as well. Wherever I go I sense the Spirit of God is doing something greater than ever in 2,000 years."

He cited the meeting in Atlanta of Campus Crusade's athletic staff with a group of professional football players who spoke in more than 70 high school assemblies. In one week, Dr. Bright said, the team prayed with more than 10,000 students.

The TV program originates here in the world's first walk-in, drivein inspiration center.

Local Brethren Church Instrumental in Liquor Permit Rejection

The following is a newspaper account of an Alcoholic Beverage Board's rejection of a permit due to the opposition of a local Brethren Church in the community and its efforts.

Applicant for the three-way package store permit was Garro Inc. by Michael W. Garro, Rt. 1, Kokomo, and William E. Parker, Burlington. The permit was denied largely because of the efforts of a Burlington church.

The Burlington First Brethren Church first presented a remonstrance, signed by 174 Burlington area residents, at a hearing June 27. Although the board took into consideration the sentiment of the petition, legally the petition had no bearing since by law remonstrators to the establishment of a drinking facility must be registered voters who live within a 500-foot radius of the proposed location.

The hearing was postponed to July 25 in order to determine if the proposed location, at the north edge of Burlington next to Waddell's IGA, is in a residential or business district.

In Residential Area

The local board found that the location is in a residential district, based on evidence presented by the Indiana Alcoholic Beverage Commission that at least 75% of the territory in use within the 500-foot radius is used for residential purposes.

The next step was up to the remonstrators. Members of the church contacted the residents within the designated area. By law, if 51% of the registered voters in the area are against the facility, the permit will be denied, with no appeal.

The Burlington delegation obtained the names of 14 registered voters and two other residents, which the board found to be more than the required 51%. The petition was presented to the board by the Rev. Albert Curtright, minister of the First Brethren Church, and Earl Oyler, member of the church at the hearing last week.

After a caucus by board members Forrest Orr, Raymond Crain and John Kennard, the decision to reject the permit was announced by Orr, secretary of the board.

He said the board felt that most of the residents of the area were against the facitity, and the board preferred to honor the petitioners sentiments. He pointed out that the remonstrators did have the required 51% of the signatures.

Orr explained further that in deciding to reject the permit, the board used a Burns Statute guideline which says that the board should weigh "—whether the conduct of such business pursuant to such permit will unreasonably impair and interfere with the peace, comfort and or enjoyment of life and property of the occupants of the residences in such residential district."

Attorney for the applicants, Thomas J. Simmons of Kokomo, questioned whether 75% of the territory within the 500-foot radius is technically residential, objected to the signatures on the petition, saying they were not verified, and questioned whether the facility would "unreasonably" interfere with the lives of the residents in the area.

Flora Democrat

Communication with representatives of the church revealed that although the case did go to court, the efforts of the church group were able to have the issue settled in their favor without resorting to legal counsel and won the case primarily through a cooperative effort by the people in the community. (ED. NOTE)

DRINKING CULTURE FOUND PREVAILING IN MINNESOTA

Minneapolis (EP)—A new study lays to rest any doubt that a drinking culture prevails in Minnesota. More than nine out of every 10 state residents age 14 and older, the study indicates, are current or former drinkers.

Eight in 10 said they were currently using alcohol at the time the survey was taken in January and February. Projecting the sample of 2,500 Minnesotans questioned in personal interviews, the researchers reckoned that 1,530,000 resident at least 14 years old drink alcohol to varying degrees.

"We knew that it was a drinking culture," Leonard Boche, director of the Minnesota Commission on Alcohol Problems, said, "but we were surprised at the low level of teetotalers."

CONSUMPTION OF ALCOHOLIC BEVERAGES IN U.S. IS NEARLY 5 BILLION GALLONS

St. Paul, Minn. (EP)—Alcoholic beverage consumption increased in the U.S. by 257 million gallons from 1971 to 1972, the president of the National Woman's Christian Temperance Union reported here.

Addressing a pre-convention session of the organization's 125-member executive board, Mrs. Fred J. Tooze cited a report of the U.S. Treasury Department that total consumption of alcoholic beverages in the U.S. was 4,736,000,000 gallons last year, compared with 4,479,000,000 in 1971.

From 1949 to 1966—a 17-year-period—the average yearly increase was 43.4 million gallons, Mrs. Tooze said. Between 1966 and 1971, the average increase was 163 million, she added.

"Yet, in one year, between 1971 and 1972 the consumption of liquor, wine and beer jumped a formidable 257 million gallons," Mrs. Tooze commented. "Suddenly the American public is faced with a serious health, life, and economy problem the cost for the solution of which staggers the imagination."

Special Thanks to Special Persons

Special and sincere thanks to special people (individuals, members of certain churches, Women's Missionary Societies, pastors and friends) of the Southeastern District area.

This gratitude is for the special gift of money to send me back to our Mission area in Nigeria with a group of the Church of the Brethren making a Study Tour.

The idea for this special project came last October when a member of my W.M.S. group on hearing of the tour said with great faith and determination, "we are going to send you!" That group knew I would need financial help because of personal financial obligations for expensive monthly medical treatment for a very rare blood deficiency I acquired several years ago.

In no time Mrs. P. G. Wenger sent out invitations for contributions to churches and Women's Missionary Societies and Mrs. Christina Moyers volunteered to be my business manager and receive the gifts. These ladies performed a great work of love and I am greatly indebted to them.

It was a great blessing to have the support of my pastor Dr. John F. Locke and the Bethlehem Brethren Church and feel that the project has brought great blessings to our congregation and others as well.

I am looking forward to seeing my Nigerian friends and to rejoice with these Christian friends during the 50th Anniversary of the beginning of Christian witness in 1922. I anticipate sharing with them great appreciations and gratitudes for the Light of the Gospel of Jesus Christ that has dawned on them in their spiritual darkness. I humbly anticipate the rich spiritual blessings I will experience while being in the mission area.

I sincerely thank you again and pray God's richest blessings on all contributors and all others of our churches who are working and praying for the Kingdom of Christ, our Savior.

In Christ's name,
Miss Veda C. Liskey
Bethlehem Brethren Church
Harrisonburg, Virginia

A FAITHFUL WITNESS

"Grandpa would tuck his Bible under his arm each Sunday and walk through the village where he lived to Sunday School and services at his church. For the last five years of his life he could not hear, and never heard a word of the sermon, yet he continued to go. One day a neighbor asked him, 'Grandpa, why do you keep on going to church when you can't hear a word that is said?' 'I keep on going,' he replied, 'even if I don't hear, because I want people to know whose side I'm on!' " By the way . . . whose side are YOU on??

From The Brethren Beacon
Pittsburgh, PA

PRAYER OF A SUNDAY SCHOOL TEACHER

A prayerful Christian I must be;
For little eyes are watching me.
I do not dare to go astray;
For fear they'll go the self-same way.

Not once can I escape their eyes;
What'er they hear me say they try.
Like me they say they'er going to be;
My Sunday School Class believes in me.

Each think that I am good and fine;
Believe in every word of mine.
The thoughts in me I must keep free,
From sin, from shame and impurities.

I must remember as I teach;
Christ loved little children such as these.
So help me Father that I may stay;
A prayerful Christian every day.

By Clifford H. Lyman
Fort Scott, Kansas

LAFF-A-LITTLE

A small boy was taken for an automobile ride to the country by his grandfather. When they returned, his mother said to him, "Did you thank your grandfather for the ride?"

There was no answer from the boy. So the mother repeated the question, but still no answer was forthcoming. "Son, did you hear me? Did you thank your grandfather for the ride?"

"Yes, Mother," the boy finally said, "but he told me not to mention it."

Now-a-days Police cars don't hide behind billboards to be sneaky, the way some people drive they park there to keep from getting hit.

A young couple had hardly moved into their recently built home when the neighbors came to welcome them and to inspect their new house. The conversation naturally was on the various features of the home.

One visitor commented, "It is very nice, but I don't see why you call this type of home a bunglelow."

"Well," the new owner explained, "we don't know what else to call it. The job was a bungle and we still owe for it."

Newspaper reporter: "Tell me sir, does owning your own business make you independent?"

Businessman: "Yes, indeed. I get here any time I want to before 7 in the morning and leave any time I want to after 10 at night."

Visitor to the countryside, "Sir, what time do you go to work?"

Farmer: "I don't go to work. I wake up surrounded by it."

Sergeant: "So you're complaining of finding sand in your soup."

Private: "That's right, Sarge."

Sergeant: "Did you join the army to serve your country or to complain about the food?"

Private: "I joined the army to serve my country, not to eat it."

MOVING TO NEW ADDRESS?

Please notify us at least 3 weeks in advance

Name of Subscriber (Please print or type)

No. and Street, Apt., Suite, P.O. Box or R.D. No.

Post Office, State, and ZIP Code

Date of Address Change

A freezer is a place to store vegetables you bought to replace those that didn't grow in the garden that was going to save you the money to buy the freezer.

A man was found who claimed he had the perfect job. He was in research and was paid for looking whether he found something or not.

A bachelor consented to babysit for his brother and his wife. While taking care of the infant he suddenly found himself in a dilemma. He made a distress telephone call to a married friend of his and was given the following advice: "First, place the diaper in position of a baseball diamond with you at bat. Fold second base over home plate. Place baby on pitcher's mound. Then pin first and third base to home plate."

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805

"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quantities.

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The Brethren EVANGELIST

Education Issue

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The Brethren EVANGELIST

EDITORIAL STAFF

Editor of Publications ..... George Schuster

Contributing Editors

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Missionary Board ..... Mr. John Rowsey
Sisterhood ..... Miss Sherry Barnhart
Board of Christian Education ..... Rev. Fred Burkey
W.M.S. ..... Mrs. Ida Lindower

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Ashland, Ohio 44805

Executive Committee
Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

PRAISE THE LORD! The National BYC Budget Goal for the 1973 Ingathering was $7,950.00. The amount received to date stands at **$9,276.39**, marking the first time since 1967 that the youth have exceeded their goal. If other local BYC groups still have funds to contribute to the 1973 Ingathering, please send them prior to **October 31** to: National BYC, 524 College Avenue, Ashland, OH 44805. Commend the youth in your church for their part in exceeding the goal.

In years gone by, Papa dealt out a stern code of discipline to Junior. However, the electric razor has taken away his razor-strap; furnaces did away with the woodshed; taxes and the worry they cause removed his few remaining hairs and the need for a hairbrush. Perhaps that is why kids are running wild today—Dad ran out of weapons!

from TRUTH

"WE'VE COME A LONG WAY, BABY"

The above was the heading for a cartoon appearing in the "Capitol Voice." The cartoon displays two hippie revolutionaries walking. The male freak says: "I'll run over and pick up my unemployment check, food stamps job training and placement check, then drop by the university and see what's holding up my federal education grant; meanwhile, you go to the free clinic to check up on your scabies and pick up my new glasses and then we will meet at the Federal Building at noon for the mass picket of the stinking establishment."

—Selected
from Trinity Brethren Newsletter
Canton, Ohio

Beware of substitutes: Jehovah's Witnesses will soon release The Bible in Living English, which is in no way related to the enormously popular Living Bible. **The similarity of titles is unfortunate** and confusing, if not deliberate.

By the Way

OUTREACH

Far from being a flop, Key '73 can be a spur to positive evangelistic strategies for the coming years, says an editorial in the current (September 28) issue of CHRISTIANITY TODAY.

Already, the editorial notes, Key '73 has been described as a failure in some quarters, because expectations may have been too high or some may have expected a spectacular spiritual sweep. If so, it concedes, then Key '73 certainly has fallen short.

Despite serious problems with the evangelistic effort, "ministers and church workers who know anything about how hard it is to get anything at all moving" are rejoicing over Key '73's achievements, the editorial asserts. " It is fairly safe to say that ***never before have so many Scriptures been distributed,** so many Christian tracts presented, and so many doors knocked upon for the sake of the Gospel. Evangelical enterprises are operating at record peaks. Christian faith is strikingly evident from bumper stickers to jewelry. People on this continent are more conscious of the person of Jesus Christ than at any other time in history. Revival fires may not have been ignited, but the sparks are certainly flying."

CHRISTIANITY TODAY, a fortnightly evangelical thought magazine with a circulation of over 170,000, sparked the Key '73 program with an editorial in June, 1967, titled "Somehow Let's Get Together."

The recent editorial states that Key '73 has served as a good pilot program. Rather than wrapping up the program at the end of 1973, the data from Key '73 should be used to develop even more effective outreaches in the future.

**Following is an EVANGELICAL PRESS news item relative to the above mentioned distribution of Scriptures.*

KEY 73 PROGRAM SPURRED DISTRIBUTION OF SCRIPTURES

NEW YORK (EP)—Almost 34 million copies of American Bible Society Scriptures were distributed by July 30 as part of Key 73, the cooperative evangelistic endeavor, a Society staff member has reported.

Dr. James Z. Nettinga, director of advance programs for the ABS, said that in July alone "we have provided more than 6 million Scriptures for youth programs, summer camps, national parks and fairs, so that as of July 30, 33,997,103 copies of Scriptures have been distributed in strategic areas throughout the country."

Reports of Key 73 Scripture distribution in ABS files confirm the contention of members of the program's executive committee that although Key 73 has not made a major "splash" as far as national publicity is concerned in recent months, it has had a considerable impact in local communities.

In Brownsville, Texas, March 18 was the date on which the Good News for Brownsville Committee reported having distributed to every home in the city a copy of "La Luz del Mundo/The Light of the World," a Spanish English edition of the Gospel of John.

The Rev. Joe Hale, a member of the United Methodist Board of Discipleship who is also on the Key 73 Executive Committee, has reported that 95,000 Scripture portions were given away in the Nashville area last Spring. He said his files contain letters from laymen all over the country giving similar reports, such as one that reads, "We started with 3,000 copies of 'Touched by the Fire' (the Luke-Acts portions of the New Testament) and we ran out of them."

Scripture portions for Key 73 are based on the American Bible Society's Today's English Version of the Bible. They have been adapted into special forms for regional distribution, such as a series of New Testaments with full-color photographs on the cover bearing such titles as "Good News for Idaho." "Good News for Montana," and "Good News for Alaska."

More than 100,000 of the Society's Spanish-language versions of Luke and Acts were distributed by June 28. In addition, material prepared for Summer distribution in fairs, leisure programs and conventions was distributed all over the country, with a total of more than 1.1 million copies given out in such efforts.

WOMEN'S LAB

Brethren women today do not seem especially concerned with "Women's Lib"; rather, they are occupied in a "woman's lab"—a laboratory of life, where they are seeking a formula for life enrichment. Since material affluence abounds on every hand, while spiritual poverty abounds as much, often in the same places as the affluence, the women of our missionary societies are directing their efforts toward more service to others; they are seeking a formula for greater spiritual prosperity.

To be sure, they still hold devotional meetings with singing, scripture, prayer, Bible study, etc.; however, they are putting added emphasis on extending help where needed to others.

The National W.M.S., instead of listing numerous definite requirements for every society to reach, is gearing its plans to use the women's talents wherever they are needed. It recognizes that some members excel in teaching; some in visiting; some in numerous other areas. Hence, its purpose is to serve where there is need and where members are able. At the end of the year, each society will conscientiously evaluate its own progress in terms of its material and spiritual resources and its use of them.

Following are some of the areas in which the women are working: They are providing—

Furnishings and equipment for Cedar Lodge at Camp Bethany

An emergency fund for Brethren students at Ashland College, when an unexpected need arises—such as sudden medical or dental expense, a trip home for a critical situation, etc.

A chair lift for Brethren Care

Financial aid at Ashland College for Adriana Miranda, daughter of Argentine missinoaries

Financial aid for ministerial students

Funds for a Sisterhood scholarship at Ashland College

Support for the Mission to Spanish-speaking people at Tucson

These items feature material help being given by the women; but this does not constitute the sum total of their pursuits. They are also giving of **themselves** in service to God and to others. Many groups, or some individuals in the societies, are sewing or knitting for World Relief; some are visiting, sending birthday cards, and doing volunteer work in nursing homes; some are providing and delivering "meals on wheels" where needed; a number surprise shut-ins with boxes, gifts, and greetings; some simply visit those who are lonely, write letters to them—or for them—as need may require.

Of course, the fine custom of corresponding with missionaries continues—with great benefit to the writers and the missionaries alike; also, the long-time practice of rolling bandages for hospitals and dispensaries goes on. Recently, word of another proposed Brethren Care (nursing home) in Pennsylvania has some groups poised for activity in assisting, with funds and services.

In brief, our women are setting themselves the goal of **serving where they are needed with what they have.** They understand their own qualifications and limitations. Each member is doing **what she can do.**

After a year of research in this laboratory, isn't it possible that our women may discover, both for others and for themselves, a formula that will synthesize their ingredients into a new elixir of life?—il

". . . Who gives himself with his alms feeds three—himself, his hungering neighbor and Me."—Lowell

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NAE SUNDAY SET FOR OCTOBER 28

WHEATON, ILL—The 1973 observance of NAE Sunday in evangelical churches across the country will focus attention on the multi-faceted ministries of the association, according to Myron F. Boyd, NAE president.

Dr. Boyd, Bishop of the Free Methodist Church, said that more churches than ever are expected to take part this year because of "an increased interest in united evangelical concerns." He indicated that a growing number of individual churches are affiliating with NAE, particularly among conservative congregations of mainline denominations. "NAE's fellowship now numbers over 36,000 churches from some 60 denominations," he said.

Through NAE's eight commissions and four affiliated agencies, churches receive practical assistance in such areas as broadcasting, Christian education, foreign missions, and social concerns. In addition NAE's Office of Public Affairs in Washington, D.C. is active on critical issues affecting evangelicals in legislation and national affairs. Special NAE Sunday material is being offered to churches to help them with the special recognition, and is available from NAE headquarters, Box 28, Wheaton, Ill. 60187.

World Religious News in Review

CAMPUS CRUSADE NOW 4,000 STRONG

West Lafayette, Ind. (EP)—From all parts of North America, 650 new staff members of Campus Crusade for Christ gathered in late July with more than 2,000 senior staff for three weeks of training at Purdue University here.

With the new staff members, Campus Crusade now has more than 4,000 college graduates or equivalently-trained individuals sharing the claims of Christ in communities and on campuses in 61 countries of the world.

The training centers around the theme of "Heart Aflame for God and the World," in line with Campus Crusade's overall goal of helping to present the gospel to every person in the United States by 1976 and in the world by 1980.

SENATOR ERVIN APPLAUDED ON BIBLE QUOTE

Washington, D.C. (EP) — "The laws of man and the laws of God" were nullified for temporary political advantage," Sen. Sam J. Ervin (D-N.C.) chairman of the Senate Watergate Committee told a witness, following it with a quote from the Bible for which he was applauded.

As Frederick C. LaRue of Jackson, Miss., a former Nixon re-election committee officer, completed his testimony, Sen. Ervin said he could not resist the temptation to philosophize, noting that "possibly the efforts to nullify the laws of man might have succeeded if it had not been for the courage of a federal judge, (Judge John J. Sirica) and a very untiring set of investigative reporters.

"But I come from a state like the state of Mississippi where they have great faith that the laws of God are imparted in the King James version of the Bible. And I think that those who participated in this effort to nullify the laws of man and the laws of God overlooked one of the laws of God which is set forth in the 7th verse of the 6th chapter of the Galatians: 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.' "

The hearing room burst into applause.

HOPEFUL ON POSTAL RELIEF, RELIGIOUS EDITORS RETURN WITH PLEA TO CONGRESS

Washington, D.C. (EP)—Though dealt some discouraging news recently about impending high postal rates for mailers of religious papers, the representatives of church and Jewish papers are returning to Congress seeking further legislative intervention.

The attorney for the Evangelical Press Association, Catholic Press Association, Associated Church Press and the Jewish press association, has already discussed a watered-down bill which will hopefully be more acceptable to Congress. The provisions which are under consideration for deletion, according to Attorney Charles Emmet Lucey, relate to fourth-class books and records, and, hopefully, the 100,000 exemption for profit-maker second-class publications.

Congress is in recess until early September, after which the religious publishers will better assess their prospects, according to EPA Postal Representative Russell T. Hitt.

NO! THE MAGIC WORD

C. S. Lovett

In a permissive society it is easier for parents to say "yes," than handle the guff they get when they say, "no!" Yet handling those squawks is vital for Christian guidance. What you say FIVE SECONDS after your teen asks, "Why not?". . . measures you as a Christian parent!

Three years ago I mailed 100,000 bulletins to Christian parents around the land sharing my ideas on godly discipline. The responses showed me the kind of help parents want today. The Holy Spirit then led me to bring forth a 272 page handbook offering the help they wanted.

A flood of letters indicates the Lord is using this book to establish GOD'S authority in home after home. It's a complete program showing HOW to discipline teens as HE wants it done (Eph. 6:4).

HALF PRICE INTRODUCTORY OFFER

My book, WHAT'S A PARENT TO DO, shows HOW to handle situations ranging from refusing to clean their rooms to getting into trouble with the law. It covers the pregnant daughter and the boy on drugs. This ½ price offer is our way of introducing you to an arsenal of 35 proven tools for those who mean business for Christ!

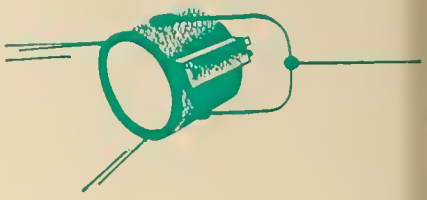
CLIP AND MAIL 5106
PERSONAL CHRISTIANITY
Box 549, Baldwin Park, Calif. 91706

☐ I enclose $1.50. Please send me your special introductory offer of WHAT'S A PARENT TO DO? which regularly sells for $2.95
(This offer good only with coupon Limit 1 per family, of course.)

name _____
address _____
city _____
state _____ zip _____

20 years equipping Christians for action

MISSIONARY NEWS



SPOTLIGHT ON THE MISSIONARY BOARD

In the last few issues of the BRETHREN EVANGELIST we have spotlighted the various commissions of the Missionary Board and the members of these various commissions. During the General Conference in August, three of the Board members were replaced.

Mr. George Leidy, Honorary Life member

Rev. Russell Gordon

Mr. George Leidy and Mr. Earl Clyburn left the Board due to tenure rule and Mr. Robert Trout resigned from the Board because of his work. During the Saturday night Missionary Board session, Mr. George Leidy was presented with an honorary Life membership to the Missionary Board in recognition of the many years he has given to the Board and to missions during his lifetime.

Rev. Russell Gordon was elected to the Missionary Board by the conference, replacing Mr. Earl Clyburn from the Mid-west District. Rev. Gordon is the pastor of the Fort Scott, Kansas Brethren church and is very active in the work of the Mid-west District serving on their Mission Board, Board of Christian Education, and as a District Evangelist. He also has been active in national activities.

Rev. Robert Keplinger

Rev. Robert Keplinger was also elected to the Board. Rev. Keplinger is pastor of the Washington, D.C. Brethren Church and has had experience as a Home Missions pastor. He is secretary of the Central Council and a member of the College Board of Trustees indicating his activities within the denomination.

Rev. Thomas Kidder

Rev. Thomas Kidder, pastor of the Brush Valley, Pennsylvania Brethren Church also became a new member of the Missionary Board during and by election of the General Conference. These new men will have new ideas to contribute to the business of the Board as it works with missions at home and around the world for the Brethren Church. We welcome them to the Board and are thankful for what they will be able to contribute during the coming years.

1973 India Mission Report

The first part of this 1973 report appeared in the last issue of THE BRETHREN EVANGELIST. The PROGRESS and EVANGELISM outreach was reported in detail. This report submitted to the Missionary Board by Reverend Prasantha Kumar gives a detailed account of the work in our Brethren Mission in India.

PROCLAMATION

Evangelism and Proclamation are inter-woven and inter-related spiritual activities which go hand in hand. It is difficult to represent them as two individual segments. The missionaries are trying to put them as two compartments to achieve maximum functional advantage.

1. Proclamation through Tracts and Gospels

An educated person in India always looks for something to read, but printed material is expensive for a common man. The missionaries are giving free tracts and Gospels to the curious man to read. They personally distribute tracts every time they go to a village. They visit the homes of the people in a village, pray for them and give them a tract to read.

The Pastors, Bible Institute Students and the Evangelists distribute tracts on trains and busses on every trip they go to the Pastors monthly conference in Rajahmundry. When the pastors went to Hyderabad to attend the All India Pastors Conference they distributed 10,000 salvation tracts.

In the Brethren Health Center in Rajahmundry when a patient comes for treatment he is given a tract. In the same way when the Mobile Clinic goes into a village to give medicines the patients are given tracts.

On February 13, 1973 the mission prayerfully started the "Brethren Literature Center" in Rajahmundry. The purpose of this is to promote Christian Literature and to distribute tracts, Gospels and Bibles, and to educate the public to know the Truth. On request the missionaries are sending tracts, Gospels and Bibles free of cost by post through the Literature Center. The mission has placed 30 Holy Bibles in the rooms of a new hotel PANCHAVATI in Rajahmundry.

The following figures indicate the way in which the missionaries distributed the Christian Literature free of cost:

Bibles	110
New Testaments	60
Gospels	1,500
Books	200
Christian Calendars	1,000
Tracts and Booklets	112,630
TOTAL	115,500

(continued on next page)

II. **Proclamation through Bible Institute**

The Brethren Bible Institute was started in November, 1970 to train men to proclaim the word of God effectively. The aim of the institute is to train the student to learn the word of God thoroughly to proclaim the Gospel, and bring men to the saving knowledge of Jesus Christ, by their dedicated ministry.

The Bible Institute is a member of the Association for Theological Extension Education (TAFTEE), India. At present courses are offered at certificate level to provide basic knowledge of the Bible. The first graduation service was held on October 24, 1971, when the General Secretary, Missionary Board of the Brethren Church, Reverend M. Virgil Ingraham was present. Nine students received the certificates. The second graduation service was held on January 21, 1973 and seven students received the certificates.

In January 1973, admission was given to ten dedicated men who felt the call to preach the Gospel. Some of them are already serving in the Brethren Mission and the others are interested in joining. The students are given free lodging, boarding, travel expenses and are also provided with some financial assistance every month. There are many people who are interested in joining the Bible Institute, but due to financial reasons and accommodation problems the limit is kept to ten students. The following are the names and places where they are ministering:

1.	Mr. P. Abraham	Kapavaram
2.	Mr. K. Benjamin	Chinchinada
3.	Mr. K. Daniel	Kothuru
4.	Mr. N. James	Vudimudi Lanka (Island)
5.	Mr. S. Krupanandam	Madhurupudi
6.	Mr. Y. Manohara Rao	Thetagunta
7.	Mr. G. Novahu	Gurthedu (Forest)
8.	Mr. K. Rafaiel	Kothapeta
9.	Mr. N. Yohanu	Kedarilanka
10.	Mr. P. Zechariah	Ganti Pedapudi

Indian workers

III. **Proclamation through Christian Education**

The literacy rate in India today is 29.35%. There is a great need for education in the country. The missionaries are trying various ways and means through Christian Education to train the people to grasp the proclaimed truth about the living God.

In December 1972, the mission arranged a seminar for five days from the 5th to the 10th. Four national speakers gave messages and about 40 people attended. The mission provided boarding and lodging for all the participants.

In order to attract the non-Christian people and also to enable them to read the Bible, the missionaries started Adult Schools in the villages. They are giving a Holy Bible as a present to a person who learns to read and write. This encourages many people to come forward.

A Christian young man by the name of Mr. Aruna Kumar Thatapudi from Padamati Khandrika congregation dedicated his life for the full time ministry. The missionaries felt that this young man deserves every encouragement. Hence they sponsored him and sent him to the Hindustan Bible Institute, Madras, on June 29, 1973 to study for the degree Graduate in Theology (G. Th.). Prior to this, in the year 1971, the missionaries sent Mr. K. Vijaya Kumar to Ashland Theological Seminary for theological training for service in the mission.

IV. **Proclamation through Monthly Magazine**

In order to proclaim the Gospel through the printed page the mission started publishing a magazine EVANGELIST/SUVARTHIKUDI in Telugu with an English section added to it. This magazine was inaugurated by the General Secretary, Rev. Ingraham, on October 24, 1971. The magazine was started as a quarterly but beginning January 1973 it became a monthly. The magazine is sent free of cost to any person on request. As it is published in two languages it has gained wide circulation in India. Though 1000 copies are printed every month the mission is unable to meet the demand.

Reverend and Mrs. Kumar are doing the major writing and editing. As it is becoming a popular magazine famous Christian writers are contributing to the EVANGELIST. The missionaries are also reprinting and translating some of the articles published in THE BRETHREN EVANGELIST. This made the magazine fascinating and prominent. The missionaries are thankful to the editorial board of THE BRETHREN EVANGELIST in the States for giving them permission to use the articles published in THE BRETHREN EVANGELIST.

V. **Proclamation through Secular Press**

The newspapers and magazines in India are generally secular. Only a few of them are religious (Hindu) oriented. The missionaries felt that this is the best media of proclaiming the gospel to the non-Christian public. With their limited resources they started purchasing advertisement space in the newspapers and magazines and started inserting the Gospel message. Along with it they invited people to write to them to know more about Jesus and also encourage them to write their personal problems so that they can put those problems before Christ in prayer.

On every Sunday they publish Gospel messages in the local daily. On New Year's Day, Christmas Day, Easter and on other national important days they proclaim the Good News of Jesus Christ in the national newspapers and magazines. Many write to the mission for information about Jesus, free literature and also prayer requests.

On every Friday night the missionaries, orphan boys and other believers meet in the prayer house in Rajahmundry to pray for others. The prayer group is named "BHAGAVATH SANNIDI" (in the presence of the

Master). After praying over all the letters individually the missionaries write them encouraging letters and send free literature that gives them knowledge about prayer to God and salvation. This ministry is reaching many non-Christian homes.

VI. **Proclamation through Visual Aids**

There are millions of uneducated people in India. In order to proclaim the Gospel of Jesus Christ visual aids are very helpful. They are using film strips and slides to preach in the villages. In the cities they are showing slides in the movie theaters. Like the commercial advertisements they are using big sign boards with Christian pictures and verses from the Bible and inviting people to contact them for further information and free literature. So far there are six similar boards in Hyderabad, Vijayawada and Rajahmundry.

Mrs. Kumar is showing Pictograph materials to teach Sunday School classes. This is attracting a good number of children. In the villages she is using the Pictograph to speak to women's groups. Mrs. Kumar being a trained teacher is making the best use of visual aids to proclaim the Gospel in the Indian villages.

Pastors meeting with Prasantha Kumar

SERVICE

Jesus Christ never overlooked the many needs of man besides caring for his spiritual needs. His concern was for the man as a total being. If the Gospel is to be heard in India it should be expressed in a meaningful way with a concerned approach to the needs and thoughts of Indian people.

The Indian population is increasing at the rate of a million a month. The more the increase of the population, the more the acceleration of the problems of food, sickness, unemployment and poverty. The missionaries felt the need to include social service and relief work activities in their ministry as a means to help the Indian people and to bring them to the saving knowledge of Jesus Christ.

1. **Orphanage**

The orphanage is named Brethren Home for Children. It is situated in a rented building in Weavers Colony, Rajahmundry. Some of the boys are orphans and others have lost either their father of mother. There are also boys from poverty stricken families who may have parents but have nothing to eat. Mrs. Kumar is managing the orphanage by taking individual care of each child, helping him to know Jesus Christ and comfort him in his emotional problems and nourish him to good health.

At present their are 20 boys in the orphanage. In addition to the previous number the missionaries have admitted six new boys. One to replace the vacancy caused by Bangarraju Chivuluri who was homesick and went home in December 1972 and never returned; and the other five to increase the previous total of 15 to 20. The following are the names of the new boys, their ages and class they are studying:

1.	M. Samuel	9 years	4th class
2.	N. Lazer	9 years	4th class
3.	B. Krupavaram	11 years	8th class
4.	P. Paul	13 years	7th class
5.	V. Gyana Raju	14 years	8th class
6.	P. Asirvadam	16 years	10th class

II. **Adults Schools**

Both as a means of Christian education and also as a service the missionaries started adult literacy in the villages. People who could not have the opportunity of going to school in their youth are given opportunity again to learn. The teaching is done by the pastor or by some educated person from the congregation. Ten students are provided free books, pencils, slates and the missionaries are providing all the necessary equipment for the school. To encourage the attendance and learning, special presents are given to the good students.

The government is well pleased at this particular service of the Brethren Mission to promote literacy in the country. Last year there were three adult schools but this year five more were added and the total became 8. The following are the new schools:

1. Gokavaram
2. Padamati Khandrika
3. Velagathodu
4. Balabadrapuram
5. Madhurupudi

III. **Medical Centers**

In India there is an increase of premature deaths due to malnutrition and sickness. People are dying with simple diseases as there is no medical service available and even if it is available in some places the people could not afford to pay for it. Knowing the condition of poor peopl e the mission has started free medical services.

Last year the Brethren Mission had two medical centers, one in the agency village B. Velamalakota and the other a mobile clinic. This year the mission added two more and the total is now four medical centers.

A. Free Clinics: In the village of Madhurupudi which is about 12 miles from Rajahmundry a free clinic was started by the Brethren Mission. Pastor A. Daniel, whose hobby is to give medicines and treat the sick people, is in charge of this free clinic. He gives first aid and Ayurvedic medicine (herb medicines) for simple diseases.

On September 16, 1972 the Brethren Health Center was inaugurated in Rajahmundry. It started in a rented building in Weavers Colony. A qualified physician was appointed part-time as a medical officer and a leading

(continued on next page)

physician in town who owns a hospital is serving as an Honorary Medical Superintendent. Two ministers of the government of Andhra Pradesh along with the legislator, mayor and other elite of the town attended the inaugural function.

Health Center in Rajahmundry

The services of the Brethren Health Center are well recognized in Rajahmundry as a result the patients are increasing in number. Now the daily average is between 90 and 100 patients. The Brethren Health Center is the only hospital in that area and as it is free many poor people are coming from distant places to get medical aid. When a patient comes to the health center his name and address are noted and a registration card and a Gospel tract are given to him and he is asked to read at home. After the doctor examines him the doctor's assistant, who is a born again Christian, gives the medicine to the patient and advises him to pray to the great healer Jesus Christ. In the evenings the missionary and the local pastor visit the homes of the sick people and pray for them.

B. Mobile Clinic: In the Indian agency villages which are in the deep forests and on the islands in the rivers, even medicine for headache is difficult to get. Aware of this situation, the missionaries are trying their best to take the medical aid to these unfortunate people. On some Sundays Reverend Kumar takes the doctor along to a particular village and spends the whole day there. The doctor examines the patient and the missionary prays for him and gives him a tract and asks him to read it at home or have it read to him. After all the patients are treated Reverend Kumar gives a short message about healing of the body and soul by Jesus Christ. The people in the village including the leaders invite the mobile clinic to come again and again.

The services through the mobile clinic are very effective for the evangelistic work of the Brethren Mission. Often Kumar goes with his briefcase filled with the first aid medicines, pills and balms for simple diseases on all his evangelistic trips into the villages. The services through Medical Centers are opening many closed doors for evangelization.

IV. **Relief Centers**

The missionaries want the Indian people to understand that Jesus Christ cares for their physical well-being besides spiritual well-being. Knowing the economic situation of the country the missionaries started relief operations to help the poor and needy people in India.

A. Feeding the Poor: Natural calamities like fire, flood, cyclone are common in India. In situations like this the Brethren Mission is feeding the people in large numbers. During the strike period in the State of Andhra Pradesh and during the drought situation the mission distributed rice and nutritious food for babies.

B. Clothing the Poor: The gift packets containing clothing from the States are of good use to the mission. They are distributed to the people living in the forests. This year they bought some new clothing for men and women and distributed them to the poor people in Rajahmundry and Gokavaram at the time of the floods.

C. Aid to the Poor Students: The Brethren Mission encourages education and tries its best to help the poor students. This year the mission helped some poor students by paying their school fee, buying their books and also school dresses.

D. Youth Counseling: The young people in India are deep in their hearts and generally they do not open their hearts to anyone unless they have full confidence in the other person. The missionaries being young are closer to the young people. The youth tell them their personal problems and learn to pray to God. They ask the missionaries for vocational guidance and even seek their advice in matrimonial alliances.

E. Help to Poor Widows: There are no widow homes in India for the poor people. The poor widows though they have children, their children will not be able to take care of their aged mother because of poverty. The mission helps these poor widows by giving them financial help and by providing them medical assistance and giving them new clothing during the Christmas season. This year a poor widow died and her children, having no money to cremate her, turned to the missionaries for assistance.

F. Help to Destitute: There are no welfare grants to the poor people in India. If a poor man fails in his life and after all his hard trials of improvement he gets vexed in life and turns either to a criminal or commits suicide. When the missionary comes to know of such a person he will bring him to Rajahmundry, provide him with food and shelter and give him good counselling and help him to find a means to life. This year the mission helped two people of this nature.

G. Help to the Needy: In times of distress and difficulty to any person, the missionary comes to his rescue. If a poor man is trying for a loan and needs a reference the mission helps him if he finds it as a genuine case. If a poor man received an interview for a job and is in need of money for travel the missionary helps him by giving money. The mission helped several cases like this in this year. At the time of the flood, and cyclone the missionaries gave financial help to some people to rebuild their collapsed homes.

H. Social Redress: In India "might becomes right." There are many cases where a poor man is denied the minimum necessities of life. In situations like this Reverend Kumar tries to help the deprived poor man either by speaking to the government official or police officer or a lawyer. He advises the suffering man to depend on Jesus Christ and pray to Him for help. There are several cases in which the missionary intervened and spoke with the police officers and requested them to help the poor man.

The Brethren Mission is well admired by the non-Christian public for her selfless service to the poor and needy people in India.

There is a great need for revival in India as there are many millions of people who have not heard of Jesus Christ and are living in darkness. Satan is trying his best to close the doors for winning India to Christ, but the Holy Spirit is opening new doors to save the perishing. The missionaries are thankful for the concern and prayers of the Brethren in the U.S.A. With their cooperation the missionaries were able to accomplish all their proposed projections of last year and wish to accelerate the activities of the Brethren Mission in the coming year.

Reverend K. Prasantha Kumar

WHAT WILL YOU HAVE ME DO?

VI. The Most Worthwhile Way of Spending a Life

In the last of our articles from the book GIVE UP YOUR SMALL AMBITIONS by Michael C. Griffiths, we will quote an entire section on the most worthwhile way to spend an entire life.

"Finally, let me conclude on a positive note. I have tried to point out some of the possible difficulties to be faced, even if in the event they are often avoided. If one is imaginative, most of one's fears remain unfulfilled! Such reality is good if it means that we avoid having new missionaries arriving all starry-eyed, feeling gallant and glamorous—and then before long becoming extremely disillusioned. Somehow these missionaries today do not seem as saintly and as easy to live with as those in the nineteenth century biographies! The pleasure of working with national churches is spoiled by their apparent lack of gratitude and appreciation. Those beautiful colored slides never manage to convey the smells of the city, and were never taken when it was raining. There is a great deal that is tedious and humdrum in the life of a missionary; there is a great deal of heartbreak and disappointment, not least with one's self. The wonderful things never seem to happen where we are. One spends so much time just 'plodding'. One is always having to discover that 'long suffering' is just as much a fruit of the Spirit as 'joy'.

But there is one thing that I must say and which I want you to remember. There is no more wonderful way of spending your life if this is what the Lord wants you to do. I suppose the missionary's first term is the worst; one is still stumbling along in the language, and feels so utterly incompetent. I shall never forget toward the end of my first term of service in Japan returning one winter night from a small rice-growing village. I had preached in my stumbling Japanese to perhaps half dozen peasants in padded garments huddled around a small charcoal fire trying to keep warm. But I had sensed God's help in my preaching and they had listened; some eyes were shining with a dawning of understanding. I headed back through the ice-bound paddy fields with the frozen snow crunching beneath my feet while the river meandered sluggishly through the ice, and the moon shone brightly on the glimmering snow of the great volcano. And as I hurried home with a knapsack full of Bibles and hymn books on my back, my heart was filled with a great joy of the privilege of being a servant of such a Lord. I was so delighted with the privilege of it that I positively skipped through the snow!

It has been worth it. Some of them have understood. It has been worth all the study and slog of these unproductive years just to have been able to preach Christ to these people even once. I have preached Christ in a place where He was not known, and what could be more wonderful than that?" (P. (158-160)

"It will be worth it all, when precious souls give heart and life to Jesus. It will be worth it all, when we see Jesus. Give up your small ambitions; seek ye first the kingdom of God and His righteousness; and all these other things shall be added unto you."

From: GIVE UP YOUR SMALL AMBITIONS
What You've Always Wanted To Know About Becoming a Missionary
by Michael C. Griffiths
Published by Moody Press
Quotations used by permission of Inter-Varsity Fellowship London, England
This book may be purchased from the Brethren Publishing Company or any other Christian bookstore.

news ... from the Brethren

Weddings

BERKSHIRE-GENTLE

Given in marriage by her father, Geneva Lynn Berkshire became the bride of Phillip Gentle on Sunday, August 19 in a 3:30 p.m. ceremony at Ashland Theological Seminary Chapel.

Rev. James L. Fields, brother-in-law of the bride, officiated at the double ring ceremony. Music was provided by Joan Ronk, organist, and Phyllis and Peter Roussaki, sister and brother-in-law of the bride.

The bride is the daughter of Rev. and Mrs. W. Clayton Berkshire of Tempe, Arizona. Rev. and Mrs. Spencer E. Gentle of Goshen, Indiana are the parents of the groom.

Sharon Fields was matron of honor for her sister's wedding. Daryl Gentle, brother of the groom, performed the duties of best man. Jim Berkshire, brother of the bride ushered for the ceremony. Kris and Mary Gentle were hostesses at the reception held in the Seminary Parlor.

Phil and Geneva are residing at 1125 King Road in Ashland following their wedding trip to California and Arizona.

McCLOUGHAN-VANDERMARK

Linda McCloughan and James Vandermark, were united in marriage on Saturday afternoon August 11, 1973 by Rev. Frederick Burkey assisted by Rev. Dale Ru Lon at the First Brethren Church in Elkhart, Indiana. Linda is the daughter of Mr. and Mrs. Ralph McCloughan of Elkhart, Indiana and James is the son of Mr. and Mrs. Charles Vandermark of South Bend, Indiana. The Vandermarks are making their home at 22760 Ardmore Trail, South Bend, Indiana.

* * *

SIEWART-HOWELL

Judith D. Siewert and Dr. Philip A. Howell were united in holy wedlock on Saturday p.m., September 9, at the First Brethren Church of Oakville, Indiana. The bride is the daughter of Mr. and Mrs. Donald Siewert, members of the Oakville church; and the bridegroom's parents are Mr. and Mrs. Warren Howell of Muncie, Indiana. Pastor J. L. Fields officiated at the service.

The bride, a registered nurse, and the groom, a licensed veterinarian, will reside in Cedar Grove, Wisconsin.

* * *

ROBINSON-BARKMAN

Susan Robinson and Jonathan Barkman were united in marriage on Saturday evening August 25, 1973, at 7:30 P.M. by Rev. Dale Ru Lon at the First Brethren Church in Elkhart, Indiana. Susan is the daughter of Mr. and Mrs. Clifford Robinson of Elkhart, Indiana and Jonathan is the son of Mr. and Mrs. Beryl Barkman of Taylors, South Carolina. Sue and Jon are both graduates of Bob Jones University. Jon is an accountant with Daniel's Construction Co. of Greenville, South Carolina. They are making their home in East Gadsden, Alabama.

Memorials

BYLER

David A. Byler, 24 years of age, son of Rob and Jane Byler, was killed Friday, September 14, 1973 in a motorcycle accident while traveling in Retalhuleu, Guatamala while en route to South America.

David, the son of missionary parents, was born in Cordoba, Argentina and lived most of his childhood years in Buenos Aires where he was active in the Nunez Church.

He had graduated from the Northeastern Collegiate Bible Institute in New Jersey and was employed in Montreal, Canada to work as a specialist in therapeutic recreation with a cerebral palsy unit.

Memorial services were held at the funeral home in Northfield, New Jersey. He is survived by his one brother, Stephen, and three sisters, Susan Battle, Elizabeth Ann and Rebecca in addition to his parents. Also surviving are his maternal grandparents, Reverend and Mrs. Lester V. King and his paternal grandmother, Samantha Byler.

Rob and Jane Byler had served as missionaries to the Missionary Board of The Brethren Church in Argentina during the period of 1948 to 1966. They presently reside at 402 Second Street, Northfield, New Jersey 08225 and Rob is the Minister of Music and Visitation at the Linwood Community Church, Linwood, New Jersey. Your prayers and expression of sympathy will be deeply appreciated by the family.

BROWN

One of the older members of the Canton Trinity Church, Mrs. Susan Brown, and certainly one of the most faithful over many years, passed to her eternal reward. She became ill on Saturday Evening, August 18th, and was taken to Aultman Hospital by ambulance. There the pastor called upon her on Sunday and she indicated that she thought the end of this life was near. She passed away on Tuesday, and the pastor conducted a funeral service for her on Friday Afternoon from the Reed Funeral Home. She will be missed by her family and many friends.

* * *

WILLIS

Lee Willis, 77, Elkhart, Indiana passed away January 10, 1973 at Elkhart General Hospital. Mr. Willis is survived by his wife Lieta, two sons Arthur and Donald and a daughter Mrs. Joe Shreiner all of Elkhart; also eleven (11) grandchildren and five (5) great grandchildren. Mr. Willis was a member of the First Brethren Church of Elkhart where he was active in the church music program, conducted a church orchestra for several years. Services for Mr. Willis were conducted by Pastor Dale Ru Lon at the First Brethren Church with interment at Chapel Hill Memorial Gardens.

* * *

WARGON

Dorothy Wargon, 67, Elkhart, Indiana passed away at her home on Friday, August 24, 1973. She had been in declining health for sometime. She was preceded in death by her husband John. She is survived by two daughters, Mrs. Jean Heminger and Mrs. Mary Ellen Dettweiler both of Elkhart and a son Paul of Indianopolis. She was active in the First Brethren Church as a member of the Official Board, President of the Woman's Missionary Society, member of Gleaners school class. Services were held at the White Funeral Home by Pastor Dale Ru Lon with interment at Rice Cemetery.

COPSEY

Eva Orr Copsey, 73, Elkhart, Indiana passed away January 27, 1973 at her home. She was preceded in death by son Donald, her first husband Porter Orr and her second husband Cecil Copsey. Services for Mrs. Copsey were conducted by Pastor Dale Ru Lon at the White Funeral Home with interment at Rice Cemetery. She was a member of the First Brethren Church, Elkhart.

Goldenaires

Mr. and Mrs. William Hornig celebrated their 57th Wedding Anniversary on August 23, 1973. The Hornigs are members of the Deacon Board of the Main Street Brethren Church, Meyersdale, Pennsylvania.

New Arrivals

Born to Rev. and Mrs. James Donahoo a daughter, Kristen Lynn, born August 14th—21 inches long—weight 7 lbs. 8 oz. Rev. Donahoo is pastor of the Brethren Church, Levittown, Pennsylvania.

MEMBERSHIP GROWTH

Sarasota, Florida—
8 by baptism
2 by letter

Sergeantsville, New Jersey—
4 by baptism

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THE CHRISTIAN READER PREVIEW

Vol. 11, No. 5 for October/November 1973

These CHRISTIAN READER previews published as a notice to what the reader can look forward to in the coming issue of this digest. If you are not getting the issues by subscribing to or receiving them through the facilities of your local church, these previews may familiarize you with the articles that are published dealing with local, national and world issues. (Ed. Note)

Before You Pass It On—Author-teacher-evangelist Paul Little describes preparations necessary for successful witnessing: Be 100% convinced that being a Christian is life at its very best. Love Christ and everyone else. Consider God to be the evangelist and yourself just an instrument.

Then too, be sure that people **will** respond. Being led by the Spirit of those ready to believe is a thrilling privilege.

The Gospel According to Seagull—JONATHAN LIVINGSTON SEAGULL is a runaway bestseller, but it must be read with discernment. Christians can easily identify with its challege to go beyond mere tradition to higher levels of life. But its other ideas of the supremacy of self (Scientology) and reincarnation (Hinduism) contradict God's Word.

JONATHAN LIVINGSTON SEAGULL—harmless fantasy, or literary creativity concealing subtle doctrinal errors?

The Great Sex Swindle—A CAMPUS LIFE "Forum" reprint discusses an issue crucial to Christian teens: how can he or she stay clean in a world where it's "cool" to be dirty? Pressures today are more powerful than ever, and teens not feeding on the erotic are considered abnormal.

Teens must avoid the questionable and replace it with the positive and clean. And, "quiet time and Bible study aren't optional—they're vital to counter the garbage."

Dark Thoughts and Bright Forgiveness—Satan often plants evil thoughts of temptation in our minds. But if we don't yield, we need not be plagued by moral guilt. Instead, God encourages us to fill our minds with good thoughts, read and memorize Scripture, and praise him for his forgiveness.

Don't Knock the Wittenberg Door—In view of a new openness in the Roman Catholic Church, were Luther's 95 Theses unnecessary religious graffiti? No, for that Church still believes and teaches the same doctrinal mistruths as ever—though many Catholics are now involved in Bible study.

Luther's stand for the authority of the Scriptures and justification by faith alone led to perhaps the greatest spiritual reformation of all church history, one we dare not forget.

Man and Superman—Pollution. Population explosion. Cultural revolutions. Increases in knowledge (but no improvement in human nature) Denial of moral standards. Wars. Tremendous technological advances (but still no peace on earth).

Crises around the world scream for relief, and a false messiah is perhaps already preparing to step forward.

The Miracle Land—In 1948, Israel regained its national home (promised centuries ago by God). Today there are definite moral problems in its society. But there are also signs of encouragement, such as students in public school system devoting 20-30 percent of their classroom and homework time to the study of the Old and New Testaments. God is at work in his earthly people today.

The Wealty Lepers—The Church in the United States is spiritually rich. It has 100,000 Christian workers, 2,000,000 religious radio programs yearly, and 20 Christian radio stations with an annual budget of $1,000,000 or more. But sadly we too often hoard what we have.

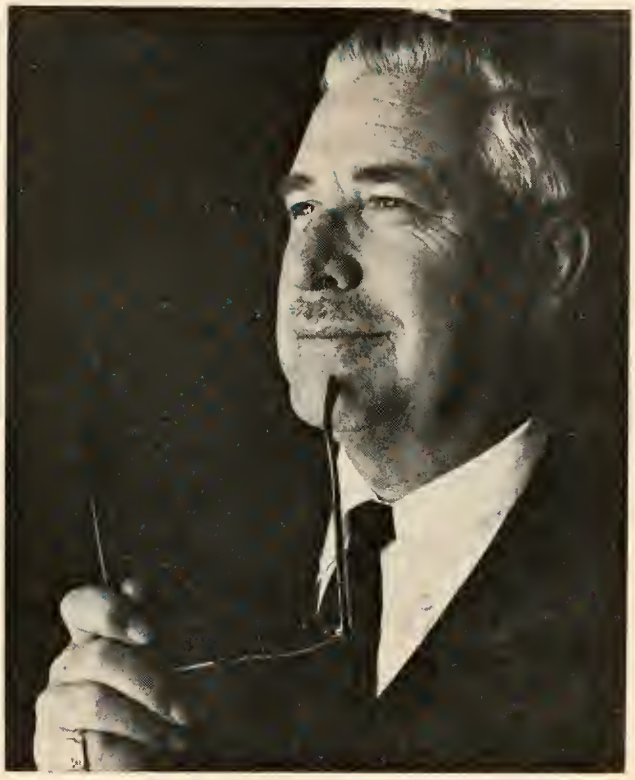
"Who will go and tell, give and pray for the starving masses of the world?"

The Last Word of Jehovah's Witnesses—A former Jehovah's Witness describes the disappointment he felt because other JW's didn't live what they believed. After leaving the cult and coming to Christ, his disillusionment returned, again because fellow—"believers" didn't practice their faith. But he also learned that Christ never leaves his own alone.

A MESSAGE TO THE BRETHREN CHURCH

by President Glenn L. Clayton

Ashland College and Seminary



The interest of godly men and the church in higher education was responsible for the founding of Harvard College, the first in America, in 1636. That interest centered around a desire to encourage knowledge of the liberal arts among as many young adults as possible and to train men for the ministry of the gospel. As the years passed that interest was responsible for the founding of most of the colleges and universities of the United States, with the gradual addition of "professional" studies in medicine, dentistry, law, business, and others.

After the Civil War the interest in land and expansion led to the establishment of state or tax-assisted universities offering courses in Agriculture and a wide variety of interests in addition to those offered by the private or "independent" colleges.

However, the interest of churchmen and the church in higher education continued and many colleges were founded as church-affiliated or church-sponsored institutions during the mid- or late-Nineteenth Century. Virtually all these continued the earlier purpose of affording the best type of higher education they could offer in the liberal arts and sciences with some attention to the professions, especially the training of teachers, and a genuine concern for morality. Then, too, there was the equally important objective of the training of suitable persons for the ministry of the gospel.

In 1878, Ashland College was founded with these same general objectives and, although the college was rechartered in 1888, the objectives remained about the same.

Members of the Brethren Church have continued that interest in higher education at Ashland College through very difficult years and in spite of discouragement and high costs. Their generosity has helped develop a college which is today fully accredited for all courses of study usual to such colleges. Their foresight has made possible enough growth to meet state and national standards and to offer a wide variety of programs on a basis equal to the better and more affluent schools and better than many.

At the same time, they have taken much interest in the training of suitable persons for the ministry and mission fields. Ashland Theological Seminary is accredited among such schools and is recognized for its excellence.

The role of the church in the lives of the young adults who are students in the "arts," or college programs, continues strong and positive as it has been through the years. The opportunity of ministering to the spiritual and moral needs of students has been realized by church leaders and a new positive "campus ministry" is being sponsored by the Brethren Church this year. This ministry joins with a wide variety of religious activities on campus involving hundreds of students and faculty. Last year, this program was blessed by the leading of many to a new and meaningful spiritual experience. With the active assistance and financial support of Brethren this year, the results should be even more effective.

Your generous support of Ashland College, by giving to the Educational Day Offering in October, will help to keep the College and Seminary strong in a time of severe financial problems, and at the same time help to make possible a campus ministry which is effectively reshaping lives and winning souls for Jesus Christ. Your financial support and sincere prayers are sorely needed.

Ministry is college youth singing and praising God

Ministry at Ashland College is fellowshiping

Ministry is teaching

Ministry is counseling

Rev. Jim Geaslen

Rev. Jim Geaslen has joined the Christian Ministry staff at Ashland College this fall. In June he graduated from Ashland Theological Seminary. He is a native of Hagerstown, Maryland and a member of the Brethren Church at Washington, D.C., where his parents are very active. He is married to the former Carol Deeter, whose parents, Mr. and Mrs. Perry Deeter, are very active in the Hillcrest Brethren Church at Dayton, Ohio. Jim is being sponsored on the campus by the Brethren Church. He is the Minister of Christian Education at the Park Street Brethren Church in Ashland and gives half of his time to Christian ministry on the campus.

There are very many challenges in the Christian faith at Ashland College. There is also great privilege—the privilege of working with dedicated Christian young people.

As of this writing it looks as if the Christian effort on the College Campus is going to be larger than ever this year. We earnestly urge your prayer support and the sharing of your gifts for the College and Seminary.

Virgil Meyer
Director of Religious Affairs
Ashland College

Jill Geaslen, little daughter of Rev. Jim and Carol Geaslen

"Please share so there will be
a place for me when I grow up."

CHRISTIAN MINISTRIES AND CONGREGATIONALISM

by Dr. J. R. Shultz

The essence of the church itself is, of course, the basis of church polity and methods. The Brethren Church is essentially a "Believers' Church" which means that believers in Jesus Christ as Lord and Saviour are brought together by common faith and doctrine. This is the essence to the formation of a local church which "edifies itself" and "witnesses to others." The reason and purpose of "congregationalism" is not so that each can do as he pleases, but that the Believer can go directly to the Throne of Grace and wait upon the Lord for their mission in the world. The local congregation is the starting point, the egis of the Gospel mission, and the calling and training of men and women for Christian ministries.

The Christian ministries in the context of the Believers' Church means that the local congregation is primarily responsible for the calling of men and women to the Gospel ministry. The Seminary is honor-bound to accept the men and women whom the churches call and to fit them with the best possible training for the Christian ministries. In a congregational ecclesiology, the Seminary is responsible to be faithful to the orthodox doctrines of the Christian faith and the particular doctrines of the related church. In turn, the District Conference is primarily responsible for the ordination of called and trained men into the ministry of the Brethren Church. The harmony of the three stages—calling, training, and ordaining, will eventuate into dynamtic Gospel ministry.

The essence of a being determines its physical structure. You can hardly build a Ford fender in a Fisher Body plant, or Archway cookies in a Hershey Chocolate factory. Each company is good in itself but engineered to produce a particular kind of product. —So the Church. The Church must "produce" her Christian ministers.

Ashland Theological Seminary throughout its history has remained faithful to the orthodox Christian faith and the particular doctrines of the Brethren Church. A record enrollment of Seminary students—of **Brethren students**—(even though only a few Brethren students entered Seminary this fall), calls for our prayer and financial support. The Seminary's total budget for this academic year is $236,775.00. Student fees will approximate $60,000 of this budget. The Educational Day Offering is essential to a balanced budget. "Fair Share" giving will be a blessing to the Church and Christian ministers alike!

The Brethren LAYMAN

October 1973

FROM THE EDITOR

This is the first issue of The LAYMAN using the pages of the EVANGELIST. We hope to come to you in the first issue of the EVANGELIST each month although we aren't making any guarantees. If we don't make it, and you miss it, drop us a line. We'll need NEWS, of course, so let us know what your organization is doing. Send it to the NEWS EDITOR whose address is shown below.

Do you have a fellow layman who is not taking the EVANGELIST? Get him to subscribe to get Laymen's news and news and inspiration from the denomination.

Elton Whitted
Laymen's News Editor
15 Lauretta Ave.
Ashland, Ohio 44805

1973 PROJECTS SELECTED

The Feast of Ingathering had reached a total of $2,155.41 on the final day of Conference. Earlier the men had selected the following projects to be funded by the 1973 Ingathering:

1. $125.00 in the name of the Boys' Brotherhood for their Scholarship.
2. $500.00 for the National Laymen's Scholarship to the Seminary
3. $500.00 for the laterature program of John Guli, Nigerian national who heads the literacy program among the Higi people.
4. $500.00 for the Tucson Spanish Ministry Program.
5. Up to $500.00 of the balance of the Ingathering to go toward the deficit of the Summer Crusader program.

Laymen at conference voted to select the 1974 Project in advance to make it a challenge for the year. Again they selected several Projects. They are shown below.

PROJECTS 1974

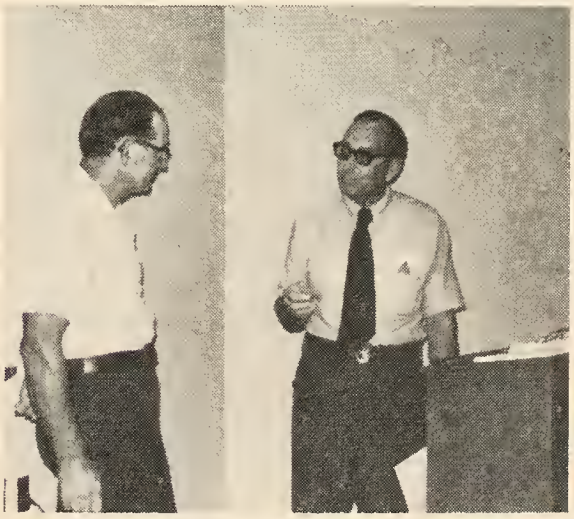
$500.00 for the Seminary Scholarship.
$2,500 to assist in securing housing accomodations for the Curtises in Tucson.
$1,000.00 for literature for the India mission work.
$1,500.00 for India relief.

Each project is to be funded in sequence, i.e., first the Scholarship, then the Curtis housing, etc. Make your plans for B I G Ingathering.

PAYNE TO HEAD N.L.O.

Jim Payne, of Russiaville, Indiana, and Treasurer of the N. L. O. since 1971, was elected President of the National Laymen's Organization at the Thursday morning Laymen's session during General Conference, 1973.

Jim was born and has spent most of his life in the Russiaville area. Graduating from High school in 1938 he attended both Taylor University and Purdue and in 1943 entered Civilian Public Service under the direction of the Church of The Brethren. While serving at the Springfield Street Hospital, in Sykesville, Md., he participated in his first Love Feast and full Communion and was baptized into the Brethren Church. It was at this time, too, that he was married to Arlene LeMaster of the Loree, Indiana Brethren Church. They both worked at the New Windsor Relief Center for a time and then finished their service in the "Helpers for Relief Project" in Nappanee, Indiana and Greenville, Ohio.



Retiring President Barnhart congratulating new N.L.O. president Payne

Returning to Loree, Jim joined the Loree Church and served there for four years before returning to a larger farm in the Russiaville area. There he rejoined the Methodist Church in which he had been reared and was very active in their Laymen's work for the next three years. Becoming dissatisfied with what seemed to be

Continued on page 21

LAYMEN OF OBEDIENCE

by President Jim Payne

Randy Best addresses Laymen Session
Sec. Bixler listens intently

It was another good conference and now that we are home and checking our figures these things stand out. We had more laymen sign credentials than last year by two. This is especially good in the light of a decline in General Conference Delegates. Some real regulars were missinng for personal reasons and we will be happy to see them back next year. One who was out last year and back with us in a very useful roll was Floyd Benshoff. Floyd was volunteered into practicing and leading the Laymen's Chorus Tuesday evening.

Our project offering was larger than in 1972 by $600.00 and we have four months to go. Check the new annual for comparisons.

Our Public Services really need some attention. This is a worthy goal and it will be a real benefit to all who carry it out right.

Didn't we love our new meeting place? It was just next to the Chapel in the spacious, comfortable lecture room of the new Library. No steps to climb either.

The atmosphere of the meetings was more congenial than usual and I felt a real show of affection and appreciation for our President, Virgil Barnhart, and our fast writing Secretary, Glen Bixler. We all know that Glen works under a handicap in that his typewriter is just up to all kinds of tricks, like misspelling words, etc.

This coming year should be even better as we accept our Moderator's challenge to become involved in "helping lead others to Christ." Lets get in and do this job. Several ways are open: Call, Teach, Encourage, Counsel, Give. If your church has a bus ministry, support it, then help care for new ones brought in. A new soul is just as precious brought in by a church bus as one reached in Africa, South America, or India.

When calling get past the social amenities and into the Bible. Share Psalm 22, Isaiah 53, John 17, Romans 8, and other good portions. People are appreciative of some solid Bible discussion. "Faith comes by hearing, and hearing by the word of God."

Yours for a great new year together in the Lord,

In Christian Love and Service
Jim Payne, President

Letter To The President

August 23, 1973

Mr. Jim Payne
Route 2
Russiaville, Indiana 46979

Dear Jim:

Greetings and God's richest blessings to you and yours. Thank you so very, very much for the wonderful gift of the National Laymen's Organization. Be assured that this will be used in the best way possible for the preparation of men for the Gospel ministry. It is my understanding that the National Laymen's Scholarship goes to Randy Best this year, and the Boys' Brotherhood scholarship of $125.00 goes to Bruce Ronk at the College. Randy can certainly use this money because while working at Lost Creek for several years he had absolutely no opportunity of saving any money.

We covenant together in prayer for the church and all of its work, for the local church at the grass roots, and also for the Seminary as it seeks to train men for the fulfillment of the Gospel ministry. It is only as we work together in these endeavors that we can accomplish the greatest good for the glory of God. Even though the Seminary has sufficient enrollment, we wish that there would be more Brethren students here in order that we can reach out accross the land and in new mission fields. It is only as we have more and more men and women that our church will be forced to reach out into new fields. We hesitate to do this now because of the lack of sufficient manpower, but as we have more manpower, we can start more churches and mission fields, whenever the Lord would lead. Thanks again! With kindest regards, I am

Sincerely yours,
Joseph R. Shultz, Vice President
Ashland College Seminary

Laymen and Ministers gather in joint session to hear

Dr. Lawrence Bottoms who again inspired the Brethren as he spoke at the Laymen's Inspirational Hour, Tuesday evening, at General Conference and again to a joint session of Ministers and Laymen Wednesday morning. Dr. Bottom's humor, accompanied by his Bible inspired speaking was enthusiastically received at both sessions.

As usual one of the highlights of the inspirational hour was the Laymen's Choir (augmented by a few musical ministers) which this year had to do without Jim Mackall. Jim was kept at home by personal problems and Floyd Benshoff was "volunteered" for the job. A big THANK YOU to Floyd for his excellent pinch-hitting.

Ministers and Laymen gather for joint session to hear Dr. Lawrence Bottoms

Another highlight was the naming of the Outstanding Laymen's Organization for 1972. For the second year in a row the Ardmore Laymen came in first in the Goals program followed by Washington, D.C. in second place.

Others elected to serve with Jim are: Gene Geaslen, Flora, Indiana, 1st Vice President; Lloyd Miller, Roann, Indiana, Secretary; Ralph Fairbanks, Mansfield, Wallcrest, Ohio, Ass't. Secretary; Dave Brandenburg, Dayton, Ohio, Treasurer; and Sam Anderson, Wayne Heights, Waynesboro, Pa., Ass't Treasurer. Dorman Ronk is Chairman of the Brotherhood Advisory Board and 2nd Vice President of the N. L. O. Trustees elected are: Doran Hostetler, Lost Creek, Ky., for the SE. District and Milford Brinegar, Carleton, Nebr., for the Midwest District.

New N.L.O. officers (l. to r.) Ralph Fairbanks, Dorman Ronk, Dave Brandenburg, Lloyd Miller, Gene Geaslen, Jim Payne

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Continued from page 19

liberalism and inconsistency with God's Word, Jim and his wife sought out the Burlington Brethren Church which they joined in 1954. They have been active there ever since and he has served as S. S. Superintendent, Song Leader, Choir member, and S. S. teacher, and local lay leader. Active in District work as well, he was President of the Southern Indiana Laymen and the State Laymen's Organization and in 1970 was elected Moderator of the Indiana District. The Paynes have two married daughters, Mrs. Jim McGovern (Peg) and Mrs. Terry Steiner (Joyce), a daughter, Sue, in Marion College, and son Phillip, about to enter Indiana Tech, at Kokomo, Ind.

Another avenue of God's service for Jim has been the Gideons in which he and Arlene have been active since 1958. He has served at Chaplain, Secretary, and for the past four years as Zone leader of a four county area.

This quote from Jim in closing, "I purpose to relinguish my position in the Gideons to devote my greatest time and energies to directing our National Laymen's work.

"It is my fervent desire that these next two years will find our Brethren Laymen, who are so essential to the progress of this church, studying God's word more, believing stronger, and serving better than ever before."

WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the EIGHTEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

South Vietnam

Even seventeen months after our visit, the impressions of a few quick days in Vietnam are vivid. Of course, my tape-recorded commentary and slide pictures help jog my mind. With the replay of just a few recorded words or the projection of a couple slides, I can feel myself . . .

—wondering how to fill out the unusually lengthy immigration forms as we landed,
—inhaling the blue exhaust as it poured in the open door and windows of our taxi-van from the bumper-to-bumper vehicles.
—gripping the seat to brace myself for the sudden starts and stops at those busy "bravest-go-first" intersections in Saigon,
—heeding the frequent warnings against pick-pockets by placing my wallet in a front pant's pocket with my hand on it all the time when downtown,
—deafened by the roar of the two DC-3 Prop engines as we flew our only non-jet flight (from Saigon to DaNang at 9,000 feet and 130 mph, rather than 30,000 feet and 600 mph in a jet—even sat in the cockpit for awhile),
—surprised completely by the unexpected presence of Chaplain Tom Schultz at the Hoa Khanh Children's Hospital when John and I arrived,
—viewing in amazement the piles of raw garbage on street corners in Saigon, waiting for the pick up,
—deep in thought when riding by the machine-gun sentries surrounding the president's palace,
—bargaining for some beautiful, but inexpensive, lacquerware pieces for gifts,
—appreciating the siesta-time after lunch until 3:00 each day,
—noticing that some sidewalk shopkeepers sleep along the street beyond the 3:00 time,
—looking on, in the offices of two members of the President's Cabinet (Minister of Social Welfare and Minister of Ethnic Minorities), as Dr. Graham presented them with two special checks to aid the Vietnamese people with their welfare work,
—Being unloaded from the DC-3 by a forklift when we arrived in DaNang,
—Riding in a van with Ken Keefer, a young volunteer who had been under seige for 8 days in Hue in 1968 during the Tet offensive—after seeing several doctors, missionaries, and nurses killed,
—Learning that only 53,000, less than 1%, of the 17 million people in Vietnam are baptized Christians,
—Riding past a statue of soldiers in Saigon that faces the House of Representatives, symbolic of the fact that the military controls the government,
—Meeting Madame Ney, head of Vietnam's Red Cross volunteers, at a formal, WRC sponsored reception,
—Leading the Sunday morning worship service (from Ephesians 3) for our small group in a hot hotel lobby the day we left Saigon.

Well, the list of memorable experiences could go on and on, because the whole setting is so different than the way we live in the States. But even more importantly, was the realization that the World Relief Commission (that includes us Brethren) has been hard at work in Vietnam since 1961—assisting wherever they can with "Food for the Body, and Food for the Soul."

For example, just a few words about each of the main WRC projects to demonstrate the practical aid that is given in difficult and sometimes dangerous surroundings:

Tribal Center in Dalat for Montgnards

The Montgnards are the "mountain people"—those there before the Vietnamese ever came (perhaps of Polynesian origin). Some years ago WRC provided living quarters for the Wycliffe Bible Translators among the Montgnards.

During one attack during the war the Bru Tribe was marched 93 miles to other cities. WRC then provided blankets for those with no clothing, and food for the starving children.

Now, with WRC's help, there are 200 students in a Tribal School in Dalat where they learn carpentry, mechanics, home economics, sewing, masonery, and other trades. In fact, they build their own school buildings as a learning experience and were paid with food and other supplies in this Work for Food project.

Hoa Khanh Childrens Hospital

This is the hospital in DaNang that I've written about before (where Chaplain Tom Schultz surprised us with a visit). Started in 1965 in a tent by the Marines . . . enlarged to present concrete block building in 1969 . . . given to WRC to operate in 1970 . . . an excellent medical ministry with well-trained doctors and nurses . . . about 100-bed capacity . . . well-equipped labs . . . much needed burn ward and skin grafts because of exploding stoves . . . full-time Bible teacher, records, tapes . . . conversions . . . stories of children facing death like seasoned believers . . . families changed!

Miss Gwen, the Vietnamese Administrator of the Hoa Khanh Childrens Hospital. Known for her excellent skin-grafting.

Christian Youth Social Services

CYSS is the youth-operated organization of the evangelical church in Vietnam. Avowedly Christian in all they do, they are influencing lives and helping students equip themselves for the future through their Vocational Training Schools and outreach ministries.

In DaNang we ate a meal prepared on the grounds and served in the machine shop of their school—all cleaned up and the food was delicious (asparagus and crab meat soup, chicken, cokes, rice, sweet and sour sauce, peanut butter cookies and pudding.) About 450 students attend, many earning their way and learning a trade by working on the new buildings and through the farm animal program. W.R.C. has supported CYSS with finances and counsel since their start a few years ago.

Training School in Hue

The facilities of an active vocational training program were brought to an abrupt halt with the Tet offensive in Hue in 1968. But rebuilding has brought the school back to life—to the point where they were feeding 6,000 per month in Hue in 1972, plus 200 children in school, and 175 preschool kids in a Day Care Center.

WRC continues to expand these facilities and this ministry which is now so important to the rebuilding of Vietnam.

At the Present

Now, since the signing of the cease fire in Vietnam, the training and evangelical emphases of the World Relief Commission are needed more than ever. And WRC is on the job. In future weeks, as current reports become available, they will be shared with **Evangelist** readers.

(Next—Trip Windup)

St. Petersburg, Florida

Reception line for Tour Group at Hoa Khanh Childrens Hospital by young boys well enough to be outside.

SARASOTA YOUTH GO FISHING

Fifty-two Sarasota youth and sponsors went Deep-Sea Fishing August 25th on "Captain Anderson III." We left at 7:00 and returned at midnight. Three youth from Bryan, Ohio joined us in the fun. Christian fellowship, singing with guitar accompaniment, witnessing, and testimonies, were a part of the evening along with the fishing. You should have seen the "one that got away!"

COUNTY LINE SR. B.Y.C.—KEY '73 BOOTH

Since March 19 the members of the County Line Brethren Youth have been busy with many projects.

We have sponsored a Hobo Supper, a Paper Drive, a Car Wash, and a booth at a fair on the 4th of July. We have also started a Bible Study group for the youth in the area.

In April we attended the District Youth Rally and voted for our District's officers. We also nominated members of our own group for some of the offices. We presented services on Easter and on Youth Sunday. On Easter we planned and presented the sunrise service involving the entire group. On Youth Sunday we held both the morning and the evening services.

We are now involved in helping to set-up a Key '73 Booth at a local county fair. We are also helping to clean the church each month.

In July, we had an Ice Cream Social and worked toward reaching our goal for the project.

—Maureen Koontz, Secretary

WATERLOO SR. B.Y.C.—"TAKE ONE DAILY . . ."

Our youth group, along with the Jr. High, has been very active so far this year. Some of our activities have included a halloween party, tobogganing, bowling, a wiener roast, and bicycling.

We have also presented several Sunday evening services within a wide range of variety. Our programs have included a singspiration, filmstrips of Explo '72, and a panel discussion with the adults, which we found was both interesting and helpful. The youth chose a topic and presented it to the congregation two weeks in advance. Those having questions or comments on the subject, wrote them on slips of paper which were presented before the panel.

Another interesting activity involved the visitation of several nursing homes. First, we chose numerous verses of comfort from the Bible. These were typed on small strips of paper, rolled up tightly, and placed in empty cold capsules. Next, we put five different capsules in each small jar and labeled it "Take one daily with prayer." These we distributed along with tracts and encouraging words to those who were able to read them.

Some of our money making projects have included selling baked goods at a booth in the mall, Christmas cards to the people of the church, and preparing an Easter Breakfast after the Sunrise service Easter morning.

WATERLOO JR. AND SR. YOUTH ACTIVITIES

On May 20 of this year, our group presented the Sunday Morning Worship service. We included a variety of music specials and readings. Wayne Grumbling, the speaker of the morning, brought a message on Freedom. And just to give the service a different outlook, we let the congregation pronounce the benediction.

Then after school was out and a week of camp over, some of our members, along with the Mat II Crusaders, assisted the teachers in two weeks of Bible School. Those attending the high school class were placed in charge of recreation, and this really helped the teachers out.

On July 20 and 21, the Central District Conference was held at Milledgeville, Illinois. The Waterloo youth presented various music specials and devotions to help make the weekend more enjoyable. On Saturday morning, the district youth as a whole, presented a program at a local nursing home. This included lots of singing and a short devotion by Dave Manning.

Our youth have slacked off this summer, but as a way of earning money, we have made several ceramic sculptures to be sold, and are presently planning a pop bottle collection in the near future.

SISTERHOOD

Sherry's Update

by Sherry Barnhart

Hi!

Here we are again starting a new school year. There's only one thing different this year and that is because I graduated last spring. I miss it kind of especially the excitement, new and old friends, activities and studying (a little). Those are the things that make the years so much fun and worthwhile.

I am now employed at the Board of Christian Education in Ashland and I am working with youth groups and music and all sorts of things. I really enjoy this type of work.

This time I'm not going to tell you how much fun, love, fellowship, help, enjoyment, sharing, and inspiration that you missed at Conference. If you were there or know someone that was, you know that you missed a great week.

We made some big decisions this year that I will tell you about.

1. We adopted a new Constitution. This Constitution is ready to be printed and will be done around the first of November. So I will need to know where the S.M.M. groups are to send a copy to you. Drop me a card and tell me where to send your copy. (one for each society)
2. This year the devotional materials for each month (after October) will be found in the Woman's **Outlook.** In order for you to get a copy personally you must send me one dollar ($1.00) and your name and address IMMEDIATELY. It will be too late by the time that you read this to get the Nov./Dec. issue to you but you can borrow this issue from almost any W.M.S. member in your church.
3. This year we have decided that it would be wonderful and helpful to know where all you girls are located. So we would like for **every** society to register its members with me by October 1, 1973. (You're all ready late but that's ok—hurry.) I need the names, addresses and ages of every member plus a list of the names and addresses of your patronesses and officers.

These three things all need to be mailed to me and right now I don't have a permanent mailing address. So please **either** send them to my home address which you can find in the Annual or the S.M.M. program booklet insert or to me in care of the Board of Christian Education, 524 College Ave., Ashland, Ohio 44805.

I just mentioned program booklets inserts. That is also something new this year. When you buy your program booklets, you get an insert which has all sorts of helpful information on it. It has space for our new officers addresses, names of the study books, deadline dates etc. You can get these from our literature Secretary.

By the way our new officers for the year are as follows:

President—
Jan Glenn
Box 385
Milledgeville, Ill. 61051

Vice President—
Paula Tinkel
Rm. 201 Clark Hall
Ashland College
Ashland, Ohio 44805

General Secretary—
Sherry Barnhart

Financial Secretary—
Cathy Harding
R.R. No. 2, Box 240B
Ashland, Ohio 44805

Literature Secretary—
Joan Hamel
Rm. 314 Myers Hall
Ashland College
Ashland, Ohio 44805

Treasurer—
Joan Holsinger
208 Sloan Ave.
Ashland, Ohio 44805

Patroness—
Mrs. Grace Radcliff
R.R. No. 3, Box 160
Syracuse, Ind. 46567

Assistant Patroness—
Mrs. Judy Tinkel
2403 Otsego Dr.
Ft. Wayne, Ind. 46825

Our scholarship went to Miss Cathy Harding from Ashland, Ohio. Congratulations Cathy and Good Luck at Ashland College.

Our project is the General Fund of the Missionary Board. Last year we fell short of our expectations so let's work really hard this year. This is one way that the Sisterhood can show that they care about other people.

I want to thank each girl who helped last year to make Sisterhood have another successful year in serving our Lord. A special thanks should be given to the three outgoing officers, Kathy Miller, Gloria Stout and Norma Waters. They served our National organization faithfully and beautifully.

Good luck this school year, girls. Pray for one another and remember to "Praise The Lord."

Sherry

CHURCH NEWS

NAPPANEE, INDIANA

The Rev. Clarence Stewart was given special honor at Rally Day services at the Nappanee First Brethren Church, Sunday.

The Rev. Mr. Stewart a retired minister in the Brethren Church was presented the honor of Pastor Emeritus of the Nappanee Church by the pastor the Rev. Alvin Shifflett at Sunday's worship service. Rev. Stewart who is 88 years of age was speaker at the service.

Rev. Stewart, left, receives recognition from Rev. Alvin Shifflett

The Rev. and Mrs. Stewart, members of the local church, live in Nappanee and spend winters in Sarasota, Florida.

Rev. Mr. Stewart has served 60 years as a minister of Jesus Christ in the Brethren Church. Born near Nappanee, he became a Christian and member of the church as a young married man and became an active layman and a successful Sunday School teacher.

He later moved to South Bend and worked at Studebaker's, transferring his membership to the South Bend Brethren Church, continuing in a teaching ministry.

In 1914 he was called to the Teegarden Brethren Church to become their minister, being ordained a year later in the South Bend Church by the Rev. A. L. Kimmel of Goshen assisted by the Rev. A. E. Thomas.

After serving the Teegarden Church for three years, he accepted the call to serve the Loree and Corinth churches as a circuit. Later the circuit consisted of the Loree and College Corner churches. After serving the Mexico Brethren Church for three years, he moved in 1929 to Bryan, Ohio and served the Brethren Church there for 16 years.

In 1946 the Rev. Mr. Stewart moved to New Paris, where he served the Brethren Church until 1951 when he began serving the Flora Brethren Church, continuing there for eight and a half years. At this time he decided to retire and he and his wife Mary moved to Nappanee.

Since that time he has continued to serve as interim and supply pastor and has served in churches in Sarasota, Fla., Tempe, Ariz. and Mishawaka, Ind. From every church he has left a host of friends, comforted families in sorrow, rejoiced on happy occasions and led people, both young and old to accept Jesus Christ as their personal Saviour.

Today, in our church, he continues to minister unto us in the Name of Jesus Christ.

Sunday also ushered in the 87th year of the Nappanee First Brethren Church. Following a basket dinner at noon an informal program with Richard Best as master of ceremonies, consisted of further honoring Rev. Stewart and reminiscing by older members, who can remember "way back when."

Out of town guests included the Rev. and Mrs. J. Milton Bowman now of Lansing, Mich. and members of the Nappanee church. The Bowmans served the Nappanee Church for eleven years and rebuilt the church after fire destroyed it February 13, 1945.

Committee in charge of the Sunday services were Max Bigler, chairman, the Rev. Mr. Shifflett and members of the Board of Christian Education which includes the Rev. James Sluss, director, Orien Hall, president of the board, Mrs. John Maust and Richard Mishler.

Picture courtesy of the Nappanee Advance-News.

SERGANTSVILLE, NEW JERSEY

Rev. William Gray has been called by the congregation of The First Brethren Church, Sergeantsville, N. J., for licensure to the Brethren ministry. He has been pastor for some time. He and his wife were baptized and received into the church early this year. He is a native of New Jersey and graduated from Freehold Regional High School.

In May of this year he graduated from Northeastern Bible College in Essex Fells, N.J. where he received his B. R. E. and Th. B. He was ordained in February.

Rev. Gray's family includes his wife, Diana, and two children, Scott 6 and Kim 5.

Since they have been on the field they have started Pioneer Girls, Boys Brigade and Stockade, all of which are drawing more young people into this work.

We are looking forward to another wonderful year here at First Brethren.

Mrs. Lawrence Emmons, Sec'y.
First Brethren Church
Sergeantsville, N. J. 08557

Mrs. Emmert Wilson was guest of honor recently at a surprise testimonial dinner held in the Sergeantsville Fire Hall. Sixty were in attendance.

She has been faithful organist and pianist at First Brethren in Sergeantsville, N.J. for more than sixty years, never having been paid for her services. She has also directed the choir for many years, and was a Sunday School teacher for well over fifty years. She is a deaconess and also president of the W.M.S.

Among the guests were past pastors, Rev. and Mrs. E. J. Black of Indiana, Rev. and Mrs. Geo. Lindberg of Maryland, Rev. and Mrs. Edward Schwartz of W. Va., and present pastor Rev. and Mrs. Wm. R. Gray. Rev. and Mrs. Robt. Keplinger of Washington, D.C. were also present. They worked closely with the Sergeantsville Brethren when they pastored at the Levittown-Fairless Hills Church. Many of the past-pastors who could not be present sent their greetings, all of which were read.

Mrs. Wilson was presented an orchid corsage and a silver bowl filled with red roses and baby's-breath. Engraved on the bowl was the verse, Col. 3:24, her name and the date of this affair. A beautiful cake was also presented to her in the shape of an open hymn book with the words and music of the first phrase of "Take my life and let it be—consecrated Lord to thee."

The program consisted of special music and "This is Your Life" which was done by the means of pictures, an opaque projector and a story which told of all phases and special events in her life.

Mr. Emmert Wilson was also given special recognition for his well over forty years as moderator of this church.

Both of these people are still very active in church work. They are both in very good health, and the Lord willing, they will be serving Him there for many years to come.

This article is submitted by,

Mrs. James Culberson
Sergeantsville, N.J. 08557

POETRY CORNER

"PAPPY"

I'd like to tell you a story about a
darling man I know.
To you he may not mean much,
but I've always loved him so.
Oh, I'm not the only one who loved him,
he had so many friends,
And unlike a lot of people today,
he really cared about them.

I like to recall when I was young
and he was younger too,
You'd often see me by his side,
My pride in him I couldn't hide.
My favorite days were lazy days,
when the sun was bright and hot,
If you'd have happened by the lake,
you'd have seen us there, like as not.

For he was keen on fishing,
and I being keen on him,
Would always have to tag along,
even if it was as early as ten.
We always got along so well,
though sometimes it was hard to do,
You see, I was just a little spoiled,
but then, he was a little spoiled too!

I can still hear him say to me,
"You know you're quite a gal."
I wonder if he ever knew that
he was quite a pal.
All those days are over now,
and he's not by my side,
Many people mourned his death.
Many people cried.

Though he isn't here with me,
I still can keep in touch.
Because all these fond memories are in my heart,
of that man I loved so much.
I wish you could have known my Pappy,
then you'd understand,
He truly was my greatest friend,
and a giant of a man.

by Amy Metheney

(In memory of her Grandfather)

Submitted by Bernice Metheney

BOOK REVIEWS

SATAN IS ALIVE AND WELL ON PLANET EARTH

Having demonstrated to his own satisfaction that Armageddon is around the corner, Hal Lindsey here offers a sequel to his best seller, THE LATE GREAT PLANET EARTH. His purpose in this volume, co-authored with a journalist colleague, is to identify the chief architect of the earth's demise and some of its more subtle manifestations.

Beginning with the recent revival of interest in the occult and witchcraft, Lindsey surveys what he considers signs of the demonic, the birth of the devil, some of Satan's weapons, and the influence of the demonic in philosophy, art, and culture. In the remainder of the book, he offers a sort of Christian handbook on the devil, complete with symptoms of possession, an evaluation of speaking in tongues, and a "doctrine of demons."

As might be expected, biblical criticism is identified as part of Satan's plan to debunk the Bible. It is a little bit more surprising to learn that Kant, Hegel, Kierkegaard are some of the poltergeists.

Luther once described a type of exegesis that make the Scripture a wax nose which can be pulled in any direction. In Lindsey's hands, the wax nose is twisted clean off and turned into nutty putty that bounds, jumps, and squirts to do his bidding. The book is more evidence, if it is needed, that the enthusiasts are alive, well, and thriving.

from Augsburg Publishing House
BOOK NEWS LETTER
Reviewed by James A. Nestingen

LAFF-A-LITTLE

A speeding driver was hailed by a motorcycle officer to pull to the side of the road.

The driver as he handed the officer his license said, "It might interest you to know officer, that I am a personal friend of the mayor."

"That's good," said the officer as he began writing out a summons, "Now he'll know I am on the job."

A nickle won't buy a cigar anymore and a penny won't get you a postage stamp but a dime sure comes in handy as a screw driver occasionally.

Sales Manager to group of new salesmen: "Integrity and wisdom are essential to success in every business. By integrity I mean that when you promise a customer something, you must keep that promise, even if we lose money."

Neophyte salesman: "Where does the wisdom come in?"

Sales Manager: "By not making such a promise in the first place."

A mother sardine and her baby were swimming in the ocean when a submarine passed by. The mother said, "Don't be frightened, little one, it's only a can of people."

As any parent soon discovers, one of the most difficult things to explain to a child is the need for silence in the church. A woman promised her three-year-old son a quarter if he would be quiet while in church. He looked at her in surprise and said, "Why, who's sleeping in there?"

Wayne Heights Highlights

A woman won the rolling pin contest at a company picnic with a hefty heave of 99 yards. Her husband won the 100 yard dash.

Two secretaries were having lunch together one day and one said: "That boss of mine hasn't any compassion when it comes to dictating letters." The other secretary answered; "He can't be as tough as mine. I wrote so many letters yesterday that I finished my prayer last night with Yours Truly."

SPEAKING THE TRUTH IN LOVE

NAE Sunday, October 28, 1973

Based upon the affirmation of [illegible] faith, the National Association of Evangelicals [illegible] unitary fellowship providing identification and cooperative action for 30,000 churches.

Through this united witness, 5 million evangelicals share in a wide range of ministries proclaiming Christ as Lord. In such areas as broadcasting, world relief, Christian education and foreign missions, NAE serves in ways no one church can do alone.

NAE Sunday is designed as a reminder of the part individuals and churches can play together speaking the truth in love.

Observe NAE Sunday in your church and receive a free cassette*

* A cassette with messages by Dr Lloyd T Anderson, Dr Clyde W Taylor and Dr Billy A Melvin on the theme, "Loved, We Will Love" from NAE's 1973 Convention will be sent to participating churches

nae

MAIL TO
National Association of Evangelicals
Box 28, Wheaton, Illinois 60187

YES, we will emphasize the ministry of NAE on Reformation Sunday Oct 28

Please send us these free NAE Sunday Materials

____ copies, *BULLETIN INSERTS*

____ copies of NAE Sunday *POSTERS*

____ copies of *PROFILE* (NAE newsletter) for churches not now receiving

PASTOR _____

CHURCH _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

CAN YOU BE COUNTED UPON?

From time to time the pastor receives requests from various employers, school admissions offices, etc. for references for applicants for employment, school entrance, etc. Among other qualities which most reference forms include is that of "responsibility." Those requesting the information want to know whether or not the person in question can be depended upon to fulfill his work, to be faithful to his responsibilities, to keep his word, etc. Dependability, or faithfulness to responsibility, is a very important part of a person's character, and it is regretable that during the past decade or two that there seems to have been a "falling away" as far as recognizing the importance of fulfilling one's responsibilities is concerned. In altogether too many quarters the attitude is, "Well, I have something else to do, I won't be able to do what I said I would do" or, "Something else has come up that I would rather do, so I won't be able to go to that meeting now."

Especially regretable is that fact that this attitude has fallen upon many church members. When a person unites with a church it is assumed that he will be dependable as far as supporting the work and worship of that church is concerned. When a person unites with one of the auxiliaries of the church it should be safe to assume that that individual can be depended upon to attend meetings or practices of those auxiliaries; to fulfill the responsibilities of any offices he might be elected to; etc. But so often this is not the case—and consequently the Church of Jesus Christ is hindered in its mission. Nothing short of sickness should keep a Sunday School teacher from being present every Sunday to fulfill this most important task; nothing short of sickness should keep a choir member from being present every Sunday to help to spread the Gospel Message through song; nothing short of sickness should keep folks from attending meetings of auxiliaries to which they have committed themselves (W.M.S., B.Y.C., etc.) Nothing short of sickness should keep any member from attending all of the regular services of the church. Yet how often we hear folks say, "I won't be able to be at the church because. . . ." And then they go on to give an excuse that they would never think of giving for failing to carry out their obligations at the place of employment, etc. The Scripture says that "It is required of a steward that he be found **faithful.**" God has made us stewards of the time that He has put in our hands; He has made us stewards of the talents which we have; He has made us stewards of certain responsibilities, etc.—AND HE EXPECTS TO FIND US FAITHFUL TO THOSE THINGS!

This, perhaps, is one reason for the popularity of many radio and television "church services" or "large scale" revival campaigns. The individual can listen to the service, enjoy all of the benefits of these services, etc. but then with the flip of the switch or the turning on of the car key he can "turn off" any responsibility—while in his local church, if he is any kind of a member at all, after he has enjoyed the benefits of the service he must then bear some responsibility—which he doesn't want to do. And so he soothes his conscience by saying, "I heard a wonderful sermon on the radio" or "I heard a real message at the Community Revival Services."

If the pastor was asked to give YOU a reference based upon your dependability and upon your acceptance of responsibility, what would his honest evaluation have to be? Think—then act!

from Wayne Heights Highlights

MID AMERICA SUNDAY SCHOOL CONVENTION TO ATTRACT 50,000

America's largest convention center, COBO HALL, Detroit will be Convention Headquarters for three great days—October 25, 26, 27, 1973. This 28th Annual Convention will draw delegates from some 40 States and Canada. With 175 WORKSHOPS offered and 200 EXHIBITORS displaying up-to-date materials, MASSA Convention is the largest of its kind in the world.

Seven GENERAL SESSIONS offer headline speakers from across America: Dr. Jack Hyles, Hammand, IN; Dr. Tim LaHaye, San Diego, CA; Dr. Torrey Johnson, Boca Raton, FL; Evangelist Sam Dalton, Denver, CO; Dr. Howard Hendricks, Dallas, TX; Dr. Clyde Narramore, Rosemead, CA; and Youth Evangelist Dr. Don Lonie, Farmington, MI.

The MID AMERICA DIRECTORS OF CHRISTIAN EDUCATION offers an all-day Seminar to Christian Educators on Thursday, 25th, featuring Dr. Norman Wright of Biola College, La Mirda, CA. Three in-DEPTH SCHOOLS are also featured on Friday and Saturday. They are: School of Music with John Peterson; School of Psychology with Dr. Clyde Narramore; School of Youth with Dr. Jack Wyrtzen . . . a unique experience for those who are seeking studies that go beyond the ordinary basics. An outstanding TEEN SEMINAR will be drawing 6,000 Teens on Saturday afternoon featuring Dr. Don Lonie, nationally known Youth speaker; Ron Hafer, Biola College, and Mel Johnson, Tips for Teens, Minneapolis, Minnesota.

General Session MUSIC will feature: 1,000 voice MASSA CHILDREN'S CHOIR; ANITA BRYANT, nationally known TV and recording star; soloist STEVE BOALT, Boca Raton, Florida; CANADIAN CHOIR OF MALE VOICE PRAISE; NORTHWESTERN COLLEGE ENSEMBLE; soloist GERTURDE RIBBINS; and GRAND RAPIDS BAPTIST COLLEGE QUARTETTE.

Clate Raymond, MASSA Executive Director, says we have experienced great conventions in the past, but this one looks like "the convention of the century." Pastors, teachers, Christian education personnel, Choir members, musicians, Church secretaries and Bible College students should make early plans to make this Convention a must!

CHRISTIAN WRITERS GUILD DEDICATES THE 'QUILL-O'-THE-WISP' IN SEQUOIA FOREST

HUME LAKE, Calif. (EP)—Ninety-seven guests gathered on Sunday evening, Sept. 2, for the dedication here of the "Quill-o'-the Wisp" cottage built by Norman B. Rohrer, director of the Christian Writers Guild and executive secretary of the Evangelical Press Association.

Duane Pederson, director of Jesus People, International, Hollywood, addressed the group, followed by Larry Word, president of Food for the Hungry, Glendale. Music was provided by Mr. and Mrs. Wally Olfert, originators of the "Sight and Sound" musical ensemble in Reedley, Calif.

On the subject of the far-reaching influence of the writing ministry, Pederson said until he founded the Hollywood Free Paper in 1969 he had no idea what tremendous force the pen wielded.

Dr. Ward, described as a mentor of Rohrer and many other editors and writers, a missionary statesman, and a veteran of the writing craft himself, offered the dedicatory prayer as Mr. and Mrs. Rohrer with their two sons stood at the fireplace of the chalet-like two-story structure designed by Architect John Pugsley, San Diego.

The building, nestled at 5,400 feet among the tall evergreens of the Sequoia National Forest in Central California, and furnished in the decor of country French-English, will be used in connection with writers conferences sponsored by Hume Lake Christian Camps and for special week-end workshops sponsored by the Christian Writers Guild.

Dr. Walter Warkentin, director of Hume Lake Christian Camps from which the site is leased, closed the celebration in prayer.

Advisors of the five-year-old Guild, along with Dr. Larry Ward, are Dr. Benjamin Browne, founder of the Christian Authors Guild and of the International Christian Writers Guild; Dr. Frank Farrell, editor, World Vision Magazine; Rev. C. Leslie Miller, director, Evangelical Editorial Services; and Dr. Sherwood E. Wirt, founding editor of Decision magazine, journal of the Billy Graham Evangelistic Association with 5 million circulation.

The Christian Writers Guild offers a 48-lesson home study course designed to guide fledgling writers through an apprenticeship to prepare them for an editorial career. Headquarters for the Guild are in LaCanada, Calif.

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"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

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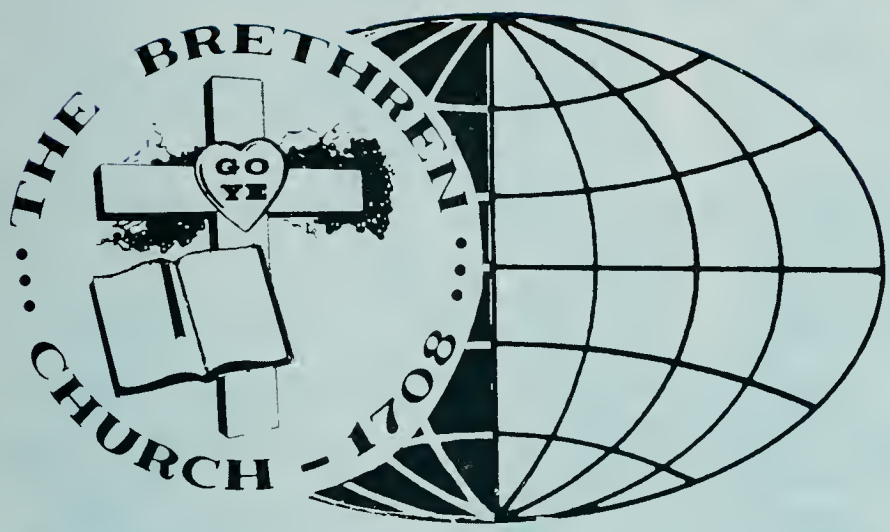
The Brethren
EVANGELIST



THE BRETHREN CHURCH IN MISSION MINISTRY AT HOME 1973

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Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

The first section of this issue of THE BRETHREN EVANGELIST contains articles on the Peace Issue in conjunction with Peace Sunday which will be observed on November 11th.

The guest editorial is written by Rev. Glenn "Doc" Shank, Chairman of the Peace Committee of Central Council. He is the pastor of the Gretna Brethren Church in Bellefontaine, Ohio.

Rev. Virgil Meyer, who is a contributor to this peace section is Director of Religious Affairs at Ashland College and is also a member of the Central Council Peace Committee.

The article by Rev. Jerry Flora, a member of the Ashland Theological Seminary faculty is an edited version of a devotional meditation delivered at the Friday morning session of General Conference, August 17, 1973.

The portion of the Peace Emphasis pertaining to results of a questionnaire regarding the Peace Issue was submitted by John Shultz, a Seminary Student.

This issue contains as its main feature the Home Missions Emphasis of The Missionary Board of The Brethren Church. These articles will be found on pages 14 through 19.

SHALOM - SALAAM - GREETINGS OF PEACE!

by "Doc" Shank

A common greeting used in Nigeria is SALAAM. This is also a widely used greeting in eastern lands. The greeting has many meanings but one of the more prominent carries the idea of peace—peace to you. This is a very meaningful way to greet one another. The greeting not only expresses a desire that one should be free from problems but it also suggests the desire that one would reveive all that makes for a good and contented life. It not only suggests the absence of that which is unpleasant but hopes for the presence of well-being and blessing.

The Hebrew word, SHALOM, translated peace, expresses pretty much the same ideas. It too has a dual meaning. First, SHALOM connotes happiness, serenity, and a general feeling of well-being. Throughout the Old Testament this concept of peace can be found. Second, SHALOM speaks of the right relationships—right personal relationships. The word describes fellowship and friendship. It denotes good will between man and man. So whether it's the Hebrew word, SHALOM, or the eastern greeting, SALAAM, we have a picture of some of the aspects of peace.

Peace is also a live issue in the New Testament. The Greek word, EIRENE, (translated peace) is used eighty-eight times and is found in every Book. Jesus teaches much on the subject. He was aware of the Jewish concept of peace as well as non-Jewish meanings. Some of the more familiar statements of Jesus are as follows.

And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace!" Luke 19:41 R.S.V.

"Peace I leave with you; my peace I give unto you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid." John 14:27

"Blessed are the peacemakers, for they shall be called the sons of God." Matt. 5:9 There are other statements but these will suffice to show the thrust of Jesus' teaching on peace.

Paul also spent considerable time in writing about peace. He begins each letter by wishing the readers peace and closes some of them with the same sentiments. Paul's writings express much of the same philosophy of peace as already stated.

Outside the Biblical writings perhaps the classic of others is that written by St. Francis of Assisi. In many ways it is a masterpiece. He wrote:

> "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; where there is darkness, light.
>
> O divine Master, grant that I may not so much seek to be cosnoled, as to console; not so much to be understood, as to understand; not so much to be loved, as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born again to eternal life."

Now there are some things that we need to underscore from all that has preceded. We note first of all that the kind of peace we are talking about in our frame of reference is not only the absence of war or strife but more fully the presence of the good life—those things that go for the living of a full life. We note too, that peace is not merely a passive thing but rather an active thing. The kind of peace referred to throughout this writing comes only through working. You perhaps noted that Jesus did not say, Blessed are the peace-lovers,—rather He said, "Blessed are the peace-makers." This is also the thrust of the writing of St. Francis. To be an instrument of peace requires work. An instrument to be useful must be used. Thus we become active participants in an active program of peace-making. We work together for the good of others. We work together in our communities for the benefit of all. We join hands in our churches as we work together to make this world more Christ-like.

As we pursue this course of action we will note that several things are involved. We will give some attention to the integrity of the individual and show him due respect. We will need to look at freedom not so much as it may apply to us but as it applies to the other fellow. There is also the exercise of patience, of discipline, and of love. Peace-making is no easy job. It was never intended to be that way. The cost may well be great. For Christ it meant the Cross. Is there any other way?

Perhaps the Brethren need to take more serious their role of peace-makers. Certainly there are areas even within our own fellowship where we could work a bit harder for the good of others. There are times when we could do things for another's benefit instead of our own. Christ is indeed the Prince of Peace and He has promised us blessings when we are peace-makers. So, let's take those instruments down from the rusty nails and let's begin to serve as instruments in His hands. The Brethren have a real challenge and a definite opportunity in this area of endeavor.

A song being used a lot puts it this way, "Let there be peace in the world, and let it begin with me." John Wesley expressed it this way in one of his prayers, "Lord, let me not live to be useless." Brethren what are we singing, what are we praying, what are we doing? Remember, Jesus said, "Blessed are the peace-makers."

SALAAM (with it's fullest meaning) to each of you.

IS THERE JUSTIFICATION IN THE BIBLE FOR WAR?

by Virgil Meyer

The Pacifist

It seems evident that the Christian must necessarily limit his search for the truth to the New Testament. Yet the New Testament, if one searches it carefully, is not very specific in its instructions. One can find principles but is hard put to find precepts. How these principles are to be applied will in the final analysis have to be left to the individual conscience.

A study of history will lead one to believe that this question has never been an easy one to decide, but without the complication of saturation bombing by B-52's, napalm and hydrogen bombs the historic problem, as compared with our present time, was a simple one.

Roland Bainton, in his book Christian Attitudes Toward War and Peace, divides the Christian's historic response to this problem into three stances; pacifism, the Just War and the Crusade, and they developed chronologically in that order.

It is evident that all three of these groups appeal to the New Testament as a basis for their authority. Bainton, in writing about Christian attitudes of the early church says:

> The rejection of military service on the part of the early Church was not however derived from any explicit prohibition in the New Testament. The attitude of the Gospels to the soldiers' calling was neutral. The centurion was commended for his faith rather than for his profession. The pacifism of the early Church was derived not from a New Testament legalism, but from an effort to apply what was taken to be the mind of Christ. Christianity brought to social problems, not a detailed code of ethics or a new political theory, but a new scale of values.[1]

It is evident that military valor and aggrandizement, which filled the Old Testament from beginning to end, were quite absent in the New Testament.

A new concept of peace had developed, wherein the Old Testament peace was a state of physical well-being, in the New Testament it had become a spiritual condition. It is more often described as lowliness, meekness, long-suffering and forebearance. It now has become not so much a condition of peace between nations as a spiritual condition of tranquility which exists between God and man. "Being justified by faith, we have peace with God." Now it becomes incumbent upon him who was at peace with God to bestow peace. Because Christians would now be peace makers, they would be called the sons of God. Pacifism depends largely on the New Testament text of the Sermon on the Mount for its teaching emphasis—injunctions which say, "resist not evil," "turn the other cheek," "go the second mile," "love your enemy." Christians wrestled with what it meant to "love your enemy." Pacifism in the New Testament is more concerned with the yielding spirit than with world peace.

Again, Bainton summarizes this. He says:

> In the early Church Christian warfare should supplant political warfare. Implicit in the concept of Christian warfare was a parallel between the Church and the State. Both had similiar objectives —justice and peace—but the Church had a better and more effective way of bringing them to pass . . . 'What then of the empire—did it have a place?' In view of Romans 13, no Christian could deny that the empire was ordained of God, but the view that it was ordained because of sin and should be left to sinners was the position of Tertullian.[2]

With the accession of Constantine to the throne of the empire in A.D. 313 the Church's official position of pacifism came to an end. Bainton points out that, "A change apparently so abrupt prompts doubt whether the earlier pacifism had actually been as widespread and profound as portrayed."[3] In the early part of Constantine's struggle to become emperor there had been a 20 year civil war when no less than seven individuals had competed with him for the leadership. The enthusiasm with which he was eventually acclaimed the saviour of Christianity would indicate that many Christians had given him large support against his competitors. It is apparent that they embraced Rome and the Church against the barbarians and the pagans. The minority view of Melito and the bishops of Asia Minor in the second century that Rome and Christianity were united as works of God now became the majority view of the Roman Empire.

Pacifism, as the stance of the Church, had so collapsed by the fifth century that only Christians were thought fit to serve in the Roman army. Pagans were excluded. Even the clergy at times bore arms. The prime transmitters of the non-military position of the early Church were now reserved for the monastery.

The Just War

The just war theory was embraced by Augustine of Hippo. While Augustine had the message of the Sermon on the Mount burned on his heart, yet he believed that even the Apostles could not obey those precepts perfectly and neither could we. With the vanishing of the hope of the Christian for perfection in the world, so there was a dimming of the vision of peace on earth. Swords would never be beaten into plowshares. A realistic view of life on earth would see constant strife. The Christian said to himself, "Even in myself I find the flesh lusting against the spirit. Peace will not come until this corruption shall have put on incorruption." He believed that perfect peace is something reserved only for heaven. This inwardness of Augustine's Christian ethic would justify violence for it was understood to have more to do with attitudes than the specific act.

Augustine gave the Church an enlarging lot in the fashioning of society. He believed that the Church should invade society and set the values. The just war theory of Augustine and his contemporaries was largely based on what they deemed the failures of pacifism. They believed that the pacifist had not really come to grips with the weakness of their position, namely the lack of decisiveness in facing the consequences of their doctrine. Albert Marrin in his book "War and the Christian Conscience," says:

> The pacifist's solicitude for the errant soul expressed as an imperative against taking a life may actually mean condemning countless innocents to living death. Though determined to resist evil in the world, his resources against it are limited. Reason, goodwill and example having failed to restrain an aggressor, the pacifist may interpose his own body between the aggressor and his would-be victim but this will be a futile gesture if an evil man is determined to have his way at all costs; he will step over the pacifist's dead body to get at his victim.
>
> In the final analysis, the refusal to resort to death-dealing force does leave the evil doer free to work his will on the innocent. If it be argued that the death of innocents is redemptive, then we have come full circle. . . . It is open to question exactly what is redeemed when innocents are murdered because those who might save them shrink from ultima-ratio.[4]

It was Augustine's view that the object of the Just War was to vindicate justice and that the conduct of the war must be just. Augustine's views are so important in the development of Christian ethics toward war because they not only involved participation of the individual in the exercise of war but his whole relationship to the state. Augustine seemed to believe that the ultimate objectives of God for the Christian and the State were the same. Bainton says the position of Augustine, ". . . is of extreme importance because it continues to this day in all essentials to be the ethic of the Roman Catholic Church and the major Protestant bodies."[5]

The Crusade

With the barbarian invasion, the Roman Empire as a unified force became less and less important. The Church looked upon the barbarian invasion as an opportunity for Christian missions. There was great confusion and division socially, theologically and politically. The Church had really not been, as Constantine had hoped, the cement of the Empire.

The Middle Ages arose out of this confusion and chaos. Again, Bainton says of this period, "The Church struggled to subdue the war-like propensity of the Northern people and to allay the feuds through a great peace movement which curiously was turned into a crusade when the plea for peace at home ended in a summons of war against the infidel abroad."[6] The crusade did unify Christendom but also brought a new source of conflict. The returning crusaders brought heresy from the East, which the Church must now crush by might. This brought a growing conflict between the Church's rival for universality, the Empire. With the development of the city-states and nation-states, the barbarians militarized Christianity. The Hundred Year War which followed saw Christian rising up against Christian.

In the history of the Church from time to time pacifism valiantly tried to rear its head in the name of "Christian conscience." This struggle is noted in the later renaissance period when Mennonite, Brethren and a few other sects declared their position of conscience against the terror of an increasingly efficient war machine.

Scripture Evidences

Having said that all men in the Church in all of history used the Bible to justify their position, let us look at some of its passages. First, let us remember that Jesus had the utmost regard for Scripture. Of course, the Scripture which He knew was Old Testament Scripture and of it He said, ". . . and the Scriptures cannot be broken," in this passage, John 10:35, and this is the strongest kind of statement. In Matthew 22:39, He said, "Ye do err, not knowing the Scripture." In Matthew 4:4 and in Matthew 4:7, He simply said, "It is written."

In the teachings of Jesus perhaps the most quoted passage is Matthew 5:39, "Whosoever shall smite thee on the right cheek, turn to him the other also." We learn here that a reasonable amount of patience on our part and good motives will go a long way to smooth over most difficulties. One might ask, "On the other hand, are we to turn our child's other cheek, the cheek of the weak and defenseless, or are we to rise up and protect the weak?" By going to the firing line, would we be turning the other cheek, letting the enemy smite our cheek rather than those we love?

That Jesus never intended that turning the other cheek be taken quite literally is very plain. At the time of His trial before the Sanhedrin when He was struck, He did not invite further abuse by turning the other cheek but immediately rebuked the officer saying, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" John 18:22, 23. We might remember that the Apostle Paul didn't take these words lightly either. He protested quickly and strongly when struck in the face during a court trial. Acts 23:2, 3. In a very true sense, Jesus turned the other cheek a short time before His trial. In the Garden of Gethsemane He returned good for evil by healing the servant whose ear had been cut off by Peter's sword.

We might remember that twice Jesus went into the Temple and with a show of physical force drove out

the money changers, turned over their tables and drove out those who through their depraved dealings were making the Temple a den of thieves. On numerous occasions He met His enemies, the Scribes and Pharisees, in face-to-face encounter and denounced them as thieves and liars. He declared that they were of their father, the Devil, and doomed to perdition. This is hard language! Matthew 15:7 and Matthew 23:33. On the occasion of Jesus' parable of the wicked husbandmen, He accepts as true and justified the course of action of the lord of the vineyard (by whom He means God); "He will miserably destroy those wicked men." Matthew 21:41.

Jesus concludes the parable of the pounds with these strange words coming from the mouth of our Lord, "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." Luke 19:27. No one else in all of the Scriptures gives more frequent or stronger warnings of the punishment which God will bring upon the wicked. In the well known judgment sentence in Matthew 25:41 Jesus himself states as Judge and pronounces this sentence upon his enemies, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Those surely were not the words of a pacifist, nor would his enemies have looked upon Him as such.

The demands of love are many and varied. Would Jesus be in accord with the following?

> We are sometimes reminded that we should love our enemies, and are told that if we do love them we will not go to war against them. But while the Christian is commanded to love his enemies, that does not mean that he cannot defend himself or his loved ones against them, nor does it necessarily follow that self-defense and love of those who would oppress us are contradictory. The judge who passes sentence on the evil doer may at the same time have a deep sense of pity and sympathy for him. We are, indeed, to love our enemies; but we cannot love them in the same way nor with the same intensity as we love our friends. We can love our enemies in that, while we are convinced that they are in the wrong and desire to injure us, we nevertheless bear them no hate, we wish them well and would honestly like to turn them from their evil course and to persuade them to a better way, the way of righteousness. That does not mean, however, that our love is to express itself by our placing ourselves, or those who have been committed to our protection, at the mercy of the enemy while he remains unrepentant.[7]

Christ Himself commanded us not only to love the Lord our God with all our heart and soul and strength and mind, but also to love our neighbor as ourself; and in obeying this command the Christian cannot possibly leave his neighbor at the mercy of an evil aggressor when it is within his power to check the aggression.

The believing centurion received no rebuke from Jesus, as he hung upon the Cross, and Peter welcomed to the Church another centurion, Cornelius, who was a "righteous man and one that feared God."

St. Augustine tells us that "the early Christians who were soldiers were never directed to cast away their arms or renounce their military profession." And in another place he says, "Governments are founded on Law, and law requires force." From New Testament times to the present day it has been the policy of the Church to admit and retain soldiers as Christians in good standing. For many hundreds of years Christian soldiers have felt that they were unselfishly serving their fellowmen and honoring their Lord.

In the last conversation which Jesus had with his Disciples we find some significant words concerning the use of weapons. He reminded them on the occasion of their former missionary journey, which was short and among their own people, that He had sent them forth without purse or wallet or shoes and they had lack of nothing. In regard to later missionary journies which they would make over long distances and among hostile people He said, "But now, ye that hath purse, let him take it and likewise a wallet; and he that hath none, let him sell his cloak and buy a sword." He was saying that their self-defense was of such primary importance that they were even to sell their coats to secure it. Later Paul was to write of some of the perils they would face: "In perils of robbers, in perils of his countryman, in perils from Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." If we in this day lived under such conditions, surely we would have occasion to become better acquainted with weapons than we now are.

Christ is called the Prince of Peace in Isaiah 9:6. It is evident that His work and teaching, if applied to individual hearts, and to society, form the only basis upon which a genuine people can be established. This does not mean that, immediately upon His coming, the enemies of peace "would automatically cease to bother nor that the followers of Christ were to leave themselves defenseless before them. The genuine teachings of the Gospel concerning the person and work of Christ bring out the truth which has been so well expressed by Bishop Manning of the Protestant Episcopal Church: "Our Lord Jesus Christ, the Master and Saviour of us all, stands not for peace at any price, but for righteousness at any cost."

Perhaps the most famous passage in the New Testament is Paul's statement in Romans 13:1-7, in which he gives a declaration about the divinely established authority of the State and the Christian's personal responsibility. This **Church-State** responsibility has been one which has challenged men from the time of Christ to the present. Of it Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's" And Paul said, "Render unto all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear, honor to whom honor." This seems to say that the Christian is to obey God first and foremost because He has commanded it, and then because God also commands it, he is to obey the earthly government.

In the present evil age national governments are a moral necessity. Without this government social institutions could not be preserved and developed. Anarchy would be the only alternative. Anarchy is diabolical, against God, and righteousness. The State only has the power to collect taxes and the right as well as duty to maintain police and military protection for the orderly working of society. The Church, on the other hand, and under the leadership of the Spirit is to promote the peaceful life and the worship of God and His Christ our Lord. One church has set forth this position: "God, the Supreme Lord and King of all the world, has ordained civil authority to be under Him and over the people, for

His own glory and the public good." . . . "It is lawful for Christians to accept and execute the office of a magistrate when called thereunto . . . in the managing thereof, especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth. . . ."

To summarize the Scriptural injunctions and to apply the truth to our day, the following surely must be considered:

> Our easy going and luxury loving age desires a Christianity which can be set forth under the aspects of beauty, loveliness, meekness and humility. It is inclined to forget that Christianity in order to be truly biblical must have its aspects of sternness and wrath against every wrong. The battle rages between the forces of righteousness, light and truth on the one side, and the forces of sin, darkness and error on the other. In this battle the Church of Christ, militant and triumphant, marches as to war.[8]

Listen to the stirring words of the hymn, "Stand Up For Jesus."

Stand up, stand up for Jesus
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army He shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

In conclusion, if we are to summarize in an attempt to answer the question, "Is there any justification for war to be found in the Bible?" let us say again that the position of the pacifist, the Just War adherents and the wars of the Crusades were all promoted by men, who in Christian sincerity, found justification in the Scriptures. Imperfect men living in an imperfect world have not been able to give a simple answer to the complicated question of, "How can I love God with all my heart, my soul, my strength, and my mind and still fulfill my responsibility to my brother?" Bainton poses the question: If the Good Samaritan had arrived before the robbers had finished their work on their victim, what should he have done?

Virgil Meyer

August 13, 1973

FOOTNOTES

1 Roland H. Bainton, **Christian Attitudes Toward War and Peace** (Abingdon Press, New York, N.Y. 1960), p. 53

2 Ibid., p. 83

3 Ibid., p. 85

4 Albert Marrin, **War and the Christian Conscience** (Henry Regnery Company, Chicago, Illinois, 1971), p. 21

5 Roland H. Bainton, **Christian Attitudes Toward War and Peace**, p. 99

6 Ibid., p. 102

7 Loraine Boettner, **The Christian Attitude Toward War** (Wm. B. Erdmans Publishing Company, Grand Rapids, Michigan, 1942), p. 31

8 Ibid., p. 46

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Rev. Virgil E. Meyer is director of Religious Affairs at Ashland College, Director of Christian Ministries at Ashland Theological Seminary. He is a member of the Peace Committee of Central Council and Chairman of the Fraternal Relations Committee of The Brethren Church.

Praise the Lord

FOR THE WITNESS OF THE BRETHREN CHURCH!

IN ACCEPTANCE LIES PEACE

by Jerry Flora

(Edited transcript of a devotional meditation delivered at General Conference on Friday, August 17, 1973)

If I hold up two fingers of one hand in the shape of a V, what you think that means depends on when you were born. When I was a boy that was Winston Churchill's sign for victory in World War II. Today my daughters think that sign means "peace," and to some people peace means not victory, but national surrender.

A few years ago we had a rash of books on personal peace. It started after the war with Rabbi Liebman's **Peace of Mind** (1946); then followed **Peace of Soul** (1949) by Bishop Sheen and Evangelist Graham's **Peace with God** (1953). After that came the sixties, and our country was torn apart by internal strife. Somehow "it" didn't come off.

We Christians need to catch the biblical image distilled in the Hebrew word for peace, "shalom." It does not mean the period after one war when a nation gets ready for the next. Rather, it means something which begins in the nature of God and then is shared with his universe. The biblical concept of peace is not so much the absence of conflict as **the presence of everything that makes life worthwhile.** It's a positive sense of integration, a sense of wholeness, of getting-it-together.

But the Bible doesn't stop at that. It goes on to make plain that this peace is not something we work out for ourselves. I cannot achieve integration of mind, wholeness of spirit, or oneness with God. Instead, God—creator, sustainer, redeemer, and judge—sets the terms. I am asked to accept his terms in unconditional surrender, trusting him for the outcome. And God proves to be gracious: for the sake of Christ he finds me not guilty and credits me with the righteousness of his own Son. "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1)—and no other way. We accept it or we reject it.

Not only is this peace made vertically, it is made horizontally. Christ is our peace, who has made Jew and Gentile one. He has broken down the dividing wall between us, bringing hostility to an end (Eph. 2:14-16). Now, if there is anything our world needs today it is this coming together. And the mode by which we come together is reconciliation.

That is why the United Presbyterian Church in the U.S.A. six years ago adopted an entire confession of faith on the theme of reconciliation in Christ. The Confession of 1967 was not intended to supercede anything else; it was meant to stand alongside the church's historic confessions as a statement of contemporary faith. **"He is our peace,"** our wholeness, our integration, our oneness, our coming together. And in acceptance lies peace.

NOT CONFUSION

We have a problem here: "in acceptance lies peace." Does this mean passively surrendering to everything life hands out? Not at all! Nor does it mean God expects you and me to be doormats on which anyone can walk as he chooses. This is an active acceptance: to enter our own Gethsemane and receive **that** as the will of God for us just as positively as we accept all His happy gifts through the years. In this kind of acceptance lies a sense of getting it all together.

Isaiah wrote, "Thou doest keep him in perfect peace whose mind is stayed on thee" (Isa. 26:3). Jesus, before He died, said, "Peace I leave with you; my peace"—my oneness, this sense of seeing life singly and seeing it whole—"I give to you" (John 14:27). Paul admonished us, "Let the peace of Christ rule in your hearts, to which indeed you were called" (Col. 3:15). He also reminded a trouble-some congregation that "God is not a God of confusion but of peace" (I Cor. 14:33). He showed the Corinthians how to apply that principle in their free-wheeling services of worship.

May I apply Paul's congregational dictum to our personal lives? "God is not a God of confusion but of peace." There are some of us who are so busy doing "the Lord's work" that we don't like Him anymore. He has called us, we think, to fill so many jobs that we have become confused and weary in well-doing. We are so rushed that, if God speaks to us quietly, we can scarcely hear Him. And if we hear Him, his voice is that of a stranger. All too often this busyness represents not the leading of God, but the coercion of men. We respond to calls for service on the basis of external pressure instead of inner persuasion. This was what Elijah had to learn, that the God who speaks publicly by fire also speaks privately in a voice of gentle stillness.

Some of us are so intent on the journey outward that we've forgotten there is a journey inward. But we can't live by exhaling all the time! There has to be a balance between intake and output. Solomon multiplied his interests beyond the will of God. He multiplied wives, he multiplied hores, he multiplied gold. And at the last Solomon lost his faith. To paraphrase our Lord's words, **"It is the single eye, the single-minded life, that is light.** Distractions lead only to darkness."

NOT ON EVERY CROSS

God does not call us to die on every cross; he calls each of us to his own cross. We must consider again, and more deeply than ever before, our God-given abilities and our unique, special gifts. God asks no one to be apostle, evangelist, prophet, pastor, teacher, admin-

istrator, and helper all together. Some of us have spent our lives trying to be all the great saints of the church rolled into one. But Jesus didn't want Andrew to be Peter, and he didn't call Paul to be John, and he doesn't ask us to be any combination of these.

God calls every follower of Christ to his own cross, gives each one a gift and says, "I want you to develop this. I want you to grow. I don't expect you to be the whole church. I just want you to be yourself, unique, beautiful, significant, valuable, joyful because you are made in my image." And God is joy! We need not worry—his likeness has so many profiles that we can never duplicate each other.

From prison Paul wrote, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil 4:6-7). The apostle is saying that God's peace, which transcends human comprehension, will stand guard over our minds and hearts as we submit everything to his indwelling spirit.

Wholeness comes only that way. Biblical peace is integration, seeing life singly and seeing it whole, getting it all together. We, like Elijah, must live in the silence if we would heed Christ's whisper. In acceptance of his will lies peace. Joyfully we discover the **one task** he wants us to do and the **one person** he wants us to be. The journey outward without the journey inward leads only to fragmentation, frustration and, at the end, hate.

Dear Dord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.
Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

—John Greenleaf Whittier, 1872

NATIONAL CONFERENCE AND PEACE

by John Shultz

This is a brief report of the views of 1973 Conference delegates regarding the peace issue. A questionnaire with ten items regarding the subject was filled out and returned by 147 Conference delegates. Here are some results:

1. On a scale of 0 to 45 (0 being the most militaristic view, 45 the most pacifistic), 85 of the 147 delegates were on the militaristic side of the mid-point (22.5), while 62 were on the pacifistic side.
2. In percentages this means that 58% of the delegates completing questionnaires had more militaristic viewpoints while 42% had more pacifistic viewpoints.
3. Of the 147 returned questionnaires, 45 were filled out by delegates who are or plan to become pastors. In this group 24 or 53% leaned in the militaristic direction, while 21 or 47% were inclined in the pacifistic direction.

Although this is a biased sample and may vary greatly from the survey being taken in various churches at this time, it does indicate the possibility that the Brethren Church officially holds a position with which a great number of its brothers and sisters cannot align themselves. If nothing else, this points to a great need among the fellowship for study in the Word and prayer in seeking God's will in this area. Thank you for your cooperation to this point.

Praise the Lord

FOR THE NEW BRETHREN VISION OF MISSION!

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

Devotional for November

AMERICA — A SICK SOCIETY

In a Gallup Poll which was taken recently, it was reported that forty-two percent of all Americans hold the view that the United States is a "sick society!"

Some of the reasons given for this conclusion were: rioting, killing, lack of sufficient law enforcement, laxity of courts, breakdown in morals, shunning of religion and general selfishness!

When the Prophet Isaiah wrote about conditions in the land of Israel, he used similar words regarding that nation. He said:

". . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isaiah 1:5, 6).

The procuring cause of this national illness is stated by the prophet in these words: "They have forsaken the Lord" (verse 4).

Society is composed of individuals, and a nation is only as strong as its godly persons. "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

To those people who had departed from God, He very graciously extended the following cordial invitation through the prophet: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

Centuries after that invitation was given, the Lord Himself came to Palestine. The nation was under the iron heel of Rome and was still spiritually sick. Despite Israel's willful ignorance of His person and work, He graciously said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28)

There can be no successful denial of the genuineness of this invitation for the Lord Jesus died for our sins, and ever lives to make intercession for us.

Whether the spiritual sickness is personal or national, the Lord Jesus is the sure and certain Remedy.

ORDINATION SERVICE

REX W. McCONAHAY

Rex W. McConahay was ordained into the Brethren Ministry in the Smithville, Ohio Brethren Church on August 19, 1973. Ministers officiating in the service were: Rev. Roy E. Amstutz, Pastor of the Bethel United Methodist Church (located near Wooster, Ohio); Rev. Dale Long, Pastor of the Smithville Church at the time of the ordination service; Rev. John B. Mills, Pastor of the First Brethren Church, Hagerstown, Maryland; Rev. Donald Rowser, Pastor of the New Lebanon Brethren Church, New Lebanon, Ohio.

Rex is the oldest son of Helen McConahay and the late William W. McConahay of Smithville, Ohio. Rex graduated from Smithville High School in 1965 where he was active in sports, music, and many other activities. He took an active part in the Smithville Brethren Church where he has been a member since 1956 and served as National Boys Brotherhood President, National BYC Vice-Moderator, and a Brethren Youth Summer Crusader to Camp Bethany and our Kentucky Missions.

He entered Ashland College in the Fall of 1965 and graduated with a Bachelor of Science in Education Degree in 1970. While at Ashland College he continued his interest in sports, band, and choir. He also was elected president of Alpha Theta and visited many Brethren Churches as a member of the Alpha Theta Gospel Teams.

Rex attended Ashland Theological Seminary for the last three years. His activities while at Seminary included serving as vice-president of the Seminary Student Association for two years; Primary Youth Advisor at Ashland Park Street; Music Director of the First Church of God in Ashland; Summer Associate Pastor of the First Brethren Church in Hagerstown, Maryland; and Choir Director and Junior Youth Advisor at Smithville.

He has been the pastor of the Linwood Brethren Church in Linwood, Maryland since July 1, 1973 and will be continuing his Seminary training at Gettysburg, Pennsylvania.

Rex is married to the former Barbara (Bobbi) L. Jones from Rittman, Ohio. She also graduated from Ashland College in 1970 and taught for three years in the Mansfield and Ashland public schools. Rex and Bobbi are the parents of an eight month old son, Aaron David.

Praise the Lord

FOR SUMMER CRUSADERS IN MISSION CHURCHES!

WORLD RELIEF REPORT

by Phil Lersch, Chairman
Brethren World Relief Committee

In April 1972, Pastor Lersch and John, his son, represented the Brethren Church on a three-week tour of six countries in Southeast Asia—sponsored by the World Relief Commission of the National Association of Evangelicals. This is the NINETEENTH in a series of reports to the denomination about the trip. W.R.C. is the evangelical relief agency through which Brethren World Relief monies are channeled.

Laos in Thailand

It was on one of the daily 7:00 a.m. two-way radio communications between two missionaries in Laos. One of the missionaries from "up-country" was talking with the missionary Field Chairman at the home base.

The man on the outpost was saying, "Seventy-five refugees just came in overnight and they have nothing. They are really destitute. Do you have any money?"

Reply? "Yes, we do! I just got $1,000 from the World Relief Commission that has been banked in Bangkok. Go ahead and get them what they need immediately."

This enabled the "up-country" missionary to help the refugees set up housekeeping, get food to cook, and find jobs as they got settled. It happened this way more than once.

Rev. Edward Gustavson, the Field Chairman in the preceding dialogue, related this story to our tour group as we finished dinner in the corner of a dining room at the Siam Intercontinental Hotel in Bangkok. He also said that there were 7,000 refugees on the road in Laos that night as we sat together and talked. W.R.C. has also been with them to provide pre-cooked, dried fish and noodles that refugees can eat on the move. This is not only much quicker, but also much safer to have food that doesn't require cooking when the enemy is following close behind.

Rev. Gustavson, who is also the pastor of a congregation in Laos, asked his people one Sunday morning, "How much would you love Jesus Christ if someone would blow up your home tonight—and you would have to escape—and walk for 4 or 5 days? How much would you be thankful for the love and protection of God?" Not bad questions for American Christians either!

Then he added . . . The Laos Church is a small church (15 to 20,000 baptized Christians). It is primarily a refugee church. And just as soon as the Christian refugees build a hut to live in, they build a church building. This is a very important element in their lives.

Bangkok in Thailand

Our visit to Thailand was confined to Bangkok. It was somewhat a time to "unwind" after three strenuous weeks of travel before heading home, although we did receive that valuable briefing about Laos and attended a Sunday evening worship service at the Christian and Missionary Alliance Church.

There was time to do some record keeping on the 22 hours of tape-recording I got, along with a little shopping and sight-seeing. Most interesting was the boat trip through the Floating Market. This was an all-morning "cruise" through several miles of canals (called Klong).

Along with the many boats weaving in and out ("hot rods" there, too), we viewed or experienced:

—market places where boat owners could stop 'n shop,

—shores lined with shacks on pilings where people live,

—boys swimming out to beg for money,

—a ride on an elephant by John at one stop,

—a 1700 Kink's Temple, the outside all decorated with broken china dishes,

—the elaborately decorated Royal Barges for the King's family, to mention a few.

A sample of the "homes" along the canals in Bangkok.

Heading Eastward

The flights home from Bangkok took us through Hong Kong, Toyko, Honolulu, Los Angeles, and New Orleans to Tampa and St. Petersburg. The only lengthy stop was in Honolulu for 24 hours—long enough to take a boat ride to see Diamondhead and visit Pearl Harbor.

It was a tremendously rewarding trip, but I can still remember how good it was to pull up in front of the house and unload that Spring morning. Not just to be back with the other half of our family again, but to realize how fortunate we are as Christians in this country . . . and how much we have to learn from Christians in other countries, especially from those who have suffered or have so little to live on to begin with.

And it was good to be back home again in order to work even harder to encourage us Brethren to express our compassion by sharing—because we know so well the great good that is done with our gifts and prayers right where it counts. That's what this series of articles is all about!

Finis

—St. Petersburg, Florida

A MESSAGE TO BUSY PARENTS

This letter was read in a sermon by a pastor and several requests for the letter were made. It was reproduced in the newsletter of the church and after reading the letter in the editor's copy it was felt that it should be shared by others. This letter by a young man who had just been released from a juvenile correctional institution is reprinted on this page as published in THE WAYNE HEIGHTS HIGHLIGHTS. (Ed. Note)

Dear Folks:

Thank you for everything, but I am going to Chicago and try and start some kind of a new life.

You asked me why I did those things and why I gave you so much trouble, and the answer is easy for me to give you, but I am wondering if you will understand. Remember when I was about six or seven and I used to want you to listen to me? I remember all the nice things you gave me for Christmas and my Birthday and I was really happy about the things—about a week—at the time I got the things, but the rest of the time during the year I really didn't want presents, I just wanted all the time for you to listen to me like I was somebody who felt things too, because I remember even when I was young I felt things. But you said you were busy.

Mom, you are a wonderful cook, and you had everything so clean and you were tired so much from doing all those things that made you busy; but you know something, Mom? I would have liked crackers and peanut butter just as well if you had only sat down with me a while during the day and said to me, "Tell me about it so I can maybe help you." And when Donna came I couldn't understand why everyone made so much fuss, because I didn't think it was my fault that her hair was curly and her skin so white, and she doesn't have to wear glasses with thick lenses. Her grades were better too, weren't they?

If Donna ever has children, I hope you will tell her to just pay some attention to the one who doesn't smile very much because that one will really be crying inside. And when she's about to bake six dozen cookies, to make sure first, that the kids don't want to tell her about a dream or something, because thoughts are important to small kids even though they don't have too many words to use when they tell about what they have inside them.

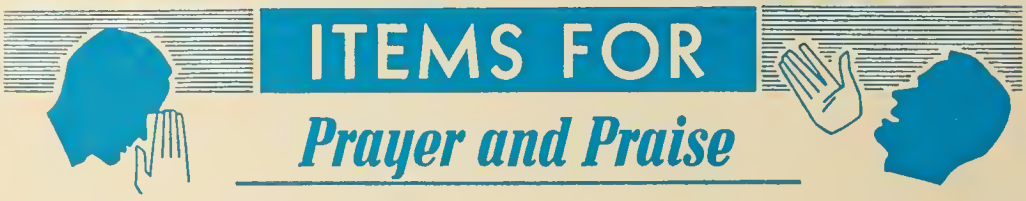
I think that all the kids who are doing so many things that grown-ups are tearing out their hair worrying about are really looking for someone that will have time to listen a few minutes and who really and truly will treat them as they would a grown-up who might be useful to them, you know—polite to them. If you folks had ever said to me, "Pardon me" when you interrupted me, I'd have dropped dead!

If anyone asks you where I am, tell them I've gone looking for someone with time, because I've got a lot of things I want to talk about.

Love to all,
Your Son.

MISSIONARY NEWS

HOME MISSIONS 1973



PRAISE THE LORD for what He has done and is doing in Home Missions through the Brethren Church. In 1973 the Brethren have begun several new programs such as the new Spanish Ministry and the program of lay outreach called LAYMEN ALIVE. We have also seen new growth in some of our younger churches as well as a widespread renewed interest in evangelism!

We PRAISE GOD for this new emphasis in a year when the dollar, through devaluation and inflation, provides less and less. We PRAISE GOD that the Missionary Board of the Brethren Church, instead of cutting back, has been willing to reach out in faith to NEW areas. We PRAISE GOD that the Brethren have continued to support outreach in their own areas and throughout the nation as a part of the denominational outreach.

The month of November has been designated as the special month for Home Missions emphasis and offerings for support of the national Home Mission program will be taken in Brethren churches during the month. It is fitting that this be done during the Thanksgiving season as we not only thank God for what he has done for us but also raise our eyes to our neighbors and recognize our responsibility to share our faith and blessings. Normally as a part of this special emphasis, the Missionary Board fixes a goal for the denominational offering. This year we have not done so, but pray that the Lord will work through His people to indicate by their offerings, not only the support of the present program and its new facets but also to indicate a desire to reach out into new areas. Because of the devaluation and inflation, a **fifteen percent increase** in giving over last year is necessary **to maintain** the same outreach we presently have. If we are to grow in our national Home Mission and Church Extension programs we will need to receive a greater increase than this.

The WORLD is our mission field but the UNITED STATES is our own HOME responsibility. Pray that each member of the Church might know the MIND OF GOD in the manner of our witness, that He might touch us to become MOTIVATED MEN and WOMEN to share our faith, and that we might be generous in our gifts so the MATERIAL RESOURCES will be available to carry out the commission here at home. PRAISE THE LORD!

LEARNING CENTER AT SMITHVILLE

by Mary Ellen Drushal

Mrs. Mary Ellen Drushal has worked with Brethren House in St. Petersburg, Florida and the following article tells how many ideas learned from Brethren House were incorporated into a Learning Center in her local church. During this past summer we have learned of other Learning Centers in local Brethren Church and we would like to share information through the Evangelist if you would care to write an article and send it directly to the Evangelist or through the Missionary Board.

We thank Mrs. Drushal for this article and for her willingness to work with any group interested in having a Learning Center in their own church.

Learning Center is over now for the children of the Smithville Brethren congregation, but the end of one phase may very well be the beginning of a new era for this group of believers.

When VBS was over the summer of 1972, the workers held the usual evaluation meeting and it was at that time the desire began to emerge for something new and different. Everyone present felt VBS needed something, call it a vitamin pill, a complete overhaul, or what have you, it was in definite need of new ideas. This also happened to be the first summer that the Learning Center from Brethren House of St. Petersburg, Florida, was to be shown to those attending General Conference. It was decided that some of those attending this evaluation meeting should spend some time in the Learning Center to see if we could utilize some of their ideas.

That was the beginning of a fruitful relationship, as the personnel of Brethren House (Phil, Jean and Bonnie) became very necessary and important members of our Learning Center team. After some exciting hours had been spent with them in Ashland, our group felt we could do no less than experiment with the entire Learning Center that they so ably displayed at Conference. So with their guidance we began a new venture.

Never did a month go by without at least one phone call, a few letters and finally in January a personal visit (this was a real sacrifice on my part, if you know how I hate winter in Ohio!!) with Brethren House Staff. They were always full of advice, questions to be answered and full of encouragement for us, and in short, we could not have gotten along without their efforts. So please allow me to say again to them THANKS SO MUCH!!

Our experience this August with our children in a Learning Center for Bible School was one of great pleasure and excitement. I don't mean to apologize for this next statement, but I have always felt a bit devious in planning this Learning Center (which suits my character perfectly.) Because, children are taught Bible truths and stories without their really being aware they are learning. The actual teaching is done by tapes, film strips, games, slides, records, books, music, art, etc., etc. and the child enjoys doing each activity but the basic Bible truth is always the underlying principle to be learned. One day at our Learning Center one of our boys was asked to explain to one of our adult visitors a Psalm mural that he and three other boys had done. When he completed his explanation he looked up to the lady responsible in that area and beamed with pride and said, "Gee, I didn't know I knew so much about that Psalm!!"

Learning center at Smithville

I could go on and on with giving accounts such as this one when a child was delighted with his discovery of something he had learned. It was a thrill to watch children absorb all they could hold and want more in the short space of a week. Needless to say, a Learning Center will be a part of the Christian Education program at Smithville Brethren for some time. We are now seeking the Lord's leading in ways of further utilization. If any of you readers are interested in discussing in greater detail a Learning Center please contact Mary Ellen Drushal c/o Smithville Brethren Church, Smithville, Ohio 44677.

When our week of Learning Center was complete there was a sense of accomplishment in everyone: child who attended, adult helper or adult planner, and individuals within the congregation who supported this project with their prayers and dollars. One question we never heard was "Was Bible School worth the effort this year?" It was, it really was!!

GO WEST YOUNG MAN

An open letter by David Benshoff

Dear Brethren:

"Go west young man," maybe this was what Dee and I heard in a small still voice, so we heeded. This voice was the call of God. We praise Him for the opportunity to serve our God and His church. Dee and I have both been blessed with jobs. Dee works at Friends University as head of the "Word Processing Center" and I am working as a warehouse man for Montgomery Ward in Wichita. The Lord truly takes care of His children.

The fields are white for us here in Derby, Kansas. Doors are opening for the Lord's work and we are taking advantage of them. Pray for us as we take on the youth program this fall. For our first time together as a group, we spent the afternoon at the Kansas State Fair and had fifteen in the group.

In closing Dee and I would like to direct a word to young couples such as ourselves. Never close your heart to the will of God. There is work to be done for the Lord and we as lay couples must help. There is joy in serving the Lord. Praise the Lord for the opportunity to do so.

In Christ's Service,
Dave & Dee Benshoff

This young couple, both dedicated Christians and active workers in the Park Street Brethren Church in Ashland, last fall accepted the challenge for greater service where ever the Lord might lead. They left Ashland and moved to the Wichita area, after consultation with the Missionary Board, for the express purpose of assisting, as lay workers, with the mission church at Derby, Kansas. The denomination is not involved in financial support for them but we should all be involved in prayer support, not only for them but for our mission church in Kansas as well.

If you would like to write them and promise your specific prayer support their address is:

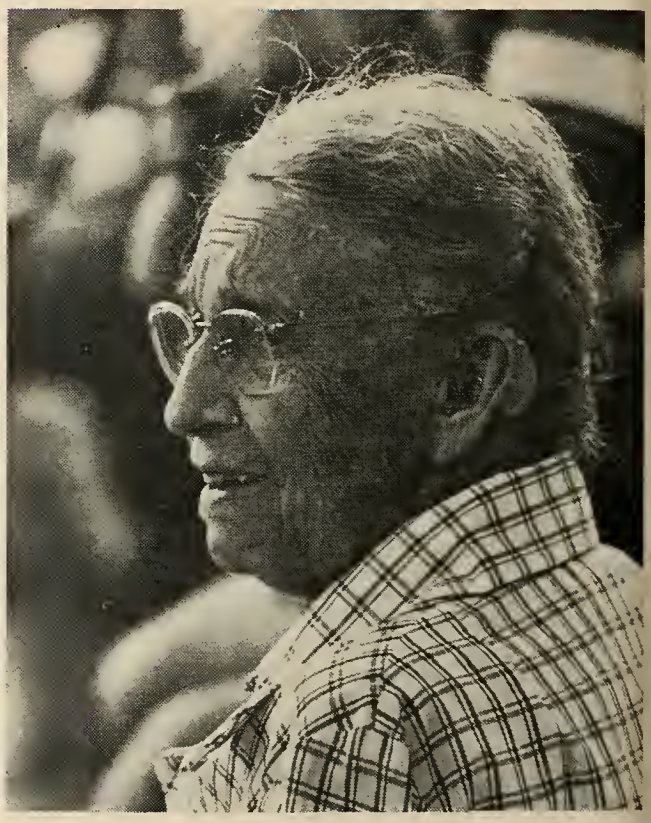
Mr. & Mrs. David Benshoff
1515 South Ridgewood
Wichita, Kansas 67218

David and Deanna Benshoff

Our Home Mission pastors have pledged prayer support one for another, maybe lay couples would be willing to support the Benshoffs in their move by faith.

If you are interested in supporting Brethren Home Missions by moving to an area where you can be personally involved such as the Benshoffs have done, or as the Grubaughs have done (see INSIGHT into BRETHREN MISSIONS for August, 1973), or as others have done in the past; and you would like more details, please contact the Missionary Board, 530 College Avenue, Ashland, Ohio 44805.

A TRIBUTE



Mrs. George Drushal

Mrs. George Drushal, co-founder of Riverside Christian Training School with her husband, celebrated her 92nd birthday on July 16, 1973. The school had a special birthday party for her including a carry-in meal with a birthday cake decorated in the school's colors. She was presented with a framed, enlarged photograph of herself taken at the July 4th celebration at the school and all present began a fund to purchase a hearing aid for her. She still teaches a junior-age Sunday School class and attends the other services of the church. She enjoys being a part of the school activities and watching the students from her trailer on the campus.

Thank you "Mother" Drushal for your life dedicated to these young people and others who have passed through Riverside Christian Training School.

WELCOME BRADENTON!

On May 27, 1973 a new group began meeting in Bradenton, Florida to establish the Bradenton Brethren Church. This church is being sponsored by the Sarasota Brethren Church and the first members come from that church. In their first service on May 27th they had thirty-five in Sunday School and forty-nine in the morning worship service.

The church was officially organized on July 22, 1973 although the charter membership is to be left open until the end of November. The present pastor is Rev. Bill Ross who is Associate Pastor at Sarasota but the group is already looking forward to their first full-time pastor.

There is always a warm welcome in the services of this newest of Brethren Churches, which is meeting in the South County Youth and Family Recreation Center, 2.1 miles east of Route 301 and the red light in Oneco, on 53rd Ave. East (Oneco Road) at the corner of 37th Street East. Sunday morning services are in the Recreation Center with Sunday School at 9:30 AM and Morning Worship at 10:30 AM. Other services are held in homes or in conjunction with the mother church in Sarasota.

We Praise God for the Sarasota Church and this group of Brethren, now the Bradenton Brethren Church, and for their desire to reach out into a new area for Christ.

Pastor Bill Ross and Sunday School Superintendent Paul Yoder preparing for the FIRST service in Bradenton

LAYMEN ALIVE

Rev. Arden Gilmer directing a training program.

The Missionary Board is launching out with a new program called LAYMEN ALIVE, as one more tool to assist our younger churches in reaching out for Christ in their own areas. As you have read in the past in the BRETHREN EVANGELIST, Rev. Arden Gilmer and his church, the Pleasant View Brethren Church of Vandergrift, Pennsylvania, have accepted the challenge to spearhead this program. The church released their pastor for six months of training with Campus Crusade which ended on June 30, 1973. Now Rev. Gilmer and the Church are working together to test and adapt the ideas which he received in this training.

The name given for this program among our Brethren Churches is LAYMEN ALIVE with the ALIVE forming an acrostic:

A ll
L aymen
I mplementing
V igorous
E vangelism

The primary purpose of this training is to equip the participants in knowing how to communicate the claims of Christ in such a way that others will listen and understand how to receive Him. Participants will learn how to follow up those who respond to their witness so that these new believers may mature in their faith and join in sharing Christ with others. The program will also include information as to how to use the training to serve Christ more effectively through the individual's local church and how the participant may become a part of a strategy to help reach their own community for Christ.

As this new program reaches out in training for our Home Mission churches and as other churches which are located near these newer churches are invited to participate also in the training, we pray that LAYMEN ALIVE might be used of the Lord to strengthen and enlarge the CHURCH.

SHIFTING SCENES FOR THE CURTISES

Rev. M. Virgil Ingraham and the Curtises at Ezeiza International Airport in Buenos Aires

by M. Virgil Ingraham

June 27 was a notable day in the lives of Bill, Fran, and Debbie Curtis. This was their departure from Buenos Aires, where they were closing their more than six years of service with the Brethren in Argentina. A throng of their friends gathered at Ezeiza International Airport to bid them a "vaja con Dios" and by their presence at that late hour give an eloquent expression of their love and esteem.

The going of the Curtises from South America was a shift in the sphere of their missionary activity. Called to launch the new Brethren Spanish-speaking ministry, they were returning home to be in readiness for re-settling in Tucson, Arizona for this purpose. Shortly after General Conference in August at Ashland, Ohio, the Curtis family headed westward to re-establish their home among the people of Tucson. They arrived there in time to start their preliminary work shortly after the first of September.

Their re-assignment brings a shift in emphasis to their ministry. In Argentina Bill had been engaged primarily in our inter-denominational ministry with CAVEA, and both Bill and Fran had been active in the Argentine Brethren Church. They had for some time served in the pastorate at Cordoba, leading in the planning for and construction of that congregation's new church. In Arizona their work among Mexican Americans will bring strong emphasis on evangelization, church planting and lay leadership training.

The going of the Curtises from Argentina and their coming to Arizona marks a shift in personnel but not in purpose. Bill and Fran for some time, had been convinced that the Lord was leading them to terminate their service in South America. When the call came from the Missionary Board to open a new ministry in the Southwestern United States, they acknowledged this as a call from the Lord to this new work for which their training and experience had prepared them.

The Tucson Brethren Church has indicated an interest in the opening of this new mission. The congregation will be working closely with Bill and Fran on a voluntary basis, assisting whenever and wherever there is opportunity. The young people, especially, are excited about these new Christian service possibilities.

Sustained support in prayers and giving is needed for this new undertaking under the Lord's direction. May we join together in active participation as we reach out in a new way to this sector of our American people in need of the life-giving, life-transforming Gospel.

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:

Phil & Jean Lersch

Bonnie Munson

GETTING TO KNOW THEM

"S' God s'lovd the worl' he gave his only forgotten Son for perish to lasting life."

6-year-old Tammy was telling me the verse she had learned at summer camp, as I was interviewing her for the Brethren House Gazette.

"What does that man, Tammy?" I asked.

"Jesus died for our sins," came the quick reply.

"Do you have sins?" I asked?

"Uh . . . uh . . . I don't know." She looked puzzled.

Tammy had learned the right words, but didn't undertsand the meaning. This is why we struggle so at Brethren House to help the children UNDERSTAND the words that are so important. This involves learning to know the children—each one of them—so that we can build on what they already know by providing experiences that will teach meaning. **This is Mission.**

Billy and Roger were sitting on the bench in front of Brethren House. It was 11:00 Sunday morning. The children who regularly come were busy inside with their learning activities.

"Would you like to join us?" I asked from the door. They looked at each other, hesitating. Billy was barefooted and shirtless.

"O.K." came the eager reply as they bounded into the living room. Billy and Roger don't go regularly to Sunday School or church. Their folks don't. There are buses that come through the neighborhood picking up chil

dren for different Sunday Schools. Yet Billy and Roger don't go. But they feel at home in Brethren House. This is their place. They are welcome throughout the week to come as they are.

After listening to two tape-recorded lessons about Jonah, they played a Bible game, then joined us for the singing and worship. They heard the taped narration done by two of the children of the Sower and the Seed as they observed the box holding examples of the four kinds of soil and saw the oats growing in the good soil. They heard an explanation of the meaning of the words,

Just As I am, Thine Own to Be,
Friend of the young Who lovest me.
To consecrate myself to Thee,
O Jesus Christ, I come."

Without Brethren House they would not have experienced these things. Brethren House is in mission. If you support Brethren missions, **you are in mission at Brethren House.**

Being in mission can be a lonely, disappointing venture at times. There is so much of God's message to share that others are not ready yet to hear or see. The basic foundations must be laid carefully and patiently. Maybe showing that Jesus loves a child must first be expressed by getting a kite off of the roof of Brethren House at the very time Phil had planned to do something else. Perhaps this love is first expressed to some children by letting them intrude on time that Bonnie had planned to work on personal things. It is just possible that the "keen" idea I had in attempting to hook a child's interest in a particular Scripture passage or truth is not received because the children are not ready to receive or even notice it yet.

Because of the occasional loneliness and disappointments, we at Brethren House are especially grateful for your prayers, letters and visits. It is good to know you are in mission with us.

—Jean

HOME MISSIONS PRAYER CALENDAR

November 1	Our country and its need
November 2	Massillon Brethren and the Waters
November 3	The Lersches at Brethren House
November 4	Crestwood Brethren and the Tinkels
November 5	The Barnetts and Lost Creek
November 6	Newark Brethren and the Grumblings
November 7	Margaret Lowery at Krypton
November 8	Pittsburgh and the Longs
November 9	The Hostettlers at Riverside Training School
November 10	Stockton Brethren and the Lawsons
November 11	The Curtises in Spanish Ministry
November 12	Derby Brethren and the Solomons
November 13	Becky Baker at RCTS, Lost Creek
November 14	Cedar Falls Brethren and the Hollingers
November 15	Mrs. George Drushal and Ada, Lost Creek
November 16	Chandon Brethren and the Barbers
November 17	The Spitlers at Lost Creek
November 18	Levittown Brethren and the Donahoos
November 19	Arden Gilmers and LAYMEN ALIVE
November 20	Muncie Brethren and the Benshoffs
November 21	Your church and its local outreach
November 22	Thanksgiving for what the Lord has done
November 23	Bradenton Brethren and Sarasota, mother-church
November 24	Missionary Board Staff
November 25	Bonnie Munson at Brethren House
November 26	The Moores at Krypton
November 27	Tucson Brethren and Spanish outreach
November 28	Faculty and Staff at RCTS, Lost Creek
November 29	The Brethren Church in outreach
November 30	New horizons at Home

SIGNAL LIGHTS' STORIES FOR NOVEMBER

BIBLE THEME: CHILDREN OF THE BIBLE

MISSION PROJECT: HELPING IN COLOMBIA

by ALBERTA HOLSINGER

A LITTLE GIRL HELPS A GREAT MAN

Long ago there lived a rich man named Naaman. Naaman was one of the king's helpers. He had important work to do. He had many men who worked for him.

Naaman and his wife lived in a beautiful home. They had many servants to wait upon them. Among the servants was a little girl. Her real home was far away in another country. But she lived here in Naaman's house as the servant of Naaman's wife.

There were many things she could do to help. In the morning she helped her mistress to dress. Sometimes the little girl brought her fruit to eat or a cup of water to drink. Often she ran errands. She missed her own home, but Naaman and his wife were kind to her. She soon learned to love them and to be content in their home.

One day she noticed that her mistress wasn't happy. She didn't smile nor laugh as she used to do. Day by day her face grew more sad. The little girl wondered what was the matter. She tried harder than ever to do her work well, but still the lady looked sad.

One day the girl heard some people talking. "Naaman has leprosy," they said.

Then she understood. She knew that leprosy was a terrible sickness which no doctor could cure.

"How can I help?" thought the little girl. "How can I make Naaman and his wife happy again?"

She thought of something that the others did not know. In her own land there was a good man named Elisha. God had given Elisha power to do many wonderful things.

"I know God would help Elisha to make Naaman well," she said to herself.

Quickly she ran to find her mistress. She found her with her head down on her arms. She was crying.

"Mistress," said the little girl softly, "don't cry. I know someone who could help the master."

Naaman's wife raised her head. "No one can help him," she said sadly. "No doctor can make him well."

"Oh, but you don't know Elisha," said the little girl. And she told of this good man who lived far away in her own land. She told how God had given Elisha power to do many wonderful things.

"I'm sure Elisha would help Naaman if only he would go to him," she said.

She was so sure that her mistress thought perhaps Elisha could help. She told her husband. He, too, thought perhaps Elisha could help.

Quickly he made ready for the journey to go to Elisha. He sent for his chariots and his strong horses. He told some of his men to get ready to go with him. He put gold and silver and fine silk clothing in a chariot. They were presents he would take to Elisha.

At last he was ready. He kissed his wife good-by and drove away.

The little girl and Naaman's wife waited and waited and waited. It took many days for Naaman to go to the little girl's country and return home.

At last one day one of the servants came running into the house. "The master is coming!" he shouted.

As he was speaking they could hear Naaman's chariot stop in front of the house. Quickly they ran to meet him. Had Elisha helped him? Was Naaman well again?

Soon they saw him. How strong and happy he looked!

"The little girl was right," he said. "Elisha made me well and he wouldn't take any presents for his kindness. He said it was God who gave him power to heal me."

Naaman and his wife were very happy. The little girl was glad, too. She had helped to make them happy.

—Based on II Kings 5:1-19

Memory Scripture: Isaiah 11:6b

IF YOU LIVED IN MEDELLIN

Food You Would Eat

When mother fixes a new food what do you do? Do you wrinkle up your nose and say, "That doesn't look good!"? Or do you eat a little to find out if you like it? Often when we try a new kind of food we find we do like it.

If you lived in Medellin (may-day-YEEN) you would eat many foods you do now. Some of the foods would be prepared differently but you would like them. You would also learn to eat many new foods.

Large herds of cattle are raised in Colombia. So beef is the main meat eaten by everyone. You would like Colombian beef. It's juicy and tender and fresh.

Chicken and fish are also eaten. A favorite way to cook chicken is wrapped in a banana leaf. Fish is often cooked with cabbage. These are different than the ways mother fixes chicken and fish, but you would like them if you tried them.

You would probably also like empanadas. These are hot pancakes rolled into a cone and filled with finely chopped meat and vegetables and topped with chili sauce.

Potatoes and carrots are the main vegetables.

You would eat lots of fruit if you lived in Medellin. Bananas often grow wild in Colombia. Many bananas are raised by farmers, too.

Then there are pineapples, oranges, berries, and many fruits you never heard of, but very yummy.

The grown-ups drink coffee—lots of it.

You would like hot chocolate. There is a large chocolate factory in Medellin where the cacao beans are turned into delicious chocolate.

As the Solomons learn to know the people of Medellin they are being invited into their homes for a meal. When they are served a new food they don't wrinkle up their noses and say, "That doesn't look good." Or "I don't like that!" If they did they would hurt the people's feelings. Then they wouldn't listen to the Solomon's when they tried to tell them about Jesus.

Instead, our missionaries take some of the food that is served. Often they find they like it and want more. If they don't like it they eat what they took, but they don't tell their new friends they don't like it.

All members of a missionary family have to learn to eat the food of their new country.

Next time mother serves you a different food, pretend you are a missionary in Medellin. Take some of the food. Eat it. You will probably like it.

Learn to eat new foods now. It will help you to be a good missionary. And some day God may really want you to be a missionary in another part of the world.

Praise the Lord

FOR THE NEW SPANISH MINISTRY!

CHURCH NEWS

CONSTITUTION DAY

LOUISVILLE, OHIO

Twenty-one years ago as a result of the efforts of Mrs. Olga T. Weber, Louisville, Ohio was proclaimed "Constitution Town, U.S.A." Appropriate legislation was passed in both Columbus, Ohio and Washington, D.C. and official road markers from the Ohio Historical Society identifying it as such were erected on roads leading into town. The motivation for Mrs. Weber's efforts was that everyone should be "alerted to and reminded of the portent and purpose of our Constitution—that we all be more vigilant and concerned about the Great Document on which our country was founded, The Constitution of the United States of America."

Constitution Day is September 17—the day of the ratification of the United States Constitution. Some of the activities through which Constitution Week is celebrated in Louisville include: a community breakfast, a community Banquet, a ball with a Queen, an art show, an essay contest and last of all a Big Parade.

In the Art Show prizes are awarded in different categories and for different age groups. 160 original entries were submitted this year. The Essay is in 3 divisions: Junior High School, Senior High School and Adult. 250 essays were submitted this year on the theme "Freedom's Our Song." As a note of interest to Brethren the Senior High division winner was Tim Watkins who is a member of Canton Trinity Brethren Church and a freshman at Ashland College.

Banner carried by Mary and Sherri Clapper of First Brethren Church
U.S. Flag carried by Becky Lowmaster
Christian Flag carried by Shelly Rex

Tractor driven by Kevin Townsend
Children visible in the picture—Asmena Ibraham Peggy McFarland, Monier Ibraham and Mike Barwick (They all wore red, white and blue beanies)

This year for the first time Louisville First Brethren Church entered a float in the parade with the theme "One Nation Under God" (see accompanying pictures) Attention centered on a map of the United States with individual states done in red, white and blue. A rugged cross overshadowed the nation and children of different races sat around it.

Planning of this began several months before the parade and actual construction began at the church that last week leading up to the parade. Persons of every age helped "stuff" the different colored paper in chicken wire which formed the map. It became a focus of interest for all of us to watch it develop and take form. Much warm fellowship was enjoyed as we worked literally shoulder to shoulder. A special note of interest was that on Saturday, the day before the parade we of necessity had to work outside. The work was completed at 4:30 P.M., the hay wagon put away safely in the parsonage garage and a little after 5:00 P.M. it began to blow and rain. We praised the Lord that His timing was perfect. On Sunday morning at 7:00 A.M. we pulled it back outside and put the final touches to it and had a day of perfect weather for the parade.

The parade attracts much attention. This year 150+ units participated in and some 15,000 persons viewed it over a 2 mile route. It was a great opportunity to "Praise The Lord" in our community, and be drawn closer to each other in the sharing of this experience.

Bobbie Lowmaster

THE MIRACLE OF HEALING

The day of miracles is certainly not past. Miracles occur every day somewhere, I'm sure. But perhaps no one sees as many miracles as the pastor in a small community. We share the following "Homespun" with you. The minister is talking, and he says: "Attendance at church last Sunday was mighty porely. I don't reckon I oughta grumble cause I had a bunch of sick members, and when you add to that all my shut-ins, we don't have a site of pew-fillers. So I went ahead and preached to what I had. Only thing was the echo in the near empty church hurt my ears. My lady said I needed to get out and ride awhile and let the fresh air clear my head. It done the trick. Our little ride not only cleared my head, it made me feel right good inside. What I saw made me rejoice. I saw miracle after miracle.

"Ole Hezekiah who had been deathly sick that very morning had roused up and was riding down the highway with his fishing pole. Nothing but a miracle could have rescued old Hez from the jaws of death in such a short time.

"Then there was Rufe's brother. Rufe told me Sunday morning that his brother's back was in foul shape and they feared an operation was gonna be necessary. Well, we remembered him in our prayers and, lo and behold, at 2:00 o'clock there he stood at the driving range hitting golf balls. If that wasn't a quick recovery, I don't know what it is!

"All told, about 20 of my sick folks had roused up and was takin' nourishment in one form or another. But what really made me happy was to see so many of my shut-ins out riding around and enjoying the world. Hezekiah's paw, who don't attend church cause he can't stand crowds, was headed for the drag races. Sister Nell's mama, who was too weak to get outa the house, was in town shopping. Ellie Nickelsinger's sister, who can't come to church on account of her kidneys, stood in line for two hours to get into the pitcher show. It was a pitcher called "Miracle Worker," and I thought that was right appropriate, seeing as How a miracle had happened to her that very day.

"Yes, it thrilled my heart to see what I saw. I ought to have a packed house next Sunday with all my sick folks being healed so quickly and all my shut-ins set free. I just hope they don't overdo themselves before next Sunday and have a relapse. Well, I gotta go now and play with my little young'un. He's playing like he's a farmer and I'm supposed to be the goat. Tin cans will be easy to eat after what I just swallowed."

taken from Wayne Heights Highlights

Praise the Lord

FOR LAYMEN ALIVE!

THE CASE FOR THE CHRISTIAN SCHOOL

"Common Objections to the Christian School"

by Dr. Bruce C. Stark
President, Ashland Christian School Board
Professor of Philosophy, Ashland College

Part III

Conclusion

We have presented in the previous two articles: (1) the Biblical basis for Christian Schools; and (2) a broad Christian philosophy of education crystallized from the Word. Against these views various objections have been levelled, and it is to a few of the more important of these that we turn for frank consideration.

It would seem that those who speak with deep emotion about their loyalty to Scripture would make a more serious and concerted attempt to implement its clear educational implications in joining with other Christian parents to form "Parent-Society" schools where the injunctions of the Bible could be carried out. This has not come about with sufficient magnitude, and is a part of the sad story of American education and the even sadder story of parent and church apathy. Why have we been so slow to get on with the task? In answering this we shall consider specific objections raised against the Christian school idea.

I. **It is objected that for Christians to form and support private Christian schools would tend to destroy the great tradition of the American public school.**

Since millions of children attend the public schools, it is very doubtful that much impact would be felt by them even if vast numbers of Christians decided to provide Christian schools. Schools are now experiencing a tapering off of attendance in the lower elementary grades simply because there are relatively fewer children around. Americans discovered "the pill" some time ago, and shameless rampage of abortions continues unabated. Christian schools have affected this situation very little, with the possible exception of certain southern states. Public school administrators are understandably sensitive to the numbers enrolled because in some states, Ohio for example, the amount of tax money available to the school is determined by the head count of those **actually enrolled,** not on the theoretical number of available students. The far-flung empire of the public school will continue to be with us for a long time to come, of that you may be certain.

Furthermore, looking more deeply in to the problem, and thinking about the **quality** of education, the presence of Christian schools in a community can actually work to the advantage of public education. Slightly reduced enrollment might provide better motivation for the teachers who have to handle overloaded classes. Fewer charges will not guarantee better teaching, but it does provide an **opportunity** for better teaching. The kindergarten teacher who works alone with thirty-five students in the morning session is not likely to object if a half-dozen of them enroll in the Christian school especially if she must return to another thirty-five in the afternoon.

It is truly difficult to believe that the presence of Christian schools in a community is disadvantageous. Such slight competition for students that might develop could easily work to the upgrading of both schools. It is no scandal that we should have schools that in some minor sense are competitive, especially when we recall that the application of this same principle in economics and free business enterprise has been heralded as the great distinguishing trait of American life, providing better goods at lower prices. Parents, among others, would have the opportunity to compare results and make their decision accordingly. This can work only for the betterment of education and the child whose total welfare all parties are presumably dedicated to enhance. When a dissatisfied parent virtually has no option but to send his children to the public school, he tends to lose interest in a "What's the use?" defeatism. A quality alternative school in the community will make both the public school and the Christian school better institutions.

Millions of American children will continue to attend tax-supported schools. They will continue to reap such

advantages as these schools can bestow. In spite of our tendency to be sentimental about our American schools, especially when we thrill to the loud "Varooooom" of the school bus crowed with youngsters on their way to classes in the morning, we must as Christian parents evaluate the impact of it all on what we claim as the values of life in Biblical perspective. Christian parents can honor our American tradition by taking advantage of the opportunities provided in a free society to create and sustain Christian institutions for the training of our precious children. How can we do less if we say we love them?

Another turn to this same argument is that though public schools are by constitutional necessity secular, yet if they are to be improved the Christian parent needs to stay in the P.T.A. and their children in the halls of public education, so as to give effective witness to their faith. Many deeply sincere people feel this way about it. The real situation, however, is not anything than can be handled merely by increased involvement on the part of the Christian parent. Parents have no voice in policy-making nor in choosing curriculum materials that is in any way significant, and are regarded by teachers and administrators as non-professionals whose opinions in education really aren't worth that much anyway. There is certainly nothing wrong with a parent cooperating with the efforts of school authorities in some "project" such as fund-raising or providing needed equipment for the school, but it is very doubtful that a Christian parent would be satisfied with this. The range of concerns that usually comes before a parent-teacher group is fairly trivial and doesn't really touch the major educational questions at all. A Christian parent might prefer the social opportunities of such labor as the occasion of personal witness, and certainly they do afford some possibilities, but this is no significant way touches the "gut" issues of education.

So far as the witness of the child is concerned, it is a strange kind of thinking that imagines that a grade school boy or girl can really do anything about the educational establishment. Any person familiar with child psychology is aware that he is basically an **imitator** and he goes to school to learn, not to sound a protest for educational reform. He is in severe disadvantage for several reasons: (1) He is unsure of himself, and his faith, even when genuine, is by force of practical necessity immature; (2) He may be no Christian at all; (3) He is totally unequipped to provide himself with Christian perspectives; (4) The whole cast of the educational countenance is against him. He is lost in the grinding wheels of the educational establishment; (5) The teacher is clearly his intellectual superior and has had much more experience with life, so how can the child really challenge him? Instead, the pupil is swept along on the social tides of the school until one day he is so thoroughly secularized that he is probably embarrassed to acknowledge his religious affiliation. If he is a strong Christian and has the support of a good home and church behind him, he may weather the storm, but don't bet on it! He loses more times than he wins. Even if he should survive, he is still uneducated in the most important business of relating God to all of life.

The matter of Christian teachers and administrators in the public schools is quite another matter. It is quite possible to choose the tax-supported school as your area of witness as a teaching professional, and if this is the burden that the Lord has given to one, then let him fulfill his ministry! The way will be difficult but not impossible, for teaching professionals are in a position to do what the parent and child cannot do. It will not likely be a "bed of roses," since there may be unsympathetic superintendents and school boards to contend with, but one must be persuaded in his own mind as to where his witness will be most effectual. To believe in the Christian school is not to require that all Christian teachers and administrators move over from the public school to the private school. Some may very well serve the Lord better right where they are. The "Bible as Literature" program in the public schools is a good example of how the witness of a Christian teacher can relate even to programs of study. This program conforms to all laws of separation of church and state and yet teaches Bible content and certain formal aspects of the literature of both Testaments. The same program, however, if handled by one not sympathetic to Christian faith, could be detrimental indeed. No objection in principle, however, can be made to the presence of Christian professionals in the public school. In no case is this a substitute for Christian schools.

II. **It is objected that if a child attends a Christian school it will tend to create "one-way street" thinking. Wouldn't it be better to expose the boy or girl to secular thinking since that is the kind of world he is going to live in?**

One of the popular myths about education is that the institution can be neutral in its approach to and interpretation of the scholastic task. No education is **really** neutral. Public schools, private schools, parochial schools, Christian schools, or any other school you can name are all operating on certain policy that is grounded in an educational philosophy that is rooted in turn in some world-and-life view. The "objectives" of the classroom are the "values" of the philosophy and dictated by them. To try to think of a neutral school is like trying to think of a four-sided triangle—there isn't such a thing! The philosophy that has been dominant in public education over the past several decades is the pragmatism of John Dewey, who, being an atheist, is hardly the prototype of educational virtue from a Christian point of view. While other philosophies are now in the wind, none of them are much improvement, and the "do your own thing" mentality is correctly understood as the product of alien thought. Christian schools start with Christian ideas, existing not as independent truths but as a part of the fabric of total thought that is based upon, revolves around and works toward the glory of God.

For an example of this we turn to history itself. The non-Christian looks at history as a highly complex and interesting story involving the interaction of causes and effects. History is to be interpreted from within by people who themselves are involved in the ebb and flow of change. The Christian sees history as originating in the decree of God to create and in the beautiful doctrine of God's continuing and total providence over everything. He sees history not in a spiral of recurrences but as moving toward the full consummation of the kingdom of God because it is under the governance of One who stands **above** it. From this perspective the Christian can handle the Biblical account of miracles

(continued on next page)

without difficulty. After all, God is God and nature's course obeys its Creator. The unbeliever, by contrast, is forced either to deny the supernatural intervention or check off the miracle as one of the "mysteries" of nature which he hasn't gotten around to solve as yet.

Now the point of all this is that education develops from a certain perspective on life and this viewpoint either includes the acknowledgement and conscious effort to serve God or it does not. **The relegating of God to a position of IRRELEVANCE by ignoring him is simply a RELIGIOUS PERSPECTIVE of a non-Christian sort.** This gives a tremendous advantage to the forces of secularism since it masquerades as innocent and neutral "objectivity." Many Christian people have not thought this through carefully enough and thus do not understand the way things really are. The real choice therefore is **not** between neutral education and religious education, but rather **two kinds of religious education,** Christian and non-Christian. A Christian parent should not have to wait long to make up his mind about that option. A truly devout parent will strive to provide truly Christian perspectives for his children.

It is not unreasonable to expect the school to cement, corroborate, enhance and promote the basic ideals of the home and church. When it does so we have education at its best. This is education that produces well-rounded, fully-integrated Christian young people who will increasingly challenge the insidious secularism of our time with true understanding. The moral and spiritual bankruptcy of our day is due in significant measure to the negating of spiritual values implicit in humanist education. We are advised in Scripture not to let the world squeeze us into its mold (Rom. 12:2), that is, its thoughts, thought patterns, its habits, standards, perspectives and general cultural orientation. Education that ignores God has the effect of doing just that.

It is possible, of course, for Christian schools to slip into a kind of parochial thinking and thus avoid facing up to the challenge of secular philosophy implicit in the whole culture. We can appreciate the desire to defend the children from evil and to offer correctives to the weaknesses found in other schools. But certainly with the advent of high school and most emphatically in college, students must be taught to face the thinking of the world and to interact with it. We must, as Christian schools, be like Stephen of old of whom it was said that "they could not resist the wisdom and spirit with which he spoke," (Acts 6:10). Christian schools with great wisdom and propriety must expose their students to secular thought, BUT it should be done with Christian principles firmly in hand and with a view to leading them on to intellectual maturity. The particulars of this cannot be discussed here, but we may accept it as axiomatic that no real service is done to our young people when we fail to acquaint them with the philosophies that move in an alien orbit. We must never construe education as "brain-washing" or some kind of special "conditioning." That some Christian schools have flirted with this concept cannot be denied, but we do deny that there is anything in Christian educational philosophy that requires us to resort to that kind of thing. Quite to the contrary. Christian educators must envision the time when students will be graduated into a tough-minded world, and if their witness is to be effective and timely it must move from the base of true understanding of the motives and ideals of the non-Christian world. No "green-house" pedagogy here, but the most practical, realistic and God-honoring that is possible.

An analogy that I find helpful is drawn from medicine. The whole principle of immunization is to develop resistance to a disease by taking some bacteria or a virus into one's body in order that the body in responding to this comparatively minor challenge can develop resistance to the more serious forms of the disease. So it is with non-Christian thought. The Christian student, to some extent in high school and most certainly in college, must get close enough to contront it and face its challenge. This is with a view to developing the intellectual and spiritual "muscles" that are necessary to fight the good fight of faith. The Christian school can help the student to develop resistance to the corrupting and corrosive blight of evil. Observe, however, to extend the parallel slightly, that it is only under carefully planned and controlled circumstances that immunization can proceed. This clarifies somewhat the role of the Christian teacher who must understand **what, how much,** and **when** of the procedure. I submit that a student under such wise tutelage is ready and able to challenge unbelief in its lair instead of being content with a pitiable rear guard action while in full flight before the enemy. Such students can do more than share their faith, they can understand it in a deeper and richer perspective now that they know what the adversaries think. Christian schools are no flight from the hard world. They are the practical pre-requisite to the most meaningful encounter **with** the world. There would be fewer moral and spiritual tragedies among the people of God if we were more aggressive in teaching our children the ways of God.

III. **It is objected that Christian schools are impractical because it costs the Christian taxpayer double, a portion for the support of public schools and a substantial sum in addition to pay tuition at the Christian school..**

Where this is a sincere objection, not just an excuse to take an easier road, it must be faced. Some Christian parents are not financially able to provide private education. Where this is, in fact, the case, it would seem that the resources of the church ought to be brought into play in providing funds for this purpose. Surely it does not need to be said that the church should do all that it can to encourage Christian parents to provide Christian education. The leadership of the church together with the administrators of the school should lay this need before congregations in emphatic terms. No finer example of missionary interest could be imagined. What a tragedy that even one child should be denied a Christ-centered education because those who were able to give assistance failed to do so. This is a good example of "bearing one another's burdens and so fulfilling the law of Christ," (Gal. 6:2). Sometimes special arrangements about tuition can be made that will distribute the burden of payment over several years instead of just a few. Ways can be found to meet this challenge **if we try.**

In some instances people who say, "I can't afford it," are really saying that they don't care enough to make the necessary sacrifices. If this is how it is, it is sad indeed. While we continue to surround ourselves with the brassy trinkets of this life in ever more

glorious abundance, our own children who are the precious heritage of the Lord are denied their legacy of faith. It is tempting to use scorching words against such self-deceit and contorted values. If our values in life are grubbed up from the market-place so that we are insensitive to our children's true needs, or if we rationalize ourselves into some bland passivity about Christian education, then let the judgment of God descend—we deserve it! We only serve to demonstrate by our this-worldly concerns how much we need to be cleansed from the leprous touch of selfishness.

Conclusion

Many more objections could be presented and dealt with, but we have selected only a few of the more common ones. None of them has any real substance to it and careful and consecrated consideration will generally be more than adequate to topple them effectively. But sometimes we enjoy our delusions, so that objections such as these seem to us as the giants and walled cities of Canaan to the spies of Israel. There is never any good excuse for failing to do what God has commanded, and He has commanded us to train our children in the ways of eternity. Let us exercise our faith that we might become strong as his people and not be like pitiful Lot, of whom it was said he was a just man but vexed with the filthy conversation (manner of life) of the wicked, (II Peter 2:7).

THE END

Note: Churches or pastors who wish to know more about the Christian school movement, or who want guidance in making plans to begin one, are invited to contact Dr. Stark at 1146 Priscilla Lane, Ashland, Ohio 44805.

Praise the Lord

FOR HOME BIBLE STUDIES!

TWENTY PER CENT
TO BE UNDER 30 AT LAUSANNE CONGRESS

LAUSANNE (SWITZERLAND)—It is expected that some 600 participants at the 1974 International Congress on World Evangelization will be under thirty years of age, said Director Donald E. Hoke. Speaking from the Lausanne office already set up to prepare for the Congress next summer, Dr. Hoke underlined the care taken by the Planning Committee to ensure that representatives would reflect the whole Church in the whole world. Quotas had been laid down for this purpose, and involvement would cover a fair proportion of women, layfolk, evangelists, missionaries, and theological educators, among others.

Asked how participants are being selected, the director said that national advisory committees had been established to make confidential recommendations to the Planning Committee for final decision. Those to be invited must be convinced evangelicals, influential in some sphere of Christian work in the country where they are serving. Their total number is expected to be 3,000 ranging from 946 from Europe to one from the Pacific island kingdom of Tonga.

Also in attendance at Lausanne would be 500 others —300 from the mass media, and 200 observers in categories such as leadership in large organizations and denominations who would not otherwise qualify as participants. In addition, a small number of visitors is expected.

Questioned about financial arrangements, Dr. Hoke said that those from the more affluent countries would be expected to pay their own way, while those from less highly developed areas would be subsidized to the degree necessary. Circumstances differed widely, but no one from needy areas of the world would be precluded from coming to Lausanne on financial grounds only. The Planning Committee were nonetheless hopeful that a substantial part of the Congress expenses would be raised from participants and through other sources.

ISSUED BY:
Warwick Olson, Director of Communications
International Congress on World Evangelization
Lausanne, Switzerland
Telephone: (021) 21-32-26 (after hours 28-59-33)

OTHER CONTACTS:
AUSTRALIA—
Alan Nichols Telephone (Sydney) 26 23 71
GREAT BRITAIN—
Maurice Rowlandson
Telephone (London) 01-267 0065
Jean Wilson Telephone (London) 01-267 0065
UNITED STATES—
Don Bailey Telephone (Atlanta) (404) 766-5221

news ... from the Brethren

Washington, D.C. is having an "Impact Week" with Rev. James Black as Evangelist, Nov. 4-9. This will conclude with their 31st Anniversary Commemoration.

Mansfield, Ohio. We "Praise the Lord." This evangelist enjoyed something very exciting the week of September 24-30 at the Walcrest Church. Not only did we experience evangelistic results, but a warm and encouraging time of real revival. Sunday morning over 30 members gathered at the altar to renew their faith in Jesus Christ and to enter into a covenant of support with their new pastor, Rev. William Brady, as he prayerfully leads them to great things for Christ and His church. Former pastors have laid a good foundation. The people of Walcrest Brethren are dedicated and anxious to serve, and the tremendous parsonage family in Rev. Brady, a man with a real desire to serve, his lovely and multi-talented wife, Lynne, and (of course) little "Billy," all this together forms a team that will, by God's grace, move ahead in a mighty way. Join with me in prayer for Walcrest—and watch for real victory in Mansfield!

Submitted by:
Evangelist Jim Black
Milledgeville, Illinois

MEMBERSHIP GROWTH

New Lebanon, Ohio—
16 by baptism

North Georgetown, Ohio—
5 by baptism
2 by letter

Washington, D.C.—
9 by baptism

Sarasota, Florida—
2 by baptism

Memorials

KEPLINGER

Mrs. Emma Keplinger lived to be 93 years and 11 months old. She has been a Christian all of her life. She was a faithful member of the West Alexandria, First Brethren Church. Her husband passed away 5 years ago. They were married 68 years. She is the Grandmother of Rev. Robert Keplinger, pastor of our Washington D.C. Brethren Church. He took part in the memorial service with the writer on September 20, 1973, in West Alexandria, Ohio. Mrs. Keplinger's children were faithful in taking the best care of Grandmother, in the home of Wilson Furrey of Kettering, Ohio. I have learned to appreciate all the families very much in my two years of ministry here.

Herbert Gilmer, pastor

* * *

FRENCH

Mrs. Gretchen French, age 82, died September 17. A resident of St. Petersburg for 42 years, she was the mother of the regular pianist at Brethren House, Miss Gretchen French. A memorial service was led by Pastor Phil Lersch in St. Petersburg, with Pastor Don Rowser, New Lebanon Brethren Church, conducting a graveside service in Cincinnati.

BUSH

Mrs. Ora Alice Simmons Bush passed away on June 6, 1973 at the age of 91. She had long been a member of the Oak Hill congregation. She is survived by one son, Alvin C. Bush; three daughters, Mrs. Dallas (Celia) Wolfe, Mrs. Raymond (Agnes) Hodge, and Mrs. Walter (Dorothy) Pawlus; 7 grandchildren, 15 great-grandchildren, and 1 great-great-grandchild.

Funeral services were conducted by her pastor, Rev. Edward Schwartz assisted by Rev. Paul Taylor. Interment was in the High Lawn Memorial Park, Oak Hill, West Virginia.

* * *

SIMMS

Harry M. Simms, age 77 and a charter member of the Newark Brethren Church passed away on June 9, 1973. He had been an invalid for over 35 years and a patient in a local rest home for the past 8 years. Despite this he was active in the early work of the Newark Church.

His wife, Lulu Ankrum Simms survives, along with three children. Funeral services were conducted by the pastor, Rev. Alvin Grumbling.

Goldenaires

John H. and Lola B. Miller of Mathias, W. Virginia, observed their Fiftieth Wedding Anniversary August 20, 1973. They are members of the Kimsey Run Brethren Church.

* * *

Mr. and Mrs. Milo Robbins, Sarasota, Florida, celebrated their golden wedding anniversary on Sept. 16.

New Arrivals

A daughter, Carrie Beth Cooksey, was born Sept. 6 to Rev. and Mrs. David Cooksey. Carrie Beth weighed 6 lbs. 11 oz. at birth. Rev. Cooksey, the proud father, is the pastor at Kokomo First Brethren Church.

C. I. S.

(CRUSADER INFORMATION SERVICE)

LONDON, England—SPRE-E '73 has come and gone, leaving the churches of Western Europe stunned by a twin explosion, one at London's Earls Court, the other at Wembly Stadium. As a demonstration of enthusiasm by Christian youth, it was perhaps without parallel in the 20th century on this side of the Atlantic.

Attracted by the preaching of Evangelist Billy Graham and the music of a dazzling array of talented Christian artists, including Johnny Cash, Cliff Richard and Terry Dene, tens of thousands attended the "spiritual re-emphasis" week sponsored by a committee of prominent young clergy and laymen. Thousands of registered delegates spent August 27 to September 1 in training, praising and witnessing sessions that went beyond anything Britain had ever seen. The Earls Court, largest indoor stadium in Europe, was filled to capacity.

Some likened it to Explo 72, held last year in Dallas, Texas. But there were many differences. The inspiration for SPRE-E came from Dallas, after Maurice L. Rowlandson, Graham Association director in Britain, attended the Explo sessions. But SPRE-E had a European stamp of its own, and will probably become a tradition in a hurry. Plans for something similar in 1975 are already under discussion.

Widely advertised as a spiritual highlight of the summer of 1973, SPRE-E lived up to its billing. One thousand delegates came by chartered boat from Ireland, 660 from Scotland, 550 from Germany, and commensurate groups from France, Spain, Switzerland, Holland, Scandinavia, Italy and Austria. Others flew in from Iceland, Australia, South Africa and other distant points.

The Wembley meeting on Saturday afternoon, September 1, climaxed the week and brought memories of the Billy Graham Crusades of former years. But a significant difference was noted: the crowd was uniformly young. The majority attending the week of SPRE-E were under 21 years of age. Attendance figures averaged 18,880 per night at Earls Court; police estimated the Wembley crowd at 30,100.

The announced goal of SPRE-E was to train serious-minded Christians to articulate their faith with love. Delegates were accommodated in church halls and schools throughout London. Training sessions in the morning were followed by active witnessing trips to public places, including Hyde Park and Trafalgar Square; and visits to some 140,000 homes in the Earls Court district.

At night the extended musical program was greeted with tremendous enthusiasm. Peter Meadows, editor of "Buzz" Magazine, explained that it was merely the surfacing of a movement that has been evident in the churches for the last two years. "Up till now," he said, "we have only seen the tip of the iceburg. SPRE-E has made it all visible. European young people have discovered how to express their love for Jesus Christ."

A young Swedish choir called "Choralerna," 38 strong, made a strong impact on the evening rallies and at Wembley. The musical sessions were followed by Mr. Graham speaking on special SPRE-E themes, such as "love," "assurance," "commitment," and "social involvement."

Group leaders reported the young people were staying up till 2 or 3 a.m. to sing and pray. The main topic of conversation was the experience they had in parks and on streets as they talked to people about Jesus Christ. Their house to house visitation was undertaken in cooperation with local churches. Observers commented on the energy and happiness of the young people. Their exuberance was such that the London Transport asked SPRE-E organizers to request the delegates not to sing so loudly on trains and in Underground stations, as other passengers could not hear the announcements.

One of a group of 14-year-olds from High Wycombe said, "It's meant so much to all of us. The most fantastic thing is just being with so many thousands of young Christians like us from all over the world. We're never going to forget SPRE-E." A 15-year-old girl from Northern Ireland said, "It's shown me how important it is to be able to communicate properly with people."

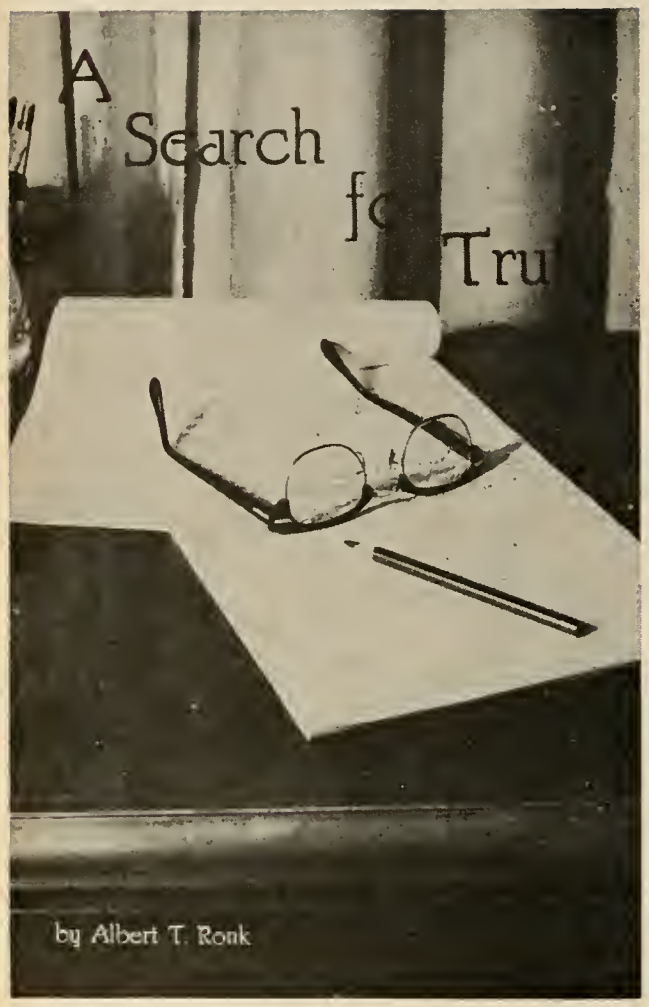
Peter Oliver of Bournemouth, age 22, came back from his first day of witnessing and reported, "It was as good for me as it was for them." Nicholas Colby, 17, of London, told of witnessing to a French student who seemed indifferent to the claims of Christ, but who came up to him next day at Earls Court saying, "I've found Him! I've found Him!" Martin Lange, whose father is a pastor in Graz, Austria, said that SPRE-E "has shown me a lot more young people than I thought are serving the Lord." David Hunt of Manchester said, "I came for training and I got it."

The final assessment of SPRE-E '73 will have to wait. It showed beyond any doubt that the "Jesus Movement" of a few years ago has moved into the churches. The emphasis on Christian instruction, based on the Bible, will have a decided effect on the church life of the immediate future. Judging from the enthusiasm of the delegates as they returned home to their 26 countries, the purpose of SPRE-E was achieved.

Sherwood E. Wirt

Praise the Lord

FOR CHURCH GROWTH!



"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quantities.

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Praise the Lord

FOR THE NEW CHURCH AT BRADENTON, FLORIDA!

RACIAL SITUATION IN THE U.S. WORSENING, BAPTISTS ARE TOLD

RIDGECREST, N.C. (EP)—A Southern Baptist conference on race relations here heard reports indicating that the racial situation in the United States is not only failing to improve, but is actually getting worse.

"America is more segregated than it was five years ago," declared Larry McSwain, assistant professor of church and community at Southern Baptist Theological Seminary in Louisville, Ky.

"There is more residential segregation and more school segregation than five years ago," he said. "The quality of ghetto housing in most cities of the nation is worse than five years ago."

Prof. McSwain and T. B. Maston, former professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, cited statistics indicating that the dollar gap between average annual income of blacks and whites increased during the past decade.

JEWS FOR JESUS, AJC AGREE: 'SUPERSTAR' MOVIE IS BAD

CORTE MADERA, Calif. (EP)—Just when Jewish agencies had issued a policy statement declaring they "did not perceive in the current wave of evangelistic proselytizing" a major threat to the security and integrity of American Judaism, the film version of the rock opera "Jesus Christ Superstar" made its appearance.

Rabbi Marc H. Tanenbaum, Interreligious Affairs director of the American Jewish Committee, warns that the film scheduled for release throughout the country in July and August, will generate heated controversy because of its anti-semitic nature.

Moishe Rosen, head of Jews for Jesus here, is against the movie not because it is anti-semitic but because "it doesn't show (Jesus Christ) as the Lord of glory who willingly died for our sins and rose again from the dead.

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Executive Committee
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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

PRAISE THE LORD

WRC THANKSGIVING OFFERING PLANNED

WHEATON, ILL—Each year in thanksgiving services churches across the country conduct special offerings for the global ministry of the World Relief Commission (WRC).

This fall WRC has launched a fund drive to help provide the basics of food and water "in the Lord's name" for people in the famine-ravaged areas of India and West Africa. According to the United Nations Economic Commission for West Africa, six million people may die of starvation and disease in sub-Sahara countries. Over three years of drought there, and also in northeast India where there has been repeated crop failures, have caused a "famine emergency."

Dr. Everett S. Graffam, executive vice president for the WRC, indicates that he was shocked almost beyond endurance to see the awful effects of the lack of food and water. "In overfed USA, it is hard to grasp the full intent of a world like famine," he said. In 1972 alone, the World Relief Commission, acting as NAE's overseas relief arm, contributed goods and services valued $1,800,000 on arrival overseas. For more information on the special WRC Thanksgiving offering, write WRC headquarters, Box 44, Valley Forge, PA, 19481.

POW SPIRITUAL LEADER

by Russell T. Hitt

The story of Air Force Colonel James Robinson Risner, former vice commander of U.S. POWs in North Vietnam

For the 100-plus men who had just been released from prison in North Vietnam, Feb. 12 was almost too glorious to be true. As Air Force Colonel James Robinson Risner, senior officer of this first group of freed prisoners, took a seat on one of the North Vietnamese buses taking the men to Hanoi's Gia Lam airfield, the man behind him leaned forward.

"Do you remember what you said when I was captured and they brought me into your cellblock?" he asked in a low voice.

Offhand, Risner didn't recall. He had greeted scores of newly captured prisoners during the course of nearly seven and a half years in North Vietnam.

"You asked me if I knew how to pray. At the time I didn't understand what you meant," the officer said. "But I have learned. Those words have stayed with me all the time, and I know now what prayer means."

Risner smiled. Prayer was an appropriate note on which to end his years of isolation, persecution and torture. As more and more of the almost 600 former prisoners told their stories, it became clear that a substantial number felt they had survived their ordeal only by a vital faith in God.

As Risner puts it, as prisoners of war "we reduced things to basics so quickly we couldn't quite understand how we'd lived so long in the land of the free and the home of the brave and spoken so seldom about patriotism and God." In prison, he added, "We were not ashamed of His presence and strength, not ashamed to talk about our flag, our country, our President."

Several of the men that arrived at Clark Air Force Base in the Philippines with Risner made it clear that it was the 47-year-old Risner himself who served as their spiritual leader in camp. In news reports on television and in the press fellow officers paid tribute again and again to the influence "Robbie" Risner radiated even during the darkest hours of their long imprisonment.

Even before he became senior officer with the U.S. prisoners of war in the fall of 1965, Risner was a famous man. In the Korean War he became an eight-victory jet ace, with 108 missions to his credit. In 1957 he was chosen by the Air Force to pilot an F-100-F Super Sabrejet in which he set transcontinental and transatlantic flight records, using the route followed by Charles Lindbergh.

Then, on April 3, 1965, as commander of the 67th Tactical Fighter Squadron, Risner's F-105 jet fighter was crippled by enemy fire and he parachuted into Tonkin Gulf off the coast of North Vietnam. After his rescue Risner found himself on the cover of **Time** magazine, featured as a leader in "the gallery of American combatants." He was also awarded the Air Force Cross, the second highest award for bravery.

What is the secret of Risner's obvious charisma? What is behind this magnetic personality that radiates the very love of Christ?

Colonel Risner's story goes back to his youth in Tulsa, Okla., where his parents, Mr. and Mrs. Grover Risner, were active members of the Central Assembly of God. Their pastor, the Rev. Guy Phillips had a particularly strong influence upon the young Risner.

"I was 11 when I received Christ," Risner recalls. "I used to see my mother go into her clothes closet to pray. It was quite a deep closet and you could get alone in there. I still remember the homey comfortable smell of the clothes." It was in the secret of the closet that Risner accepted Christ as his Savior before he entered his teens.

He was also active in "Christ's Ambassadors," the young people's organization of the Assemblies of God. "From the time I accepted Christ until I entered the service, I was close to the church," Risner explains.

World War II was not quite over when young Risner discovered the two loves of his life: flying and Kathleen. Kathleen, an Army nurse stationed in the Canal Zone, cared for him when he broke his arm in a motorcycle accident. After a three-year stint in the service, Risner was discharged from the army, and he and Kathleen were married in Tulsa, Okla., in Sept. 1946.

Robbie's love of flying soon caused him to enlist in the Oklahama Air National Guard, and before long he was one of the hottest pilots in the state and an exceptional aerial gunner. Once in target practice at Ft. Sill, he placed 64% of his fire in a six-foot-square target---compared to the previous record of 46%.

There was just one lapse in his otherwise immaculate flying record. On a routine flight in 1949, Risner was flying from Tinker Field outside Oklahoma City to a base near Corpus Christi, Tex. Somehow a severe storm drove his plane off course and the young pilot landed on a beach in Mexico. "Wrong Way Risner" had to borrow a horse and ride for three days through the jungle before he reached Tampico and phoned

(continued on next page)

home. His wife waited out the three-day silence not knowing whether he was dead or alive. It was early training for the many waits she had to endure later when he was engaged in perilous missions in Korea and Vietnam.

When he was called up for the Korea conflict, Risner learned to commit each mission to God. "I used to find a place alone and kneel and pray before I went up," he says. "God did protect me. I was never hit by enemy aircraft fire. Once I was cut by flying glass from a broken windshield, but that was all." His commander in Korea singled Risner out as one who was "always dedicated to duty without fanfare." Says Colonel Grover Isbell, commander of the Oklahoma National Guard where Risner learned much of his flying skill, "He has more guts than a boat-load of Turkish marines."

Some close calls

After Korea, Risner decided to stay on in the service. There were tours of duty in Germany, California and Hawaii (where he was a Sunday school teacher in the local churches), plus senior officer training at the Air War College at Maxwell Air Force Base in Montgomery, Ala.

After a three-year tour on the staff of the Commander-in-Chief Pacific in Hawaii, the Risners, with their five boys, settled at Kadena Air Force Base in Okinawa; springboard of his sorties over North Vietnam.

In addition to the time he bailed out over the Tonkin Gulf, Risner had another close call early in 1965. His canopy was shot off and the cockpit filled with smoke and fumes, but he recovered at his home base. His plane was hit often during those early days of the Vietnam War, but he always made it back safely.

Others were not so fortunate. During the first four weeks that Risner's 21-pilot squadron operated over Vietnam, Mrs. Risner helped break the news to five wives when their husband's failed to return from missions.

Then, on Sept. 16, 1965, the wing commander told her that two more men had been downed—and that Robbie was one of them. His plane had been hit as he flew low over a target northwest of Hanoi. His flying mates watched the parachute descend and saw Risner land, hurriedly fold up his chute and begin to run.

But he was in a populated area, where escape was all but impossible. Kathleen waited several months without knowing whether he was dead or alive. Not until May 1 the following year did the North Vietnamese confirm that her husband was a prisoner.

Risner had been captured quickly and was then marched for two days through the Vietnamese countryside. Some reports indicate that as many as a hundred downed flyers did not survive similar treks. Though witnesses saw them land, they never made it to the prison system. Instead they evidently died at the hands of enraged peasants and militiamen, or from unattended wounds.

Although Risner spent almost his entire captivity at the "Hanoi Hilton," for a brief period at the beginning Risner was interred at the "Zoo," the nickname given to a prison compound a few miles outside Hanoi. Risner vividly recalls his first night in prison. "God was very close to me. I remember praying for an opportunity to witness for Him."

Soon the Lord would use him in the lives of other prisoners. Some already knew his reputation for being "religious," and therefore were not too surprised when he asked, "Do you know how to pray?" Others would learn soon enough about the Air Force colonel from Oklahoma and why he placed so much stock in prayer.

One who already knew Robbie Risner well was Colonel Lawrence Guarino, a Roman Catholic officer who looked up to Risner for both spiritual and professional reasons. Guarino found himself in the Zoo three months before Risner, and he was well acquainted with the racking tortures that awaited most newcomers. He also knew that Risner, with his professional record and responsibility as a squadron commander, would be treated even more severely than the other men.

Reasons for torture

The cruel pattern of torture, threats and indoctrination was applied for several reasons, depending on the situation. Sometimes it was to extract military information. Sometimes it was to break the prisoners' chain of command. More often it was to force the men to make statements or public appearances useful to the North Vietnamese. On all accounts the senior officers were special targets, but even the younger men tasted enough of the vicious treatment to know what the others were going through.

As one senior officer, Navy Captain James B. Stockdale, put it after his release from the Hanoi Hilton, "A mighty good man can be reduced to irrationality in an hour of carefully applied pain." The almost casual way in which Risner and the other victims have spoken of the "rope trick," and the difficulty of imagining the sheer mechanics of the torture, perhaps mislead us to imagine that the torture was only intensely uncomfortable rather than deadly. Survivors believe that a number of the 55 prisoners who died in prison likely succumbed to the torture. Some may well have committed suicide, for several ex-POWs recall how close they themselves came to taking their lives. Still others who failed to return may have been driven insane.

Imagine yourself sitting on the floor, knees drawn up under your chin. With your wrists manacled behind your back, your tormentors loop rope around each upper arm and tighten it until all circulation stops. More rope is used to draw your elbows together and then your shoulder blades as well, until they are touching and locked together. (In one torture session one of Risner's arms finally popped out of his shoulder socket.) But the torturers do not stop until your feet are also shackled to an iron bar, with rope looped around it and your neck in such a way as to draw your head down between your legs until your toes are virtually in your mouth.

Prisoner after prisoner endured all or part of the "rope trick," sometimes being abandoned for several hours, their screams muffled by a towel jammed down their throat.

Risner states matter-of-factly that he and fellow prisoners were left this way "until you acquiesced to whatever they wanted. I myself have screamed all night."

As a result, says Risner, "I wrote what they told me to write after the torture session. If I was told to write

the war was wrong, I did. If they told me to write they were winning in South Vietnam, I did."

Some men waited weeks and even months to recover the use of their arms and hands.

Other methods of torture included locking victims in leg irons on their bunks for a month or more at a time, forcing them to lie in their own filth at times. Sometimes a man's flesh literally fused to the metal and pulled away with the device when the irons were finally removed.

It was against such pressures, coupled with the additional persecution of solitary confinement and repeated threatenings and propaganda, that Risner and his compatriots learned the meaning of prayer. Especially in the early days (until late 1969), the men commonly spent two or three years or more in solitary, sometimes enduring windowless cells 7 feet square and 7 feet high. "Imagine," says Risner, "being shut into a closet and being told, 'See you in six months.' "! He actually spent about half of his seven and a half years "solo."

"I missed the Bible so very much," Risner says. "And I was chagrined that I hadn't remembered more of it. I vowed that I would read the Bible for understanding and retention when I again had an opportunity."

By mid-1966 both Risner and Guarino, along with many others, had been forced to make TV appearances or march in parades, enduring what a Vietnamese commentator triumphantly called "the formidable screams of a human sea" of citizens along Hanoi's thoroughfares. The intense pressure continued another three years, forcing Risner to make statements on tape and to appear in a propaganda film.

When a French reporter saw him a year after his capture, Risner stressed that he had "really formed a new relationship with God since I've been here." With his encouragement, many others were discovering the strength God supplies through prayer.

Colonel Risner was asked if he felt that the POWs came to know the Lord in a personal way through faith in Christ.

"It's hard to say," he admits, "but I would speculate that a majority came to have a closer walk with God. Many of them are now going to ask questions about religion and the Bible."

In spite of long months of solitary confinement Risner and the other prisoners developed various ways of communicating with one another. As messages were coughed, hand-signaled, whispered and tapped from cell to cell, the men realized they represented every denominational background: Pentecostals, Roman Catholics, Methodists, Lutherans, Baptists, Mormons, and others. But they also realized that the need for communion with God and fellow believers transcended the normal sectarian differences. By sharing the Scripture verses and hymns they could recall, the men in desperate need poured out their hearts to God and encouraged one another.

The identity of newcomers was quickly established, and when a man was being tortured the word went around the camps to pray for him. At times, when two or three were allowed to be together, they were not ashamed to pray and even cry for each other. Their sufferings created a deep sense of community in Christ that embraced even those who had been religiously indifferent before their imprisonment.

Risner recalls praying for the healing of a Mormon officer suffering from a painful swelling under his arm. The next morning the officer excitedly communicated through the wall that God had given him relief as the boil had broken during the night.

Later, when Colonel Risner had a Lutheran cellmate, they decided that if communion once a month was good, communion four times a month was better. "When there wasn't bread, we used rice. We knew the Lord understood. We asked the Lord to forgive our sins and shortcomings and weaknesses and to bless us and give us strength. I know He heard us."

Conditions noticeably improved toward the end of 1969. Small worship services, which had been allowed only very sporadically on Christmas and Easter, continued to be a luxury. But by late 1971 the opportunity for more regular group worship began to develop. Risner appointed chaplains who took responsibility for the services at the "Hanoi Hilton," and sometimes he took the responsibility himself when no one else was available.

By now many men, with the exception of leaders like Risner, were living in larger groups of 15, 30 or even more. As many as 40 or 50 in the building would eat together in groups of 8 or 10 and Risner encouraged taking turns to give thanks for the food. "Some of the guys hadn't asked the blessing since they were children, but most of them learned to do it again."

Risner's Christian testimony apparently had little effect upon his guards, yet he says he felt a deep sense of pity for them. "We were confident that one day we would be freed, but these poor Vietnamese were bound in a system that permitted no freedom at all. We were the free ones."

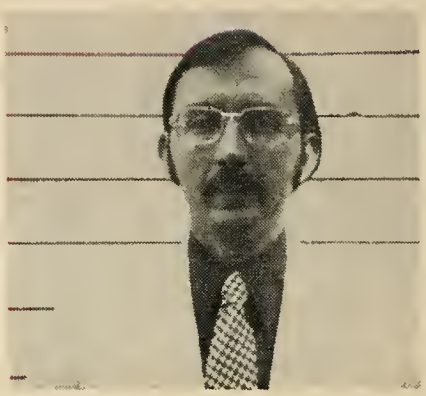
At last the hour for which Risner and his fellow prisoners had endured had arrived. They walked across Hanoi's airfield into the freedom of a U.S. transport plane that speeded them home again. After sending an appropriate message from the Philippines to President Nixon and former Secretary of Defense Laird, Risner cabled Admiral Thomas Moorer, chairman of the Joint Chiefs of Staff: "As senior member of the group of returning POWs, I wish to report that after a good night's sleep and two good meals, we are ready for duty."

The military has not taken up the returned POWs on that offer as yet. Recuperation will take a little longer than that! But Risner and several fellow POWs who are no longer ashamed to pray are making their experience of the grace of God in Christ known wherever they go around the country. As Risner recently told an assembly of high school students in Putnam City, Okla., one of his prayers in prison was that God would give him something to say to encourage young people when he got back home.

And duty-dedicated Robbie Risner isn't letting any time slip through his fingers as he does his part to see that prayer answered.

Dr. Hitt is editor of Eternity, for whose 1973 issue this story was prepared.

RETREAT, WHAT IS IT?



by Jack Oxenrider

The recent war in Indo-China is a source of many stories in which men ran in the face of enemy fire. Such action is viewed by most people as cowardice and unacceptable. The common attiude is that it is better to be a dead duck than a live chicken. Thus retreat has become a word with deeply emotional and negative connotations. Why then do we use this word in connection with a Christian ministry and experience? Why not use a word like advance, (which some have) to describe this experience? Do we not have an important conflict to fight and to win?

Retreat is called such because retreating is exactly what is involved in this experience. The central element of retreat is separation or detachment from conflict. This detachment is as much a part of a spiritual retreat as it is of a military retreat. However, quite to the contrary of the shameful actions of a cowardice military retreat, the spiritual retreat is a strategic maneuver directed toward a powerful victory in the life of Faith.

Certainly, we are all familiar with war stories in which a strategic retreat was planned and used to win a battle and a victory. This is the essence of a spiritual retreat. It is not a cowardice retreat in the face of enemy fire. It is a strategic maneuver of detachment so that the final battle might be won. The Scriptures make it quite clear that the final victory belongs to the Christian. As Paul says in Romans, "If God is for us who can be against us?" In warfare with the powers of darkness the Christian has the confident position of knowing that he will in the final outcome be the victor. Yet, from experience we know that we occasionally lose some battles. These defeats are often because of one of the following reasons. We try to win the battle all alone. We try to do too much for too long. Or, we tackle more than we can handle.

These three causes of defeat are the very points at which a strategic spiritual retreat can lead to victory. Both in the small battles of personal warfare and in the big battles of the war, the retreat can be a maneuver for a mighty victory. Let us now consider the question, Retreat, What is it?

A RETREAT IS A PERIOD OF RETIREMENT WHICH FOSTERS CHRISTIAN RENEWAL IN A LIFE RELATED EXPERIENCE OF PERSONAL GROWTH, FELLOWSHIP, AND COMMITMENT TO JESUS CHRIST. This means that an individaul detaches himself form the habitual pattern of living, the preoccupation, and the daily battles of life. In their place he spends time in the presence of God and in Christian fellowship. This retreat rebuilds the individual and prepares him with new strength and ability once again to enter the battle of Faith.

A Retreat includes the nine following elements:

Rest	Rest and the restoration which results is an important part of the retreat experience. It is an outcome of time away from business, labor, and social roles for rebuilding strength.
Separation	As a person enters a retreat he divorces himself from the routine of habits, compulsions, and opens himself to his needs and a new pattern of living.
Meditation	As a person separates himself by entering into a retreat he finds the opportunity and direction for centering his thoughts and attention upon God.
Truth	Since the retreat is to be of service in meeting the needs of modern man, then it must face, head-on, the questions of the day. This is done on the basis of Revealed Scripture and in keeping with the needs of each retreat.
Relationships	Amid the crisis of alienation the retreat provides the opportunities to develop relationships horizontally, vertically, and inwardly.
Discipleship	A retreat sparks renewal and fosters Christian commitment for living.
Alternatives	As the retreat pursues Biblical truth and seeks to meet individual needs in this modern world it will demonstrate meaningful Christian patterns of living to Christians and to the world.

Free-Structure In this impersonal day and age the retreat is to be tailor made for the individual Christian and not an impersonal assembly line production.

Life-Related The retreat must be careful to avoid an extreme and unrealistic character. The total dynamic is developed in such a way that the essence and experiences of the retreat can be carried back into the church and daily life.

These nine elements of retreat can lead to victory in the life of faith, through the experience of spiritual retreat. Such a retreat counters and cures the tendency to try to live the Christian life alone. The retreat is centered around Christian fellowship, and living one life of faith as a community rather than as a lonely individual. "It is . . . centering upon personal communion that most sharply sets off a retreat from other religious events."[1] Personal relationships are a central feature of retreats and an urgent need within our day. The retreat setting because of its small size and controlled atmosphere, not only makes the development of communion possible, but the dynamic elements of retreat working together virtually draws people into fellowship.

"The experience of a retreat or conference is valuable because it gives a person the opportunity to encounter his own self at a depth level which often is not present in the routine of life or in the regular service of the Church."[2] The retreat dynamic gives the individual a unique opportunity to discover himself before God. For just as the modern world has robbed men of true personal relationships, it has also left him naked in an understanding of himself, his relation to God, and to creation. The detachment of retreat along with the Scriptural principles of retreat provides an individual with a unique opportunity to discover himself as a unique creation of God.

Next, the retreat is a time of rest and restoration. Rest has been an important part of the life of God's people from the time of creation. The example of rest was first set by God on the seventh day of creation. It is a central element of retreat for there is restoration and new strength which comes simply from rest. In this age of "labor saving devices" and "modern conveniences" men are not getting their rest. Christians are more involved in the routine of living and the warfare with darkness than ever before in history. Yet, men still need to enter into rest just as in the early days of history. In retreat a person can find this much needed rest both spiritually and physically.

Finally, the retreat renews strength and power. Relating directly to the principle of rest, just as in a football game the linemen grow weary in the final minutes because they have exerted themselves and have not been able to rest, so the Christian becomes weary and unable to handle the spiritual battle for lack of rest. Retreat is a time of spiritual renewal. A time when a man can come before God with his needs and come into his presence for a new source of strength.

Findley Edge, a leading contemporary spokesman on church renewal says, "If I were a pastor seeking to provide both a climate and an opportunity in which Christians might meet God at increasingly deep levels of their lives I would make extensive use of retreats and conferences."[3] The fulfillment which retreat provides in and through the lives of the people which enter them make retreats an important form of Church ministry. It would not be accurate to say that retreats are the only form of ministry which can provide such extensive and meaningful service. However, with the crises of the age and the confusion of the contemporary church, retreats seem to be a unique and essential ministry, especially for spiritual renewal.

What is the Retreat?

"The retreat is a time of withdrawal—a time to get away from the demands of business and the constant ringing of the telephone. Here, there is an escape from the routine pressures that nag and pull in a hundred different directions."[4] The crisis of the day both in society and the church make this detachment a necessity. In the contemporary culture, the retreat center with its short—term planned retreat experience and its physical and social setting of detachment is an excellent way to express this inherent quality of retirement. "The opportunity to remove laymen for a while from the cares, troubles, and intensity of daily existence in a place of silence, reflection, and comparative solitude" is a feature of the retreat.[3] A retreat is planning a time and a place for Rest, Fellowship, and Renewal.

[1] John L. Casteel, **Renewal in Retreat** (New York: Association Press, 1950), P. 71.

[2] Findley B. Edge, **The Greening of the Church** (Waco: Word Book Publishers, 1971), P. 20.

[3] **Ibid.**, P. 112.

[4] **Ibid.**, P. 113.

[5] "Questionnaire On Christian Retreats, prepared by Jack L. Oxenrider" (Ashland Theological Seminary, January, 1973).

Jack L. Oxenrider is an Ordained Minister in the Brethren Church and is presently serving the Indiana District as Coordinator of the Shipshewana Retreat Center at Shipshewana Lake, Indiana. This series of three articles on the Retreat is intended to aquaint the Brotherhood more fully with the needs and uses of retreats. This series is taken from the Author's Master Thesis at Ashland Theological Seminary. It is one of the few extensive works on Christian Retreats which has been done within the Evangelical Church.

Interpreting the religious significance of Thanksgiving and Christmas is part of the final phase of the evangelism thrust of Key 73 by Christian groups throughout North America. The cooperative, united, and simultaneous endeavor through Key 73 which began in January 1973 has brought together an unprecedented number of religious bodies, over 150, in one common effort, including many Protestant denominations, Roman Catholic dioceses, and evangelistic organizations in the enterprise of "Calling Our Continent to Christ."

Executive Director Dr. Theoldore A. Raedeke, St. Louis, Mo., has declared, "There is nothing wrong with turkey and football, but Thanksgiving is more than turkey and football. Christmas—there is nothing wrong with gifts, but Christmas is God's gift, Christ's birth and our rebirth. The New Year is a time to celebrate—another year of life for Christ and another year of service to the Kingdom." These emphases of Key 73 are part of the objective of "more fully and more forcibly confronting people with Jesus Christ." The emphasis of Thanksgiving as a day of gratitude and prayer, Christmas as a time of receiving the gift of Christ, and the New Year as an opportunity for renewal are part of the final phase of Key 73, "Calling Our Continent to Commitment."

Key 73 is being implemented by city-wide crusades, community rallies, Jesus musical festivals, art festivals, by small discussion groups in churches and communities, and by training programs in conversational evangelism. In the early part of the year Key 73 stressed the call to repentance and Bible study and distribution. Sparked by Key 73 an All Lutheran Gathering, Discovery 73, brought together for the first time 20,000 youth of all major Lutheran bodies at Houston, Tex. The Jesus 73 Musical Festival, Aug. 9-11, at Morgantown, Pa., brought together 11,000 youth at worship, and a total of 20,000 during the week.

Many Key 73 projects have been augmented with special radio and television broadcasts. When the Key 73 TV Launch Special, "Faith in Action" was shown on 667 broadcasts the January 6th weekend in the United States and Canada, many small groups met at the TV set with prepared guides to discuss the film. In Bakersfield, Calif. the "Come Together" Pat Boone Program was shown both in a community rally and over local television. In Fort Wayne, Ind., the "Come Together" telecast was coordinated with the city-wide crusade with Myron Augsberger. In Hutchinson, Kans., a local radio series coordinated Bible studies in the community.

In Las Vegas, Nev., the Key 73 Committee sponsored from February through May one-half of the "Study of the Acts of the Apostles in a 20th Century World," telecasts, the telecourse "When the Church Was Young," over 14 yeeks, by Edward W. Bauman of the faculties of the American University and Wesley Theological Seminary, Washington, D.C., and senior minister of Foundry United Methodist Church. The Pat Boone TV Special, "Come Together" was scheduled for Oct. 9th over KLVX, channel 10, in Las Vegas, followed by the second half, another 14 weeks series, of the telecourse, "When the Church Was Young, began Oct. 16th and will extend into January 1974. The telecourse was developed in 1958 when 80,000 area Washingtonians enrolled in this college level course presented by American University over WMAL-TV. By 1964 one million other Americans in nine cities had enrolled in the course. The program received an Emmy Award form the Academy of Television Arts and Sciences in 1963 as the most outstanding educational program in the Washington area. Dr. Bauman uses "wit, zest, and tough assignments" (**Variety** magazine) with a lively panel of 12 students who pose questions occasionally. (Bauman Bible Telecasts, Inc., 5214 Wehauken Rd., Washington, D.C. 20016)

Key 73 has both influenced the production of new evangelism printed and broadcasting materials, and stimulated the wider use of existing resources.

Local religious television programming has increased as a result of Key 73 stimlus. Ivor Hugo, Hartford, Conn. Director of Cooperative Broadcast Ministry, scheduled three interview programs of various religious leaders in the launching period. The summer park ministry of Key 73 was telecast in Buffalo, N.Y. in "Key 73—Action and Words." In south central Pennsylvania a twelve-week pilot project, SEE (Sunday Education Experiment) was held from March 4 through May 20, presenting, "Is It For Real?" Varying lengths of 20 to 30 minutes cycles of film were viewed from 9:10 to 11:10 a.m. on WITV-TV, Hershey, by Church School Classes. The repetition of the program permitted local adaptation of seeing the program, discussing it, and re-viewing it. Study guides are available from Donald Zechman, 801 N. President Ave., Lancaster, Pa. 17603.

The Pat Boone TV Special, "Come Together" by Jimmy and Carol Owens was telecast on all CBC stations and affiliate stations, Sept. 9, at 4 p.m. in Canada. Broadcasts in the United States are being placed station by station from the Key 73 Mass Media Office, Drexel Hill, Pa. Rental of 16mm film of "Come Together" is possible on an offering basis ($35 minimum) from the Greater Los Angeles Key 73 Committee, Box 73, North Hollywood, Calif. 91603. Prints of the 16mm launch film, "Faith in Action" are available from Johnson-Nyquist Productions, 18414 Eddy St., Northridge, Calif. 91324.

Under the direction of Burt Martin (P.O. Box 6337, Burbank, Calif. 91505) four broadcasts for television in the "More Than You Are" series, hosting Bruce Larsen, will be shown in the fall on station-by-station placement. Guests on the programs are Keith Miller and Don Miller, "You Can Communicate;" Louise Mohr and Dr. Ralph Berkeley, "You Can Change;" Hull Youngblood and Glen Evans, "You Can Make a Difference;" Ira Gallaway and Lloyd Ogilvie, "I'm Ready—Let the Revolution Begin." These one-half hour broadcasts provide lessons in conversational evangelism.

Bishop Lance Webb has produced the Key 73 radio series, "They Found Life Worth Living," which treats 20 personalities in autobiographical narration; Philip, James, Andrew, Nathaniel, Bartholomew, Matthew, Simon the Zealot, Abraham, Issac, Jacob, James the Less, Apostle Paul, John, Simon Peter, Judas Iscariot, Judas (Thaddeus), Thomas, Joseph, Hanna, Elijah, and Jeremiah. The 14½ minute programs were authorized by the Interdenominational Illinois Key 73 Task Force. (416 S. Sth St., Springfield, Ill. 62701.)

EVANGELICAL LEADERS PLANNING DECLARATION OF SOCIAL CONCERN

CHICAGO (EP)—Nationally known evangelical leaders will gather here Nov. 23-25 for a Thanksgiving workshop during which they will prepare a Declaration on Evangelicals and Social Concern.

In announcing the strategy session, which will take place at the Wabash Street YMCA, Dr. Ronald J. Sider, acting director of Messiah College in Philadelphia, commented:

"A development of historic significance has clearly occurred in the last decade. Eight years ago the 'Death of God' theology captured national headlines; today Key 73 and the Jesus People have replaced that deceased fad. A conservative religious tide is sweeping the country. Theological conservatives constitute a 'new religious majority.' "

In this respect, Dr. Sider said, the workshop will tackle one major question: "How can evangelicals best meet the challenge of this new development and take advantage of this historic opportunity to proclaim the entire Biblical message of concern for the whole man?"

More than 50 evangelicals have been invited to take part. Among the invited participants are: Joseph Bayly, vice president, David C. Cook Publishing Co., Elgin, Ill.; Dr. Dale Brown, moderator, Church of the Brethren, Elgin, Ill.; the Rev. Leighton Ford, evangelist; Sen. Mark Hatfield (R-Ore.); Dr. Carl F. H. Henry, editor-at-large, Christianity Today; the Rev. Rufus Jones, general director, Conservative Baptist Home Mission Society, Wheaton, Ill.

Also, William J. Petersen, executive editor, Eternity magazine, Philadelphia; Dr. Paul Rees, vice president at large, World Vision, Monrovia, Calif.; the Rev. Tom Skinner, president, Tom Skinner Associates, Brooklyn, N.Y., and Dr. Foy Valentine, executive secretary, Southern Baptist Christian Life Commission.

2nd CLASS MAIL BILL RETURNED TO COMMITTEE

WASHINGTON, D.C. (EP)—A House of Representatives bill providing financial relief for non-profit second-class mail users—including most religious publications—was returned to the House Post Office and Civil Service Committee after it failed to reach the House floor for debate.

Emmet Lucey, attorney for four major religious press organizations supporting the bill, told Religious News Service that the bill was "not defeated" and "never even debated," but returned to committee on a rule technicality.

The four press groups, the Catholic Press Association, the Associated Church Press, Evangelical Press Association, and the American Jewish Press Association, have been fostering the bill (HR 8929) which provides that second class postal rate increases would be shared equally between the user and Congressional appropriations.

The bill also provided that only two-thirds of the scheduled rates would be charged for the first 250,000 copies of a non-profit publication, thus providing relief to small circulation publications.

In late June the House Committee endorsed the bill by a 13-to-10 margin. It was subsequently passed by the House Rules Committee (7 to 5). But because a "clean bill" was drawn up and the number changed, the rule technicality was attached. Because of the rule the bill failed to reach the floor for debate.

Mr. Lucey said the bill will most likely be acted upon following the Congressional Summer recess. He stressed that the bill was not defeated and that it will appear before the House committee again, most likely in September.

A NEW EMPLOYEE

Miss Sherry Barnhart has recently joined the BCE office staff as Special Consultant for Music and Youth Ministries. She is directing a new musical ministry and assisting in the development of ALL-Day Christian Education Seminars.

Sherry was graduated from Ashland College in May, 1973, with a B.S. in Education, including majors in Religion/Christian Education and Math. A member of the Gratis, Ohio, Brethren Church, she has served as a national officer in both BYC and Sisterhood. Her three years of Summer Crusader service included: 1) Camp/outreach work in the West (the Western Team, 1970); 2) vocalist and musical advisors (BRANCHES, 1972); and 3) director/vocalist (THE TWELVE, 1973).

We are happy to welcome Sherry to the staff. Feel free to consult her in regard to your needs in the areas of music and youth ministry.

A NEW MUSICAL MINISTRY

A group of talented Brethren students at Ashland College and high school youth from the Park Street church have banded together as **HIS** (His In Service). Under the direction of Sherry Barnhart and inspired by the work of THE TWELVE, **HIS** specializes in local and dictrict needs and interests.

The group is composed of fourteen members, with from eight to fourteen available to your local church, district rally (Laymen, W.M.S., BYC), and/or retreat on Saturday afternoons and evenings and Sunday mornings. Areas of expertise are musical presentations, celebration rallies, devotionals, and seminars.

The group is musically talented, but they have more to offer than just good voices. They are committed Christians who share the message of Christ individually and as a group, traditionally and innovatively! Their aim is to provide **quality** service to and through Brethren youth.

We recommend **HIS** to you for your regular services and your special events. For an informative brochure and cost analysis, direct your inquiry to:

HIS
Board of Christian Education
524 College Avenue
Ashland, OH 44805
ATT: Sherry Barnhart

NEW ALL-DAY CHRISTIAN EDUCATION SEMINARS

A series of all-day district Christian education seminars are in the planning stages, with the first seminar scheduled for the Indiana District, November 10, at the Shipshewana Retreat Center. Sessions for junior high/high school/college-age youth will run simultaneously with an adult program.

Adult options for the Indiana seminar include:

Teaching Children and Youth—Fred Burkey
Leading BYC Groups—Ron Waters and Ken Van Duyne
Personal Renewal—Jack Oxenrider
Outreach Bible Studies—R. Waters
Learning Center Laboratory—Ruth Deardurff and a cast of thousands
Christian Family Enrichment—F. Burkey
Music Ministry—Sherry Barnhart

Under the direction of Sherry Barnhart, Ken Van Duyne, and "HIS," youth activities will include programming ideas, recreational activities, how to use music and multi-media in your local church, and music reading sessions with "HIS" and track tape.

Plans for seminars in other districts are still on the drawing board. Details will be forthcoming as schedules are finalized, with direct mailings to local pastors, superintendents, and youth advisors. Watch for them soon!

CRUSADER APPLICATIONS NOW AVAILABLE

During the period from November 15 to January 15, 1974, applications for 1974 Summer Crusader service will be received by the Board of Christian Education. Though specific activities are not yet spelled out, we expect service opportunities to again include outreach ministries through witness, education, and music.

As has been our policy from the outset, applicants must meet certain age and commitment standards and be prepared for a rigorous summer. College-age applicants normally receive priority, but mature youth entering their senior year in high school may also apply.

A statement of Crusader policies and procedures will be sent to those requesting application forms. These should be thoroughly read and understood prior to submitting an application. Interested youth are urged to complete and return the following form to the BCE office as soon as possible.

CLIP AND RETURN TO:
BOARD OF CHRISTIAN EDUCATION
524 COLLEGE AVENUE
ASHLAND, OH 44805

GENTLEMEN.
I would like to receive application forms and a statement of Summer Crusader Policies.
NAME _____

ADDRESS _____ CITY _____ STATE _____ ZIP_____

I hold membership in the Brethren Church of _____.

A-V ITEMS FOR CHRISTMAS

With Christmas less than two months away, now is the time to order audio-visual aids. The Resource Library of the AUDIO-VISUAL DEPT. contains over 50 items under the topic "SEASONAL: Christmas." Following are some of the better selections:

WHEN JESUS WAS BORN Series (4);
rental—$1.00 each or $3.00 for entire series.

FS-H115 I. JESUS IS BORN—4 minutes; primary.
FS-H116 II. THE SHEPHERD'S VISIT—4 minutes; primary.
FS-H117 III. THE WISE MEN BRING GIFTS—4 minutes; primary.
FS-H118 IV. GROWING UP IN NAZARETH—4 minutes; primary.

ADVENT-CHRISTMAS-EPIPHANY Series (6);
junior through adult; rental—$1.00 each or $4.50 for entire series.

FS-H122 I. WE HOPE FOR SALVATION (ADVENT I)—7-10 minutes.
FS-H123 II. WE HOPE FOR JUSTICE (ADVENT II)—7-10 minutes.
FS-H124 III. WE HOPE FOR PEACE (ADVENT III)—7-10 minutes.
FS-H125 IV. WE HOPE FOR HIS SPIRIT (ADVENT IV)—7-10 minutes.
FS-H126 V. OUR HOPE FULFILLED (CHRISTMAS)—7-10 minutes.
FS-H127 VI. OUR HOPE IS FOR ALL MEN (EPIPHANY)—7-10 minutes.

CHRISTMAS FOR ALL AGES Series (4);
primary through adult; rental—$1.00 each or $3.00 for entire series.

FS-H128 I. CHRISTMASTIDE—15 minutes.
FS-H129 II. THE CHRISTMAS STORY—15 minutes.
FS-H130 III. CHRISTOPHER MOUSE—15 minutes.
FS-H131 IV. WHEN THE LITTLE CAMEL KNELT—15 minutes.

STORIES FOR CHRISTMAS Series (4);
primary through adult; rental—$1.00 each or $3.00 for entire series.

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PRAISE THE LORD

For Summer Crusaders In Mission Churches!

HALF A SERVICE?

by Bev Summy

"And new let's .... hymn number ....."

"Let us ....."

"Stand and sing the ....."

"Please turn to .... reading ....."

"Jesus Christ is the .... and we are to ....."

"Our invitation .... is Softly and .... on page ....."

"The .... bless you and make .... to ....."

A typical worship service? Yes, for those with hearing difficulties. Ever try attending worship, auxiliary or prayer meetings and only be able to hear snatches of what was being said or taught?

More and more people in our churches are facing this problem. Our elderly citizens are increasing in large numbers each year. Add to that the growing numbers of younger people who are experiencing hearing problems because of noise pollution, war injuries and various accidents and you have a problem in mounting proportions.

The burgeoning number of senior citizens in our country is exemplified by the facts in Indiana. Persons 75 years and older increased more than 30% from 1960 to 1970 and that increase will be even greater in this age category by the end of the decade. And we have not even considered the population younger than 75 years old which is growing in like proportions.

You, no doubt like me, have heard jokes and remarks about the nodding pew-sitter that the pastor faces each week. The reasons could be myriad but how many of us have considered that the inattention and nodding could be due to the individual missing half of the service—and he might as well sleep or read the hymnbook and Sunday School papers!

But you say, we have a microphone, what more can we do? A lot! Here are some suggestions.

1. A MICROPHONE DOES NOT give a speaker license to mumble, drift away in volume or projection, or jumble words together. The mike is not a miracle worker—it only reproduces what you produce. Speakers should remember to speak clearly, distinctly, with good projection and avoid extremes in pitch of the voice. Many are guilty of speaking in regular rises and falls in pitch which leaves some words completely lost to the hearer especially one with hearing problems. No, these suggestions will not turn you into monotones. Abundant expression and emphasis can be obtained without extremes in pitch of the voice. Distinct pronunciation, projection, proper voice pitch and good gestures will do wonders for "getting the message across" to the audience—including the hard of hearing. A speech teacher once told me to project as though you were speaking to the back row of your audience only—and that does not require shouting. A distinct, well-projected whisper will reach the ears of the back row—and isn't that where the largest percent of our congregation is in most churches?
2. A MICROPHONE IS NO GOOD WHEN the speaker turns or walks away from it. Stay put—or get a microphone that can be placed around the neck with a long cord for mobility.
3. A MICROPHONE IS NO GOOD WHEN it is not used. Some churches have loud speaker systems but they are used only for the worship service by the pastor. What happens when someone else participates in the service, portions of a service are not held directly by the microphone, at prayer meetings, or auxiliary meetings? In general they are lost to the individual with poor hearing. A portable loud speaker system would be a fine addition to the church's equipment for use at various meetings.
4. A MICROPHONE WOULD BE MORE HELPFUL if connected to small ear phones or plugs for those with hearing difficulties. This has been done in a few places and one church I know of removed them because they said "the old people wouldn't use them." Of course, the apparatus was all in the two front pews and it is only natural that most people would not want to broadcast their problem by walking down front and putting on the gear to listen. Why not place such a section at the rear of the audience and move the other pew-sitters forward?

But we don't have a loud speaker system, you say. Consider getting one!

What do you do if it is impossible to have such a system or you are in a place where none is available?

1. Speak distinctly
2. Use good diction
3. Project well
4. Avoid speaking so fast that words and sounds become jumbled
5. Avoid fading out on words due to extremes in voice pitch
6. Employ good facial expressions and hand gestures.

People missing half a service, though a growing problem, can be greatly reduced in this day of technology if churches become aware of the need. Use good equipment and good speaking principles. Remember those with hearing difficulties!

And this whole article has said nothing about a ministry to the totally deaf. How about learning to sign, "talk with your hands," and invite the deaf from your area to the services? A lay person can provide this ministry as the service is conducted. Most totally deaf people are unchurched because of their special needs.

Half a service? Let's provide a whole service!

MISSIONARY NEWS

PRAISE THE LORD!

PRAISE THE LORD
for a renewed concern for Home Missions among the Brethren.
PRAISE THE LORD
for evidences of growth in our younger churches.
PRAISE THE LORD
for a new area of outreach in the Spanish ministry.
PRAISE THE LORD
for the program of LAYMEN ALIVE with Arden Gilmer.
PRAISE THE LORD
for the new Brethren church in Bradenton, Florida.
PRAISE THE LORD
for new programs of assistance for Home Mission churches.
PRAISE THE LORD
for Brethren desire to serve.
PRAISE THE LORD
for your support of Brethren outreach in the United States.

PRAISE THE LORD ALL HIS PEOPLE, PRAISE YE THE LORD!

BRADENTON CALLS PASTOR

The last issue of the BRETHREN EVANGELIST carried an article on the beginning of the new Brethren Church in Bradenton, Florida which is sponsored by the Sarasota Brethren Church. The church has been pastored by Rev. Bill Ross, the Associate Pastor at Sarasota since its beginning.

Now this infant church has taken a big step in its growth by calling its first full-time pastor, Rev. Russell Gordon. Rev. Gordon is presently serving the Fort Scott, Kansas Brethren Church and will begin his work in Bradenton on January 20, 1974. During his years in the Mid-west District Rev. Gordon has been very active in district matters and is presently serving as a member of the national Missionary Board.

The Bradenton Brethren Church is still meeting in the Recreational Hall where they began their meetings but in faith are already looking out not only for a parsonage but for the site of their own building. We pray that God might direct in every step of their growth as they join with their new pastor in 1974 to fulfill the responsibility the Lord has given them in their area.

Rev. Russell Gordon

PRAISE THE LORD

For The New Brethren Vision Of Mission!

South County Youth and Family Recreation Center, 2.1 miles east of 301 and the red light in Oneco, on 53rd Ave. East (Oneco Road) at the corner of 37th St. East. Home of the Bradenton Brethren Church on Sunday mornings at 9:00 and 10:00.

PICTORIAL REPORT

The new maintenance building at Lost Creek, Kentucky is being completed and is now under roof with the siding installed. Below Chester Spitler, maintenance supervisor, and Chester Miller from Center Chapel, are pouring the foundation for this building. Many have contributed money and articles for this building which will provide a place for the storage of tools and equipment, an area for repair work on the vehicles out of the weather, and a new clothing room for the sale and distribution of these articles which have been sent to Lost Creek by the Brethren.

These pictures are only typical and not all inclusive and our latest thanks go to the David Smiths from our Wabash, Indiana church and the Chester Millers from Center Chapel (see Mr. Miller above helping with the foundation) who again went to Lost Creek and Mr. Smith as a boiler maker by trade took on the job of installing the stoker on the furnace in the Girls' Dorm. They also took along funds from their churches for the material involved. Thanks to these and many others who have assisted in the maintenance at Riverside Christian Training School.

Many volunteer groups from outside the area continue to assist in repair and painting. As above men from Pleasant Hill are painting the outside of Drushal Memorial Brethren Church which is located on the edge of the campus.

Pictured above are Brad Mishler and Jeff Frank from Nappanee, Indiana as they helped in painting the dining hall in Wheeler Hall and below three girls from Nappanee: Beth Wenger, Wanda Tobias, Dorene Arnott, and Jan Geyer who painted porch railings and kitchen storage cans. Good work to all of you.

In the school, work is continuing on the upgrading of the library with new shelves, chairs, carpet, painting, ceiling repair and the addition of some new books. The students themselves have taken on this project and during the 1972-73 school year raised $1,300. The library has been televised locally and an article on the library will be included in a national magazine sometime this fall.

All is not work however, as you see above Dr. Harold Barnett being served his sandwich at the July 4th celebration at the school and below Coach Hostetler in a crucial moment during the ball game on the same occasion.

THANK YOU BRETHREN FOR YOUR HELP AND CONCERN

HER BUBBLE GUM MATCHED HER EYE SHADOW

BRETHREN HOUSE BEAT

A Home Mission Ministry in St. Petersburg, Florida

Reporters:

Phil & Jean Lersch

Bonnie Munson

Cindy popped her bubble gum, a large wad of brilliant blue—the same shade as her heavily-applied eye shadow. You might call it "matching accessories."

At first I was amused, but then I realized how this seeming contradiction in behavior is typical of our teens at Brethren House, in fact teens everywhere. "Tweenagers," between childhood and adulthood; adolescence, that period in life after childhood and before maturity. Not quite either—between.

They all have their models. Whom do they want to be like—"cool guys" like Mannix? sophisticated sexually like the stars in "Love, American Style?" motorcycle racers? "tough guys" that can handle drugs and alcohol? We see them aping their elders as they nonchalantly hold their cigarettes. We see them conforming to their own peculiar dress code wearing navel-exposing half-tops and wide-bottomed jeans that drag on the ground. Carrying hair brushes to add a touch of confidence as they stand in clusters of pretended assurance.

They really don't know who they are or what they want. Feigning apathy and boredom helps cover their feelings of insecurity. It's easier and safer to act like nothing's worth doing than it would be to try something and be put down. Too old to be little children, having much too much worldly knowledge to be innocent, yet unsure in the adult world of responsibility. These are the teens we see.

At least one night a week they have a different sort of model. They can play basketball, volleyball, ping pong, foursquare, or just be together in the front yard of Brethren House. They can't smoke there. Sometimes they go to the neighboring yard for a few "drags." But the man in charge is different from the models presented in many of their homes, on T.V. or at the stock car track. This man, this pastor, is not the Mannix, not the "Love, American Style" hero, the motorcycle racer or the tough guy that is the usual model. This man is motivated by a different drive. The kids may not completely understand the force that motivates this pastor, but they can see it is different.

Inside Brethren House the lady in charge of the puzzles, games, books, and jobs of preparation (for the little kids that come in the afternoon) is different too. Not "cool," but whole. Not tough, but strong. Not sophisticated, but mature. Reaching out with God's love in the way it is most needed at the moment. Always alert to individual hurts, problems, and accomplishments. Always planning how best to reach these "tweenagers" with the love of Christ.

If one merely observes the behavior of the teens, he could easily be disgusted. But a survey of the deep needs of each one brings compassion. Lord, help us to look past the matching bubble gum and eye shadow, past the cigarettes and sloppy dress, past the exterior show of boredom and apathy to the real persons locked inside, to the persons-to-be inside that only God's love can bring out.

Jean, for the Staff

PRAISE THE LORD

For The Witness Of The Brethren Church!

DERBY REACHING OUT

Rev. George Solomon

Derby, Kansas Brethren Church

Rev. George Solomon began his ministry in the Derby Brethren Church the 1st of July of this year. Since that time he has had a number of interruptions to his ministry as he participated in the activities of General Conference and his responsibility as Chairman of Central Council. However, upon his return in September, the Lord has blessed his beginning work with his congregation although not always as anticipated.

Together the group set September 9th as Rally Day with a goal of fifty for each of the morning services but the Lord said that the day should be September 16th. On the 9th, due to several illnesses they had only twenty-nine in attendance but on the 16th there were forty two in Sunday School, forthy eight in Morning Worship and thirty two in the evening service. They also had one first time decision for Christ and three re-dedications of faith during the services. We PRAISE THE LORD with them!

Their youth program also got underway on the 16th with Dave and Dee Benshoff (see the last issue of the BRETHREN EVANGELIST for story) meeting with 13 in their first time together. The churches stewardship in offerings is also up as they meet their budget.

Pray for this Home Mission church, that its testimony might be used in its area of service and follow the will of the Lord for its future in Derby, Kansas.

PRAISE THE LORD

For Church Growth!

The Brethren LAYMAN

NOVEMBER 1973

JIM PAYNE WRITES

Dear Fellow Laymen:

We are moving along with our projects and plans for the 1974 Conference Program. Gene Geaslen, our 1st Vice President and program chairman, has secured confirmation from Dr. Paris W. Reidhead. Dr. Reidhead is General Director of the Institute of International Development, Inc., at Washington, D.C. He has been in Christian work for 33 years. The St. Clair Benshoffs have also agreed to play next year.

The transition of new officers is near at hand. David Brandenburg will receive the monies as Treasurer and Lloyde Miller, Roann, Indiana, is Secretary. Dave's address is 352 Kenilworth Ave., Dayton, Ohio 45405.

The Goal Sheets are a "means to an end" and surely not an end in themselves as a contest. Each goal is just one step toward that one Master Goal of "Leading other men to Christ" and obedience to Jesus' instruction to "Feed My sheep." Our public services, Laymen's meeting programs and aid to those dedicated to preparation for the ministry must be consistent with the "Master Goal."

Randy Best is receiving the $500 Laymen's Scholarship and Bruce Ronk, attending Ashland College, is receiving the Boys' Brotherhood $125 Scholarship.

Youth Crusaders have gratefully asknowledged the $500 given them. The Mission Board has received $1,200 for the Spanish language mission work in Tucson. The Bill Curtises arrived in Tucson early September and are becoming established. We understand that the Tucson congregation was helpful with kitchen supplies and furniture. They are living in a rented home leased for eight months.

We would appreciate reports from laymen in the Tucson church since we as laymen are involved in the work.

Keep in touch with your National and State officers and use them in your Public Services, retreats, and regular meetings. Dick Reed, of Kokomo and Allen Johnson, Marion, were both at Burlington, September 23. November 11, at Ardmore, October 28, at Muncie, and December 15, at Milledgeville, Ill., are dates your President will be speaking. As the Lord leads I feel encouraged to meet with the California churches near December 28 and with Tucson and Tempe the first week in January, 1974. We hope to have some encouraging reports from the Spanish Mission work by then.

I would urge all laymen to put the "Washington Briefing," sponsored by the National Association of Evangelicals at the Capitol in early January on their calendar. Several Brethren were there in '71 and this year should be even more interesting.

Yours, in Christian Service,
Jim Payne, President
N.L.O.

PRAISE THE LORD

For Laymen Alive!

ARE YOU READY?

The 1973 Goals Reports are due January 1, 1974. That's nearly three months away but the important thing to note is that each organization has until the end of the year 1973 to complete the goals. An examination of the Goals printed here (the 1973 goals are the same as the 1974 goals except for the necessary changes in the completion dates) will show that six of the 11 goals can still be completed.

These are (2) 50% participating in C. E. work, (3) Organize a Boys' Brotherhood or a Laymen's Organization, (4) join and promote the $10 club, (6) hold your public service and send in the offering and goals report, (9) Read the New Testament plus a devotional book, and (11) influence your local church to go 100% for EVANGELIST subscriptions.

SO—don't give up yet. Your organization might not reach the TOP, but half way up is better than not at all. It will be a good exercise to get your group started for 1974.

KEEP THIS IN MIND, TOO. Even if you haven't completed Goal No. 7, and can't count it against your 1973 accomplishments, your National Laymen's Organization could still use the money for the 1973 PROJECTS. If your organization hasn't made a contribution yet, SEND IT IN NOW.

1974 GOALS
National Laymens Organization

1. Each organization send in a list of officers or laymen representative addresses along with dues of all members to the National Treasurer by April 1, 1974.
2. At least 50% of membership participating in Christian Education; ie, teacher, officer, sponsor, or workshop, Bible Study, or prayer group leader.
3. Organize and furnish leadership for a Boys' Brotherhood or assist in organizing a new Laymen's Organization.
4. Every local organization maintaining membership, and promoting 100% personal participation in the Ten Dollar Club.
5. At least two representatives of each local organization attending the sessions of the Laymen at both District and General Conference.
6. Complete charge of at least one public service with a Layman speaker preferably a Brethren. An offering lifted for the national work and sent to the National Treasurer by January 31, 1975: plus a completed goals report for 1974 sent to the National Secretary for recognition of awards by January 31, 1975.
7. A contribution for the national project brought or sent to the Laymen's session at General Conference.
8. At least one recruit for the Brethren ministry enrolled in a college under the auspices of the Ashland Theological Seminary.
9. Every member reading the complete New Testament plus one devotional or inspirational book during the year.
10. Every member making at least one call each month on the sick, elderly, or shut-ins, plus one personal evangelistic call per month.
11. Each local organization promote and successfully accomplish the inclusion in their local church's budget the cost of subscription to the Brethren Evangelist for each home in the church.

ASHLAND LAYMEN OPEN

As has been their custom the Ashland Laymen opened their fall season with a Corn Roast. The scene this year was at the home of Brad Weidenhamer, Secretary of the Ashland Men's Fellowship.

Thirty-five (35) men and boys enjoyed the fine food and fellowship offered by the Host and his committee. A menu of Roast Corn, Weiners, Hamburgers, Steak, (everyone brought his own meat), cole slaw, and relishes was topped by watermelon for dessert. Following dinner the men and boys enjoyed volley ball, darts, and just talking.

For their second meeting the men resumes their Thursday Breakfasts. They were fortunate to have an outstanding Evangelist to address them on this occasion, none other than Florida's own Bud Hamel. The breakfast was held during an "Abundant Life Campaign" led by Brother Hamel, who inspired the men with his enthuiastic devotion to the great commission.

news ... from the Brethren

Meyersdale, Pa. — Since beginning our ministry at Meyersdale in August we have witnessed many events.

During the last of August a new roof was installed on the parsonage. This was made necessary as a result of lightning damage during a severe storm on August 6.

September 23 found many of us enjoying a hayride, weiner roast, and campfire fellowship at the farm of Rev. and Mrs. Robert Hoffman.

"Rally Day" at Main Street Brethren was September 30. The Win-A-Couple Class was in charge of the Sunday School hour. The theme of the program was "Gather Together in One." Those participating were Glenna and Walter Pugh, Tillie Shuck, Pearl and Carl Yoder, and Rev. Hanna. That evening a Fellowship and Reception Supper for the Hannas was enjoyed by all.

Sunday morning, October 7, a Baptismal Service was held for Becky Shuck and Diane Younkin. That evening they were received in the fellowship of the church prior to the celebration of the Lord's Supper.

October 22-28 the church will be conducting Evangelistic Services with Rev. St. Clair Benshoff as guest speaker. The theme for the week is "Praise the Lord" with Matthew 6:33 as the key text.

We are looking forward to many spiritual blessings in the Lord at Main Street Brethren Church, Meyersdale.

Rev. Joe Hanna

MEMBERSHIP GROWTH

Meyersdale, Pennsylvania—
2 by baptism

Muncie, Indiana—
5 by baptism

Memorials

SWEET

Mr. Lee L. Sweet, a faithful and active member of the College Corner Church since 1921, passed away on September 19, 1973 at the age of 79.

He is survived by his wife, the former Mabel Bowman; a daughter, Mrs. Terry Howard, Indianapolis, Indiana; a son, Dale G. Sweet, Wabash, Indiana, and several grandchildren and great-grandchildren.

The Rev. Duane Dickson officiated for his funeral at the church. Burial was in the Mississinewa Cemetery.

* * *

WEIDNER

George Weidner, Jr. 49 years of age, was killed in a car accident August 21st on his way home from work. He is survived by his wife, Virginia; a daughter, Mrs. Ronald Plank; and a son, Garry. Two sisters Mrs. Harry Pontius and Mrs. John Mape.

George was the S.S. Superintendant of the Tiosa Church at the time he passed away. The funeral was at the Foster and Good Funeral Home with the Rev. John Turley officiating, with burial being in the Reichter Cemetery.

Weddings

SHOEMAKER-SWEET

Double ring vows, spoken Saturday afternoon, Oct. 6 in College Corner Brethren Church united Miss Debbie Jean Shoemaker and Ricky Joe Sweet in marriage. Both Debbie and Rick are active members of the church.

The Rev. Duane Dickson officiated and music was presented by Kenneth Miller and Miss Laura Bailey.

Parents of the couple are, Mr. & Mrs. Hayse Shoemaker and Mr. & Mrs. Dale Sweet of Wabash, Indiana.

They will reside at R.R. 5, Wabash, where he is engaged in farming.

* * *

RICHEY-CARTER

Deborah Sue Richey and Brian Frederick Carter were united in marriage on Sept. 23, 1973 at the College Corner Church, officiated by the Rev. Duane Dickson.

The bride, an active member of the College Corner Church is the daughter of Mrs. Peggy Sweet, Converse, Indiana, and the late Everc Sweet. The groom is the son of Mr & Mrs. E. Barton Carter, Marion Indiana.

The couple reside near Converse Indiana. Deborah is a registerec nurse at Marion General hospital Brian will attend Ball State Univer sity, Muncie, Indiana.

Goldenaires

Ethel and Ralph Hagerich, Vinco Pennsylvania, their 51st on the 19tl of October.

EVANGELIST BUD HAMEL TRAVELS NORTH AGAIN

Dr. J. D. (Bud) Hamel, pastor of the Sarasota, Florida First Brethren Church, held a six day revival service in the Pleasant Hill, Ohio Brethren Church with pastor Rev. Gene A. Eckerley Sept. 16-21; and an eight day revival service in the historic Park Street Brethren Church in Ashland, Ohio with pastor (formerly Lt. Col., Air Force Chaplain, retired) Rev. Eugene J. Beekley Sept. 23-30, 1973.

During the six day "Calling You to Christ" campaign at Pleasant Hill the average attendance was 102 with 11 first time decisions for Christ, 19 rededications, and 75 altar decisions for a "faith promise for souls" at the concluding service. The evangelist also met with 150 firemen from Miami County's Firemen's association, was the guest speaker for the Boy's Brigade with 25 boys present, and held a special "after glow service" at the church with 37 young people for a fellowship of "Pepsi, Pizza, Pretzels, and Preacher." It was also my privilege to attend and share Christ with the Miami County Gideon Prayer Breakfast where I received a Nurse's New Testament to present to my daughter-in-law, Mrs. John Hamel, an R.N. at Sarasota Memorial Hospital. At an afternoon service I shared Gospel Magic with 85 children and 14 teachers at the "Story Time" which is held in the church each Friday evening after school. The Minister's Wives during General Conference were given a display of the talent and extraordinary ability of the pastor's wife, Judy Eckerley, in this area of Christian service. The evangelist also presented an American Flag to Camp Bethany to be used during the camping season; and dedicated the new office building of Christian businessman Marion Noll. While I was in Pleasant Hill a member of the church gave a $1,000 check for the new Brethren church work in Bradenton, Fla.

I will always be indebted to Rev. Gene Eckerely, a par-excellent pastor, and his people for the thrilling experience of preaching the Gospel of Jesus Christ to the people of Pleasant Hill, Ohio. Guest pastors attending the meeting were Rev. Donald Rowser, Rev. Herbert Gilmer, and Rev. William Walk.

While at the Park Street Church in Ashland, Ohio I had the privilege of preaching behind the sacred desk where my father-in-law, the late Rev. H. H. Rowsey was pastor, where I stood twenty-four years ago at the altar to be married to the former Jean Rowsey, and where I held a revival seventeen years ago for Pastor Clarence S. Fairbanks.

Saturday before the Revival Services I had the joy of being on the Ashland College campus with my daughter Joan, a Senior, for Parent's Day.

The visible results of our Ashland "Abundant Life Campaign" were: an average attendance of 156; eight first time decisions for Christ; 39 rededications; and 68 altar decisions for revival. On a special youth night, Saturday, the film "A Thief in the Night" was shown with 29 rededications being made at the altar.

During the week I was the guest speaker on the "Will Ruch" Channel 2, T.V. show which was produced by executive producer Charles Beekley, son of the Park Street Pastor. I also appeared for a T.V. sermon taping, was the guest of Mrs. George Donges for an interview, and on her talk show on WNCO A.M. F.M. Radio, the voice of North Central Ohio. The two Sunday morning worship services were also broadcast live over WNCO A.M., F.M. Radio.

While in Ashland I was the guest speaker for the Ashland Kiwanis Club where we had an attendance of 52, spoke to 80 Rotary Club members at the Ashland Country Club, a men's breakfast, and an Ashland College Campus Celebration where over 100 raised their hands in an invitation given for a "faith promise" for souls. During the week the evangelist conducted three sessions on "Soul Winning" and "Soul Winning is Just the Beginning" after the evening preaching services. I also shared with the organizations of the church, the World Relief Sewing Group, the Girl Scouts, and the Senior Sisterhood. The evangelist also taught a class at Ashland College for Professor of Health and Physical Education, and Head Coach of Baseball, George H. Donges. During the week the evangelist and pastor Beekley held rap sessions with the students at the theological seminary and attended a Gideon Camp Breakfast where we shared our Florida soul-winning ministry. It was also my privilege to baptize a college student during my stay in Ashland. During the meetings the evangelist presented magic object lessons for the children and accompanied the congregational singing on a trumpet provided by the church.

A special appreciation is also extended by the evangelist to organist Mrs. Dorman Ronk, pianist Mrs. Joseph Shultz, and to Rev. Bradley Weidenhamer, Minister of Music and Seminary Librarian. I also want to pay special tribute to the Minister of Christian Education at Park Street and Christian Campus Minister at Ashland College Rev. Jim Geaslen. He promoted a tremendous amount of publicity for our revival among the young people throughout the church and the campus. The Park Street Church is fortunate to have as their pastor Rev. Eugene Beekley with his dedicated wife Peggy. They are completely consecrated to the ministry of soul-winning and proclaiming the Gospel of Jesus Crhist wherever they go.

I want to thank the Pleasant Hill and Park Street Brethren for their faithfulness and soul-winning ministry. I shall long remember the spiritual fellowship of the Brethren. These are great days for revival. Every Brethren Church is urged to make these days of "agressive evangelism" for Christ. People today are willing to listen! Thank God for Revival!

—Evangelist J. D. Hamel
Sarasota, Florida

MILLEDGEVILLE, ILLINOIS

The Milledgeville Brethren Church, Milledgeville, Illinois, has released their pastor, Jim Black, for 13 weeks annually for purposes of Evangelism and Related Work. The congregation has taken this faith step for 1974 while continuing to assume full salary support for the pastor and parsonage family. This action closely follows the decision of the congregation to "Consecrate" their pastor as an "EVANGELIST." The service of consecration and setting apart as an Evangelist was conducted on September 24, 1972.

As pastor of The Milledgeville Church, I can only say, "Praise The Lord" for a congregation willing to go beyond their own walls in the greater service of the Lord. This will mean great sacrifice for many, including help at home with calling and the local ministry.

I really believe we are living in the "LAST DAYS," and that churches all over the country are opening their doors to more concentrated efforts in the area of reaching the lost. Commitments for 1974 are just about filled up. However, future services will be considered. If interested, please write to the undersigned.

Jim Black, Pastor/Evangelist
Box 376
Milledgeville, IL 61051

PRAISE THE LORD

For Home Bible Studies!

MR. GUSS SCHMIEDT

Guss Schmiedt, a long-time layman in the Brethren Church at Manteca, California passed away August 16 at the age of 81. A memorial service was conducted by his pastor, Rev. William H. Anderson, on August 21 at Manteca. He was one of the early members of the Manteca congregation, giving leadership in various capacities through more than 50 years of membership.

He is survived by his wife, Leota, a son, Lester, a daughter, Dorothy, grandchildren and great grandchildren. His first wife, Mary, was the sister of the late Dr. Albert T. Ronk and other brothers and sister of the Ronk family.

He was a farmer who was well-known for his progressive methods and innovations. His activities included participation in the organization of farmers for improvement and benefit of the industry.

In addition to his interest in farm and church life, he devoted considerable time to district school education. He was a school trustee for 51 years and received honor and recognition throughout the area for his contribution to public school education. His son, Lester, and grandson, Alan, continue in this tradition.

Funeral services were held in the chapel of the P. L. Fry Mortuary and interment was in the Park View Cemetery.

NEWS FROM

ASHLAND COLLEGE

ASHLAND, Ohio, Oct. 22—Five Ashland College alumni were honored Saturday at pre-game festivities for outstanding achievement in their respective fields.

Those selected for the outstanding alumni award are Michael Climaco, Cleveland City Councilman; Robert Brownson, former AC athletic director; Dr. Leslie Lindower, director of the Ashland College library and academic research center; Dr. Ella Shannon, chairman of the department of health and physical education at AC; and Sen. Thomas VanMeter (Ohio 19th district).

The award recipients and their immediate families were guests at a presidential luncheon at noon in the ACcent Room of the AC Convocation Center.

Climaco, honored for achievement in public service, was graduated from Ashland College in 1969 and received his law degree from Cleveland Marshall Law School. He was named one of the Outstanding Young Men in America in 1972. A member of Sigma Nu fraternity, Climaco is running for his second term in Cleveland City Council. In last month's primary election, he defeated his opposition two to one at the polls.

Climaco is the youngest councilman ever elected to serve on the Finance Committee of City Council. He also is the majority whip, the third leadership post in Council. Climaco serves as chairman of the Aviation Committee of Airport and Lakefront Development concerning Burke Lakefront and Hopkins Airports. He is also a member of the legislative, safety and city planning committees of council.

His other Cleveland activities include serving as counsel to the State of Ohio International Police Benevolent Association, as a member of the Mental Retardation Board of Cuyahoga County and as vice chairman of the Democratic Party of Cuyahoga County. He is single.

Brownson, named to the alumni honor for his achievement in the field of physical education, has received many honors and awards during his academic career. He was the first recipient of the Jacobs Award given to an outstanding member of the Ashland College faculty. Following his graduation cum laude from AC in 1948, he was named head coach in all sports at New London High School. He continued his education at the University of Wisconsin from which he received his master's degree in administration. Brownson has been a frequent after dinner speaker for organizations in and around Ohio. Before his retirement in 1973, Brownson fulfilled more than 500 speaking engagements in his 19 years at the College.

Brownson and his wife, Louise, are the parents of three daughters and two sons. They reside at R.D. 3, Ashland.

Dr. Lindower, who served Ashland as dean of the college, has been associated with the Ashland College faculty more than 35 years. He is being recognized for achievement in the field of higher education—administration. A graduate of the College in 1926 and Ashland Theological Seminary in 1928, Dr. Lindower received his Th. M. and Th. D. degrees from Dallas (Texas) Theological Seminary and fulfilled his residence requirements for his doctorate from the Ohio State University with a major in teacher education.

Dr. Lindower holds membership in Kappa Delta Pi. For many years he has been an active participant in the liberal arts workshops of the North Central Association of Colleges and Secondary Schools.

Lindower and his wife, Ida, reside in Ashland. They are parents of three children and have seven grandchildren.

Mrs. Shannon was graduated from AC in 1963. She earned her master's degree from the Ohio State University and completed her doctoral generals and oral this summer at OSU in the field of history of physical education and sport with a minor in comparative education.

Honored for achievement in the field of physical education, Mrs. Shannon joined the AC staff in 1965 and served one year as chairman of the women's physical education department. She coached women's field hockey eight years and has never had a losing season. She has published several articles in health and physical education journals.

Mrs. Shannon and her husband, Don, reside in Perrysville. They are the parents of a daughter and two sons.

VanMeter was cited for achievement in public service. State senator from the 19th district, he is a 1965 graduate of Ashland College. He received the Sigma Nu Brother of the Year award and was president of the Student Senate and president of his junior class while at AC. He was named to Who's Who in American Colleges and Universities.

A native of Bay Village, VanMeter graduated from Officer Candidate School in Ft. Benning Ga., following AC and served with the fourth infantry in Viet Nam. He was awarded the Military Bronze Star, the combat infantryman's medal, the Vietnamese campaign medal with three stars and the Vietnamese Cross of Gallantry.

VanMeter was listed in Who's Who in Politics in 1971-72 and 1972-73 and named one of the Outstanding Young Men in America in 1973. In the Ohio Senate he serves as vice chairman of the Agriculture Conservation and Environment Committee and a member of the joint Senate-House Committee on Campaign Election Reform, the Committee for Occupational Health and Safety ACT, the Commerce and Labor Committee, Financial Institutions and the Insurance and Elections Committee.

VanMeter and his wife, Nancy, are the parents of two daughters.

SISTERHOOD

DON'T LET THE HUM-DRUMS GET YOU DOWN!

by Sherry Barnhart

Hello Girls!

Right now I am so excited about this fall and winter. Usually I dread the cold winter months ahead and wish for an early spring but this year I feel differently. Do you come out of the summer months on a Spiritual high? I do. After church camp and Conference, I always am so keyed and enthusiastic.

Suddenly it's September and time to get involved in so many things that take lots of time and dedication. These activities include school, youth groups, Sisterhood and many other things. Yet September always seems to zip right along. Then comes October and November. These two just aren't as exciting. The newness of the activities has worn off to long business meetings, fund raising projects and schemes to get the attendance back up to normal. School is suddenly the same old classes with the same old teachers giving the same old assignments. Lunch time brings good-old hot dogs for the second time that week and your free period gets taken up with a 1928 film on changing life in America. Life is just not as exciting as it was last summer.

Wait! Before the hum-drums set in let's examine what made last summer so good.

1. Everday could have brought something different to do if you didn't have a job.
2. Certain opportunities (such as swimming, the zoo, riding bikes) can only be taken advantage of during warm weather.
3. You had more free time.

Ok! Those are three pretty good reasons for a good summer. Now let's look at reasons for a good winter.

1. Each day brings new friends and lessons that will help you learn more about yourself and your place in this world.
2. Certain opportunities (such as sledding, skiing, fireplaces) can only be taken advantage of during cold weather.
3. You have more things to do.

Look at these two lists together. Both lists seem to show that summer and winter have good points. So why does summer always seem better? Because it's SHORTER. There is not enough time for the hum-drums to set in.

At this point, I want to go back to the opening paragraph and discuss why our Spiritual high "slips" as the winter progresses. Look at the reasons for a good winter again (especially No. 1 and No. 3). The more we have to do and the more new lessons we learn—the less time we have to meditate and learn about God. True or False?

Don't fall into the trap of being too busy for your own personal Spiritual growth. Get involved in personal Bible Study!! Get excited and active in Sisterhood, B.Y.C., and your own local church!! These things aren't easy and take determination. Bug your friends to come, pressure your leaders for good programs, be alert to God's will and above all Love the Lord and your neighbor.

Praise the Lord for Winter
Sherry

PRAISE THE LORD

For The New Church at Bradenton, Florida!

"Praise The Lord"

by Elmer M. Keck

This article is a portion of the Moderator's Address presented at the Midwest District Conference held in Falls City, Nebraska. October 14, 1973.

The Scripture for our theme is Romans 15:11, "And again, Praise the Lord, all ye Gentiles; and laud him, all ye people."

Let us read Romans 15:7, 8. "Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers:" In order to cheer the Jewish believers, St. Paul holds Israel's salvation as the primary end of Christ's mission. But next St. Paul speaks about Christ being sent to the Gentiles. "And that the Gentiles might glorify God for his mercy" (Romans 15:9).

Should we "Praise the Lord?" Again St. Paul writes in Romans 15:12: "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." A number of Old Testament quotations were quoted to show that from the first, God's plan of mercy embraced the Gentiles along with the Jews.

Psalm 148 is a great Psalm of Praise. I would like to read it.

"Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2. Praise ye him, all his angels: praise ye him, all his hosts.

3. Praise ye him, sun and moon: praise him, all ye stars of light.

4. Praise him, ye heaven of heavens, and ye waters that be above the heavens.

5. Let them praise the name of the LORD: for he commanded, and they were created.

6. He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7. Praise the LORD from the earth, ye dragons, and all deeps:

8. Fire, and hail; snow, and vapours; stormy winds fulfilling his word:

9. Mountains, and all hills; fruitful trees, and all cedars:

10. Beasts, and all cattle; creeping things, and flying fowl:

11. Kings of the earth, and all people; princes, and all judges of the earth:

12. Both young men, and maidens; old men, and children:

13. Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14. He also exalteth the horn of his people, the praise of all saints; even of the children of Israel, a people near unto him. Praise ye the LORD."

Let us "Praise the Lord" that we have God's Word. Someone has written these words about the Bible. "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct, food to support, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. In it Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its holy and sacred contents."

Let us "Praise the Lord" that we can have faith in Him. "By faith in the Lord Jesus Christ, the perfect sacrificial Lamb, the Divine Substitute, man is accepted by God."

I would like to make mention of a few men in the Old Testament and in the New, who had a great faith in God, and we praise the Lord for their lives.

Men in the Old Testament

How do we have faith? In Hebrews 11:1, 2 we read: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." Someone has written, "For by such faith as this the forefathers received witness."

E. Schuyler English, in his Studies in the Epistle to the Hebrews (page 40), has this comment on the faith of the forefathers.

"It was not by their own merits that they believed the witness that God gave to them, or testified of Him to others. It was through faith, faith that was the assurance of things hoped for and the conviction of things not seen. Thus Rahab, a harlot, was assured of the promises, and demonstrated her conviction—not by her character or reputation but through faith. It is by such faith that we today may grasp the spiritual blessings that are ours in Christ, for God has testified of them in His Word, and that we may also give living and powerful testimony to the glory of His name. Faith, then, is the key to blessing and fruitfulness. Without it, it is impossible to please God."

Through faith the elders in the Old Testament received witness from God. We have been brought into the picture, for it is through faith that we understand. It is by faith that God witnesses to us that we believe.

Enoch

The Old Testament record concerning Enoch is very brief. I would like to read from Genesis 5:23, 24. "And all the days of Enoch were three Hundred sixty and five years: And Enoch walked with God: and he was not, for God took him."

In Hebrews 11:5 and 6 were read: "By faith Enoch was translated that he should not see death; and was

(continued on next page)

not found, because God had translated him; for before his translation he has this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarded of them that diligently seek him."

"By faith Enoch was translated." Enoch walked with God. How wonderful this fellowship must have been. Enoch pleased God. This should be said of us. Enoch was born as we are born. He grew up, was married, had a family, ate, worked and selpt just as we do. Do we have such fellowship with our Lord as he had? Are we well pleasing to God? Enoch's translation was by faith.

The man of faith, the redeemed man must diligently seek the Lord. We must earnestly desire the companionship of our Lord. The Lord will reward those who please Him.

Noah

In Hebrews 11:7 we read: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was a man of faith, "a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9).

Judgment is coming again upon the earth. Judgment is coming upon sinful men who reject Jesus Christ as their Lord, Saviour and Redeemer.

God needs men like Noah today. In Noah's day, "they were eating and drinking, marrying and giving in marriage, until the day Noe entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 38, 39). May we too learn the lesson that Noah teaches, the lessons of faith and faithfulness, to the glory of God.

Abraham

Abraham is another person who had great faith in God and we can "Praise the Lord" for his faith. In Hebrews 11:8-9 we read: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

Let us note what is written in Hebrews 11:8 and 9 and 17 to 19, concerning Abraham's faith.

Stephen, speaking in the Holy Spirit, in Acts 7:2 said, "Men, brethren, and fathers, harken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran" (God called Abraham when he lived in Ur of the Chaldees. Abraham by faith obeyed for "The God of glory (had) appeared unto" him. He lived in a land where men worshiped idols. No idol ever appeared as a "God of glory." When God appeared this way to Abraham and spoke to him, this was a wonderful experience. Abraham believed in God and had faith in Him. He was ready to go and do what God wanted him to do.

Let us read Joshua 24:2 and 3. "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

God led Abraham to Canaan. Abraham did not know where God would lead him. By faith he went into Canaan. God chose him because He willed to do so. In Nehemiah 9:7 we read: "Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham."

Perhaps Abraham told his father Terah (whose name means delay), of the vision or call that he had from "the God of Glory." Terah believed it to be genuine. Terah believed Abraham. He was determined to go out with Abraham. They paused at Haran. "The city of Haran was devoted to the worship of the moon-god, as was Ur, a circumstance that may account for the fact that, although Terah did leave the idolatry of Ur, idols still lingered among his descendants (Gen. 31:19) "(page 363, Studies in the Epistle to the Hebrews, by E. Schuyler English).

By faith Abraham obeyed God and moved forward into Canaan. When Abraham came "unto the plain of Moreh" (Gen. 12:6), "the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him" (Gen. 12:7).

"By faith he sojourned in the land of promise" (Heb. 11:9). He lived in tents. He believed this was where God wanted him to be. He believed in God. He was willing to wait upon God to pour His blessings out upon him. He lived by faith.

We praise the Lord for the heroes of faith spoken of by St. Paul in the eleventh chapter of Hebrews. We should praise the Lord for the Apostles and all the Christian characters mentioned in the New Testament. I would like briefly to tell about Peter and praise the Lord for his life.

Peter

Peter may have known John the Baptist and may have been one of his disciples. We read of Peter's calling to be a follower of Jesus in Matt. 4:18-20. "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Someone has written: "Peter's ardor, earnestness, courage, vigor, and impetuosity of disposition marked him from the first as the leader of the disciples of Jesus."

Peter is named first in the lists of the apostles (Matt. 10:2; Mark 3:16). He is named first in the more intimate circle of the favored three disciples (Matt. 17:12). "And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them." He was the natural spokesman of the Apostles.

He was the first to confess Jesus as the Christ. In Matt. 16: 13-16, we read: "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Our hearts are grieved at Peter's threefold denial of his Lord whom he has boasted that he would never forsake. We rejoice that he repented.

Early Brethren

We praise the Lord for the faith of the founders of the Brethren Church. Alexander Mack, the founder of the Brethren was born in 1679 A.D., near Heidelberg, Germany. He was born of a family of millers. He followed this trade and became wealthy. He and some others became dissatisfied with the formalism of the state church. They began a serious study of the Scriptures. They sought to find a way that would satisfy their great spiritual longings to know the will of God.

After much study they were ready "to begin a new movement based upon the New Testament as a rule of life: to use no force in religion; to make use of the ordinances of the New Testament as means of grace; and to hold themselves ready and open to new light on the meaning of God's truth" (Page 6, by Lawrence W. Shultz, in a Mural History of The Church of The Brethren). The early Brethren believed in "Bible Study, Prayer, Fellowship, and the Sacredness of Family Life."

The early Brethren left Germany in 1719 and 1729. Most of the Brethren came to Philadelphia in two migrations. Some settled in nearby Germantown.

On Christmas Day, 1723, some of the early Brethren retired to the house of John Gumre in Germantown.

"It is evening now. The old-time tallow-dip candles are lighted. They gather around a long table, a hymn is sung, and in the silent evening hour, with no witnesses but God, and curious children these people begin the observance of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn, and go out. . . . The fellowship of the group was so deep and the spirit ran so high that out of this day and its experiences grew the desire and determination to extend the fellowship through a missionary tour and to visit other members to the north and west" (Page 9, in A Mural History of The Church of The Brethren by Lawrence W. Shultz).

A great missionary tour of 1724 took place. The Brethren carried on a preaching mission that followed in the spread of the church in Pennsylvania and Maryland and on West.

The Brethren had Sunday School (1738) taught from cards and material that came from the Saur press. Some full sets of these Sunday School cards (1744) are still to be seen. Saur printed the first Bible, printed in a European tongue in America, 1743. In 1770 the Brethren had the first home for the aged. The Brethren founded an academy in 1760. By faith the Brethren pushed south into Virginia and westward. In 1832, 1845 and 1853 Sunday Schools were started again in the eastern part of Pennsylvania. The Brethren became interested in Education. Juniata College was founded in 1876. Our own College at Ashland, Ohio was founded in 1878 by the early Brethren. In 1882, Ashland College went to the Brethren church.

Our Goals Today

The Brethren became interested in World Missions soon after the turn of the century. Dr. Chas. F. Yoder became a missionary to Argentina.

Today we have a large number of Home Mission Churches. We are trying to go forward in the work of our Lord. We are trying to establish Brethren churches. The early Brethren established churches. Let us not be discouraged in this goal.

India

We praise the Lord for the Brethren work in India. Elder K. Prasantha Kumar is trying to do all that he can. There is this statement in a "1973 India Mission Report." He "began his work for The Brethren church in India in December of 1969. He and his wife, Nirmala, are joyous that God has opened a door for them to serve Him in their homeland and with The Brethren Church. The Holy Spirit is leading them and using them as tools for His glory in achieving fruitful results. In this fourth year of service, Reverend Kumar has shared an annual report giving much information about the work to share with the denomination. . . . By the end of June 1973 the membership reached the figure of 456 in less than four complete years" (The Brethren Evangelist, page 17, Sept. 22, 1973).

South America

Let us "Praise the Lord" for the work being done in Argentina. And now a new Brethren work will be opened in Colombia. Colombia is the country in the northwest corner of South America. Rev. and Mrs. Kenneth Solomon and their children Tim, Becky, Joel and Margaret are going to Medellin, to begin an "evangelistic, church-planting ministry. Medellin, with its two million populace and a great predominance of young people, holds a great challenge to this venture of faith" (The Brethren Evangelist, page 26, August 25, 1973).

Ashland College

Work among the students at our college offers a fertile field of Evangelism. Much work was carried on at our college last year. Jim Geaslen is an ordained young minister. He will work among the students at Ashland College to give them spiritual guidance. Some Districts have approved of 50¢ per member for the support of this Christian ministry. Let us praise the Lord that this work has been started. Let us pray for this work that much will be done and our college will become a great spiritual school. Let us give our 50¢ per member.

We must help raise the moral and spiritual level of the community in which we live. Then we should extend this to the whole world. This is the meaning of Matt. 28:19, 20. We witness for our Lord. Others accept Christ as their Lord and Saviour. The Lord helps us all to do His will and carry on His work.

Rev. Elmer Keck is serving the First Brethren Church in Falls City, Nebraska, and The Brethren Church in Morrill, Kansas as pastor. He is a member of the Executive Committee of the General Conference representing the Midwest District, Spiritual State of the church committee and also serves on the District Evangelists and Ministerial Examining Board of the Midwest District.

World Religious News in Review

HUMBARD SELLS GIRDLE FACTORY, SEEKS BUYER FOR A COLLEGE

Akron (EP) — Evangelist Rex Humbard has sold his girdle factory and is attempting to find a buyer for Mackinac College to ease his financial problems.

At the beginning of 1973, the television minister's famed Cathedral of Tomorrow enterprise had a mortgage debt of more than $6.7 million. It has been undergoing court-ordered reorganization as a result of a charge by the Ohio Commerce Department that the enterprise had sold several million dollars of unregistered securities.

Real Form Girdle Company in Brooklyn, N.Y., was asquired by the Humbard enterprises in 1965. It has now been sold to VTR, Inc., of New York for an undisclosed sum.

Mr. Humbard was quoted in The New York Times has having said of the sale, "I wasn't saving any souls directly with Real Form Girdle."

Christianity Today, the evangelical fortnightly published in Washington, D.C., reports in its Sept. 28 issue that the Cathedral of Tomorrow is asking $6.5 million for Mackinac College, the northern Michigan school that was purchased from Moral Rearmament in 1971 for $1.7 million plus a $249,000 real-estate commission.

In other financial transactions according to the magazine, "Humbard's organization also bought a mansion for his occasional use along with 184 acres of woodland near the campus. (More recently the Cathedral paid $225,000 in cash to purchase an Akron-area parsonage for Humbard.)"

Mr. Humbard conducts a television ministry that includes major markets in the U.S. and Canada. His Cathedral of Tomorrow program is seen on 360 stations, reaching a weekly audience estimated at 22 million.

ABS TO PUSH LITERACY OVERSEAS

New York (EP)—The American Bible Society is launching a 12-year $63 million fund-raising project to help newly literate people around the world improve their reading.

"Good News for New Readers," as the project is called, involves the production and distribution of 725 million Bible stories in four-page illustrated leaflet form. These will be translated into more than 200 languages by 1975.

A spokesman called it one of the most ambitious programs ever undertaken in the society's 157 years.

INDIANA NEWSPAPER REFUSES X-RATED ADS

Marion, Ind. (EP)—The Chronicle-Tribune has abruptly changed its editorial policy in announcing it will refuse ads for X-rated films.

The major policy change followed the decision of a local theater owner to resume showing of such films after an earlier announcement that it would not carry them.

The local issue was complicated by the Indiana Supreme Court which overthrew a pornography law which local offices were using to enforce the recent U.S. Supreme Court ruling.

Local citizens had been protesting the offensive ads in letters to the editor, to which the paper responded.

HOLMAN'S 'LIVING BIBLE' FEATURES COLORED ILLUSTRATIONS, MAPS, CHARTS

Philadelphia (EP) — A 1,226-page edition of The Living Bible has been produced by the A. J. Holman Co. here, featuring 550 full color illustrations, and 53 maps and charts.

Editors state that it has taken 14 years to develop the concept of a full-color illustrated Bible with each picture or map placed in close proximity to its relevant Biblical passage. The designer is H. Parry Jackman of London.

LAUSANNE CONGRESS ON EVANGELIZATION ANNOUNCES MAJOR SPEAKERS, POLICIES

Lausanne, Switzerland (EP) — A wide range of national, cultural, and denominational backgrounds will be represented in the key speakers of the International Congress on World Evangelization, July 15-26, 1974, in the Palais de Beaulieu.

The Congress' Honorary Chairman Bill Graham will open the congress, according to Program Director Paul Little. Following will be addresses by the Rev. John Stott of London, a chaplain to Queen Elizabeth II, and congress officials.

Among those giving major papers will be Dr. Peter Beyerhaus, Germany (Lutheran); Dr. Rene Padilla, Argentina (Baptist); Dr. Susumu Uda, Japan (Reformed Presbyterian); Bishop Festo Kivengere, Uganda (Anglican); Dr. George Peters, USA (Mennonite); Dr. Howard Snyder, Brazil (Free Methodist); Dr. Donald McGavran, USA (Disciples of Christ); Mr. Samuel Escobar, Peru (Baptist); Canon Michael Green, England (Anglican), and Prof. Henri Blocher, France (Baptist).

Unlike the procedure followed at the 1966 Berlin Congress, the major papers will be sent out in advance to the 3,000 participants for their study and response. Based on the questions raised, Congress speakers instead of reading their papers, will briefly summarize them and then deal with the questions that have been sent by participants.

In addition, each participant will have in his hands before he comes to Lausanne an over-view of world need as well as an in-depth study of churches and evangelization of his own country or region. A preliminary questionnaire will invite participants to indicate in which areas the Congress can best help them, for example, in reaching particular groups, in the use of evangelistic methods and techniques, and in the discussion of theological issues.

Program Director Paul Little said the combination of theological and strategic issues should result in each participant's carrying away from the Congress ideas and materials of immediate relevance and help in achieving the goal of world evangelization.

KKK THREATENED FLORIDA CHURCH

Florida City, Fla. (EP)—Despite threats of violence from local Ku Klux Klan members, the minister of First Baptist Church here proceeded with the baptism of a black airman from nearby Homestead Air Force Base.

Lawrence Bethel, 21, made a profession of faith at the white church and was scheduled to be baptized in an evening service along with seven others.

Pastor Richard Fales said robed Klansmen milled around outside the church while two unrobed Klansmen went inside.

Obscene, anti-black material was scrawled on the car windshields of members after the service.

Church members formed a caravan to escort the airman back to his base after the service. Some were run off the road by cars driven by Klansmen. All were victims of verbal abuse. Some guns were aimed but not fired.

Mrs. Fales, the pastor's wife, told The Christian Index magazine that the church stood behind her husband's decision not to cancel the baptismal service and that "they had no regrets."

KEY 73 LEADERS SEE CAMPAIGN'S COURSE SHIFTING TO GRASSROOTS

New York (EP)—Seven top leaders of Key 73 admitted in an interview with Religious News Service that the broad-based evangelistic drive, which has the theme "Calling Our Continent to Christ," has not developed as originally planned.

But they vigorously disagreed with some assessments that have labeled the effort a "failure" eight months after formal launching.

They said both evangelism and ecumenism on the grassroots are being strengthened by Key 73 despite the fact that many high visibility programs on the national level failed to materialize.

The Key 73 leaders conceded that their organization was a financial fiasco on the national level. But they felt that inability to produce several television specials, earlier anticipated, was a blessing in disguise because it put the burden of responsibility on local communities and churches where, they agreed, it belongs.

They challenged claims that Key 73 has met with apathy in local congregations, and they asserted the drive has produced a new coalition whose diverse participants will never go home to old isolation.

LOS ANGELES' BLACK MAYOR CREDITS CHURCH WITH ELECTION

Los Angeles (EP)—Mayor Tom Bradley of Los Angeles has credited the church with having helped him win election earlier this year as the first black mayor of the nation's third largest city.

Addressing the 93rd annual meeting of the National Baptist Convention, U.S.A., Inc., here, the African Methodist Episcopal layman said his election victory over former Mayor Sam Yorty "happened because the church has laid the stepping stone for where we are today."

Mayor Bradley also referred to the Watergate affair in his address to the meeting of the largest black organization in the country. "If we are to root out the unscrupulous, the unethical, not only in politics but in private life, the church must inspire us all," he said. "Until more men and women like you acknowledge that fact, we shall have more Watergates."

DAILY BIBLE READINGS IN '74 GOAL OF N.A.E. PROGRAM

Wheaton, Ill. (EP)—A program designed to encourage daily Bible reading in 1974 was announced here by the National Association of Evangelicals.

Guides have been prepared for a "read-it-through program" and a topical approach, according to Dr. Billy A. Melvin, executive director of the organization that involves 36,000 churches from 60 denominations.

The first plan lists the entire Bible in daily selections grouped chronologically. The second groups passages in 52 topics.

"A Bible reading guide is not a panacea to higher spirituality," said Dr. Melvin, "but can act as a practical reminder for regular times in the Scriptures."

The association also announced that Oct. 28 has been set "as NAE Sunday." The special day will focus on the multi-faceted ministries of the association.

Member churches are also being encouraged to receive a thanksgiving offering for the association's World Relief Commission. Receipts will go in part to six famine ravaged nations in West Africa.

DEVALUATION OF DOLLAR SENDS MISSION COSTS SKYROCKETING

New York (EP)—Devaluation of the dollar is having drastic effects on foreign mission programs, according to officials of the United Methodist District Board of Global Ministries here.

The 10 per cent devaluation in February, coupled with a smaller drop at the end of 1971, has reduced denominational purchasing power by 18 per cent, or some $2 million.

The devaluation of the dollar means for all mission agencies that costs for supplies and salaries go up sharply, requiring mission agencies to struggle for additional funds.

SALVATION ARMY GETS $1 MILLION GIFT TO SERVE NEW ZEALAND AGED

Auckland, N.Z. (EP)—Jack Plowman, 62, decided $1 million of his fortune was "no good if it isn't working and doing good," so he donated it to the Salvation Army to accommodate the aged.

"It was surplus to my needs," the business man said, "so I looked around and thought the Salvation Army are dedicated people who have contact with the most needy."

He timed his gift to spark a fund-raising drive to be initiated by the Army.

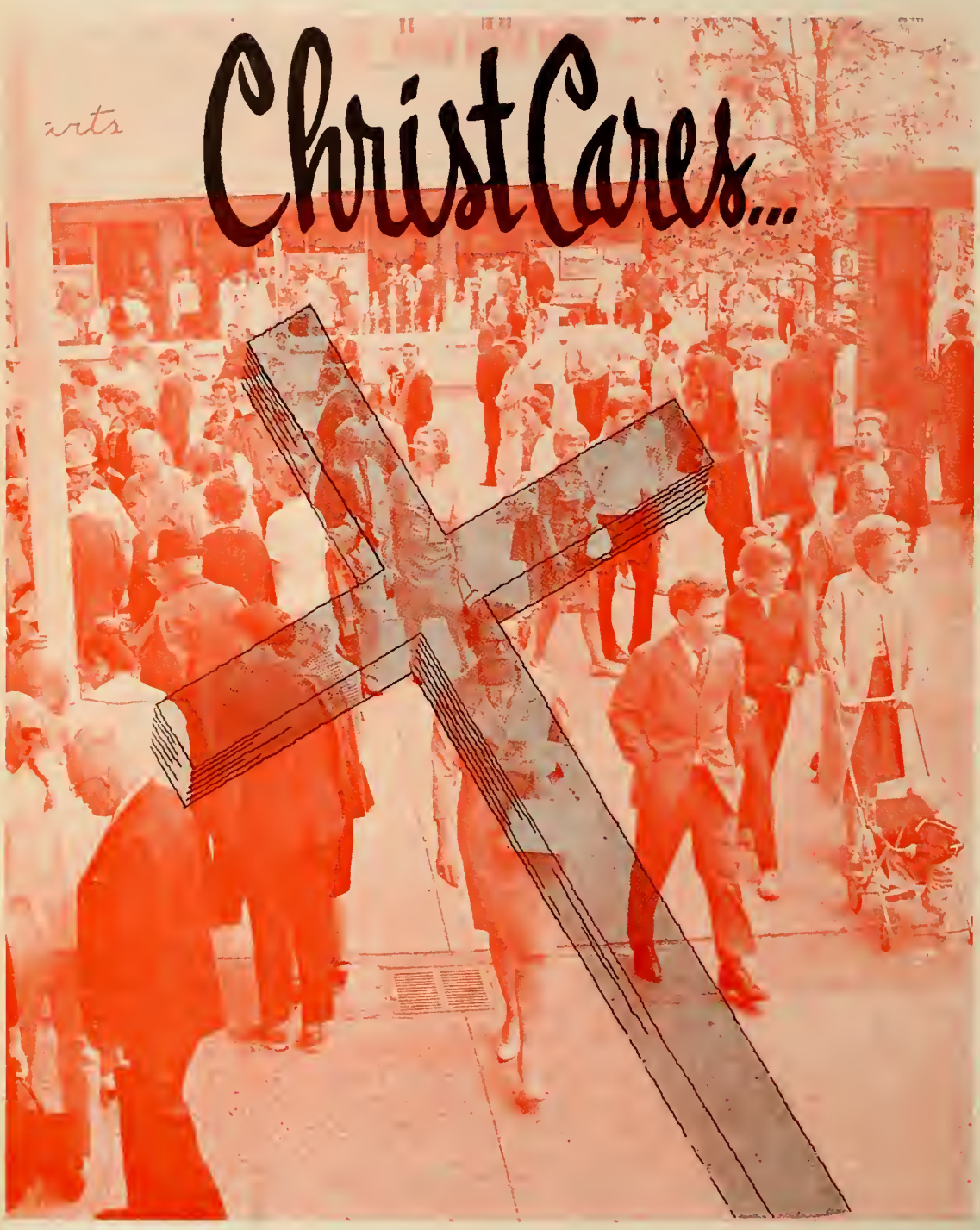
'LITTLE BIT OF WATERGATE IN US ALL'—BILLY GRAHAM

Durham, N.C. (EP)—Evangelist Billy Graham told an overflow crowd at the Duke University chapel here that "there is a little bit of Watergate in us all."

Examining the question of how a nation "can have its soul restored," the evangelist said in a pre-crusade appearance that "the nation needs to repent—not just the Republicans, but my own party, the Democrats, as well. We all need to repent because there is a little bit of Watergate in us all. We as a nation need to repent, and turn to God."

His talk preceded by several hours the formal opening of the week-long Central Carolina Crusade at Carter Stadium in Raleigh.

Ashland Theological Seminary
910 Center
Ashland, Ohio 44805



Do You?

Brethren Home Missions 1973

The Brethren
EVANGELIST

OPPORTUNITIES UNLIMITED IN CHRISTIAN EDUCATION

FEATURED ON PAGES 14-18

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The Brethren EVANGELIST

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Missionary Board ..... Mr. John Rowsey
Sisterhood ..... Miss Sherry Barnhart
Board of Christian Education . Rev. Fred Burkey
W.M.S. ..... Mrs. Ida Lindower

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Executive Committee

Elton Whitted, Chairman; Rev. George Solomon; Mrs. Robert Holsinger

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

A THANKSGIVING THOUGHT

If you find it difficult to be thankful during this special season of the year, think of this:

Matthew Henry, the famous Bible scholar and commentator, was once accosted by thieves and robbed of his purse. That day he wrote these words in his dairy: "I was robbed today, but let me be thankful . . . First, because I was never robbed before; Second, although they took my purse they didn't take my life; Third, because although they took my all, it wasn't much; Fourth, because it was I who was robbed, not I who robbed."

from Wayne Heights Newsletter

By the Way

ALL IN A DAY IN NEW YORK

The taxi driver taking me to the hotel seemed rather glum. I debated if I should say anything to him. I decided it would be interesting to hear his response so I asked, "Been driving a taxi a long time?" "Eight years," "Like your work?" "Hate it." "What's bad about it?" "Long hours—terrible traffic—not much money—cheap people."

Well, I guess I had my reaction. I wasn't sure how much I could help him—if at all.

Later in the day I took a taxi again, I thought I'd give it another try so I asked, "Been driving a taxi a long time?" "Six years," "Like it?" "It's pretty good—you can work when you want to and if you need a day off you can take it." "Any other advantage?" "If you put in long hours you can make pretty good money." "Any other good features?" "Never boring." "What do you mean by that?" "Often interesting people—you know, you kind of wait for them." "Give me some examples." "Well, the other day a lady in just a house coat—no luggage—got in and said—'to the airport.' Kind of funny—don't you think?" "A man—3 suit cases—golf clubs—got in—only wanted to go four blocks. He was moving—not going on a trip." "Another man got in and said, just drive anywhere for awhile. I'll tell you when I want to go home—really I guess I don't ever want to but I'll be ok after awhile. Just had to get away from her for awhile."

When we arrived at my destination I paid him—gave him a tip that was a little extra and thanked him for giving me two lifts, one in the taxi and one in conversation. I commended him for being the kind of person who could find something interesting in his daily work. Upon hearing that he replied, "Well, I figure it this way—everybody has to decide if the day is going to make him or if he's going to make his day." And then he said some words which intrigued me. He said, "Few days are tailor made to suit us—so I think it's better to 'roll our own.'"

Not bad philosophy to pick up in a taxi.

from LeTourneau Now.

SIGNAL LIGHTS' STORIES FOR DECEMBER

BIBLE THEME: CHILDREN OF THE BIBLE

MISSION PROJECT: HELPING IN COLOMBIA

by ALBERTA HOLSINGER

THE SAVIOUR IS BORN

The story of Christ's birth has been written in many ways, but none is lovelier than the account given by Luke. This outline will help you to use the Scripture and carols in telling the beautiful story of the Greatest Bible Child of all.

Read: Luke 2:1-5.
Sing: "O Little Town of Bethlehem" (first verse).
Read: Luke 2:6-7.
Sing: "Away In a Manger."
Read: Luke 2:8-14.
Sing: "While Shepherds Watched Their Flocks."
Read: Luke 2:15-16.
Sing: "Silent Night"(first verse).
Read: Luke 2:17-19.
Sing: "O Come All Ye Faithful."
Memory Scripture: Luke 2:11

SWADDLING CLOTHES

(For this demonstration you will need a doll and the pieces of cloth listed below.)

The Bible tells us that Mary wrapped Jesus in swaddling clothes. That's the way all babies in those days were dressed to keep them warm and comfortable. The babies were wrapped, arms inside, in a piece of cloth about three feet square. It was kept securely on the baby with a narrow strip of colored cloth.

To swaddle a twelve or fourteen inch dool, use a piece of cloth about two feet square. (A piece of old sheet will be fine.) Put the square of cloth on the table, turn down one corner and place the doll on it diagonally with the head coming above the folded corner. Turn up the opposite corner over the feet. Now wrap the material from the right side to the left; and then from the left to the right. Next wrap the doll in a strip of cloth three or four feet long and about the width of the doll from shoulders to feet. Bind this little bundle with a long narrow strip of colored cloth. Tie or tuck in the ends.

Your doll is now wrapped in swaddling clothes.

IF YOU LIVED IN MEDELLIN

Special Days

There are so many celebrations in Medellin (may-day-YEEN) we can't possibly name them all. There are festivals for all the saints of the Catholic Church such as San Jose (St. Joseph), San Paulo (St. Paul), and San Pedro (St. Peter). There are special days to remember events that happened long ago.

Colombia Independence Day is celebrated on July 20.

Christmas, Easter, and New Year's Day are important holidays, too.

All special days in Colombia are very noisy. The people set off firecrackers to celebrate the holidays and festivals. Many different sizes of firecrackers are used. You can hear the booming of the firecrackers coming from every part of the city. Most celebrations last all night. Sometimes you would find it difficult to go to sleep.

Besides the firecrackers there are parades with pretty floats, folk dancing and contests. There are places to buy things to eat and drink.

Many families in Medellin celebrate Christmas as we do. There are Christmas trees and decorated store windows. The people wish each other Merry Christmas.

The real Christmas celebration is not on December 25. It is the Festival of the Three Kings on January 6. The people remember the Wise Men who visited Jesus and brought Him gifts. This is the time they give gifts, too.

In the country, boys dress up as the Wise Men. One of the boys blackens his face to represent a dark-skinned king. They go from house to house, asking for gifts.

In the city, men take part in the festival. They dress as the Three Kings and ride through the streets in cars and trucks. Usually three pretty girls dressed as angels ride along, too.

This is the first Christmas the Solomon's have been in Medellin. They will try to help the people to understand Christmas is more than noisy firecrackers and gifts and decorations and dressing up like the Wise Men.

We need to remember, too, that Christmas is more than this. Christmas is Jesus' birthday. Remember to say happy birthday to Jesus on Christmas Day. And thank God for sending Jesus to us.

The Brethren Layman

The Laymen's Meeting

Rodger H. Geaslen

INSPIRATIONAL FOR DECEMBER

DO YOU BELIEVE IN MIRACLES?

When eight persons were asked by the San Francisco's Examiner's Inquiring Photographer, "Do you believe in miracles?", seven of the eight answered, "Yes."

The person who answered in the negative replied: "I think the belief in miracles affords a convenient leaning post for the weak. Good results come only from proper analysis of facts and downright effort. A good, honest effort will produce better results than sitting around waiting for a miracle."

How much "good honest effort" on the part of man resulted in the creation of the universe of which we are a part? What part did man play in his original creation?

The person who does not believe in miracles has some impossible explaining to do.

We were delighted with the answer one person gave. She said: "Yes—the miracle of being here is proof of that. The whole system of life on earth is a miracle. The birth of Jesus is considered the greatest miracle of all. And the birth of a baby is a miracle beyond the control of man or science."

How true! Only God can create a universe. "In the beginning God created the heavens and the earth" (Genesis 1:1). Only God could form man from the dust of the ground and breathe into his nostrils the breath of life (Genesis 2:7).

And it is true that the birth of Jesus is the greatest miracle of all. He is God, as well as man. "God manifest in flesh" is the way the Apostle Paul states that miracle (1 Timothy 3:16).

And He is the One who is Jehovah-Savior. He offered Himself in sacrifice for sinners. He paid the price of our redemption by His atoning death and glorious resurrection.

He saves all who come to Him in faith; and assures them that their sins are forgiven, and that they are delivered from the just judgment of God; and possess eternal life.

Every genuine conversion is "a miracle of love and grace." With God all things are possible.

ORDINATION SERVICE

WILLIAM ROSS

Bill Ross was ordained as Elder and Evangelist October 21, 1973 at the First Brethren Church, Sarasota, Florida.

Bill Ross, son of Mr. and Mrs. H. M. Ross, Jr. was born September 3, 1946 in Tullahoma, Tennessee. He accepted the Lord as his personal Saviour in June 1968, and was baptized by triune immersion and received into the Sarasota First Brethren Church July 18, 1968.

Bill became a "life work recruit" Sunday, April 20, 1969; and on June 1, 1969 at a morning Worship Service the congregation called him into the Gospel Ministry. June 8, 1969 he gave his first sermon in a public service for the Laymen of the church.

Bill is a graduate of Sarasota High Sschool, Manatee Jr. College, and Ashland College in Ashland, Ohio. He has formerly served as pastor of the Grace United Church of Christ in Reedsburg, Ohio. While attending Ashland Theological Seminary he was the pastor of the Williamstown Brethren Church in Williamstown, Ohio. He has been licensed in the Brethren ministry since June 27, 1971.

He is married to the former Mary Hines of Sarasota. They have a daughter, Melissa Joann, who will soon be one year old.

Rev. Ross served the Sarasota First Brethren Church as "assistant" pastor from June to December of 1972. He has been serving Sarasota First Brethren as "associate" pastor since January 1, 1973 also pastoring the new Bradenton Brethren Church since its inception on May 27, 1973. He will be concluding his ministry in Sarasota at the end of this year and will be going into full-time evangelism through the "Ross Evangelistic Association" holding "Faith Action Crusades" beginning January 1, 1974.

Attending elders were: Dr. J. D. Hamel, Rev. Fred Vanator, Rev. Woodrow A. Immel, and Rev. Phil Lersch.

WASHINGTON LEADERSHIP BRIEFING, JANUARY 14-18

WHEATON, ILL. — NAE's annual Washington Leadership Briefing for pastors and laymen, scheduled January 14-18, is expected to pull its largest attendance ever, reports NAE general director, Dr. Clyde W. Taylor. Taylor indicated that this year's interest is not necessarily due to scandals in Washington—but that "Watergate had caused people to think more deeply on the process of government and to have a keener sense of the intricacies involved."

The briefing program this year will include time in Committee hearings and opening sessions of Congress, and special sessions with key leaders in the Department of State, the Pentagon, the FBI and the Executive, Judicial and Legislative branches. Also scheduled are times of informal discussion and prayer with an emphasis on spiritual answers. Reservations for the 4½ day workshop will fill quickly, Taylor warned. Registration information can be secured by writing NAE's Office of Public Affairs, 1045 G Street NW, Washington, D.C. 20005.

WORLD DAY OF PRAYER WORSHIP BOOKLETS AVAILABLE

WHEATON, ILL.—Individuals and church groups across the country are now gearing up for World Day of Prayer activities, March 1, 1974, according to R. Gordon Bacon, NAE national field representative.

"Many of the special Friday services are conducted by inter-church womens' groups," he said, "and they really know how to plan ahead!" NAE's special 16 page booklet is now available and is offered in quantity to churches and community groups at no charge. World Day of Prayer leaders at the community level have used the NAE guides in program planning and as the actual service format which includes audience participation. "We have had a growing response to the booklet and have received many comments of appreciation on its Christ-centered content," Bacon said. This year's guide was prepared by Dr. Billy A. Melvin, NAE executive director, and centers on the theme, "Loved, We Will Love."

MISSIONARY NEWS

LATIN AMERICA VISIT

A visit to Colombia, South America was made in June, 1973 by Rev. M. Virgil Ingraham, General Secretary of the Missionary Board accompanied by Rev. and Mrs. Kenneth L. Solomon, veteran missionaries to Argentina and designated as pioneer missionaries for the Brethren Church to Colombia.

Purpose of the trip was to consult with leaders of the evangelical work already established in Colombia, to determine the city in which we would establish the mission, to begin legal proceedings for the entrance of the Solomons and for the establishment of the Brethren Church in this country, to establish arrangements for the schooling of the children, and to seek the will of God, on the field, for the direction of our future work.

The decision was made to begin the work in Medellin, a city of two million with some three thousand evangelicals and five groups working in the city. All contacted, welcomed the possibility of more workers for the outreach of the gospel in this city. Since the Solomons return from this visit, final preparations have been made and permanent visas have now been obtained with plans made for the Solomons to leave Sarasota, Florida on Thanksgiving Day, November 22 to begin their residence in Colombia. PRAISE THE LORD!

Following the visit to Colombia, Rev. Ingraham continued on alone to Argentina for an administrative visit. He was met at the airport by a number of the Argentine leaders and during his time in the country held meetings with most of the various boards and commissions of the church and radio ministry, including a meeting with all of our Argentine pastors.

Rev. M. Virgil Ingraham with Juan Carlos Miranda and Ricardo Rivero at the Buenos Aires international airport.

General Secretary Ingraham with Argentine pastors.

There is a new emphasis on a continuing concern for church growth in the Argentine church. In September of this year all of the Argentine pastors and two lay representatives from each of the churches met to discuss this need and to seek ways of implementing greater growth in the Argentine Brethren Church. During Rev. Ingraham's visit the church leaders expressed a continuing need for teachers in the Eden Bible Institute, perhaps a specialist in evangelism to help train pastors and laymen, and church planters to help in reaching new areas.

On the return trip from Argentina, Rev. Ingraham visited Haiti. There has been interest expressed by some of our Indiana Brethren in several areas of work in this country and the Missionary Board requested the General Secretary to investigate the possibilities on the return leg of this Latin American trip. His report was given to the Board in their August meeting. After prayerful consideration and study the conclusion was reached that it was not advisable for the Brethren to become involved at this time. Communication does continue with contacts made in this country and the Lord might lead in this direction for some future date.

The whole of Latin America is an area calling for help and many doors are open. The Brethren have responded by moving into Colombia in 1973. May God continue to guide in the future providing personnel, resources, and a willingness on the part of the Brethren to respond as He so directs.

THY LOVE I SHARE

SHOULD YOU BE A MISSIONARY?

by Richard Wolff

Reprinted by permission of SHORT TERMS ABROAD. Originally used in 1969 this seems most current and especially interesting since it was written by RICHARD WOLFF who was the weekend General Conference speaker of 1971.

. . . Even well-established professional men and women are now being called.

Many pamphlets have been written about the missionary call, but misunderstanding about the nature of this call persist—perhaps because so much has been written.

Just the other day a short-term candidate was turned down by a mission board because he did not have a specific call to a definite country, although he was willing to serve the Lord anywhere.

Was the refusal on the part of the mission board legitimate? Should the candidate have had a more definite call? These are legitimate questions and should be considered from the standpoint of dogma, Scripture, history and experience.

(continued on next page)

1. DOGMATIC CONSIDERATIONS

God calls men in Christ through His own means and for His own purpose. Both the word and the concept of the divine call pervade the pages of the New Testament. God Himself is the caller (Gal. 5:8; I Thess. 5:24). We are called into the fellowship of His Son (I Cor. 1:9); we are called to peace (I Cor. 7:15), in the grace of Christ (Gal. 1:6), to freedom (Gal. 5:13), into His own kingdom and glory (I Thess. 2:12), to eternal life (I Tim. 6:12), into marvelous light (I Peter 2:9), unto suffering (I Pet. 2:21) and to eternal glory (I Pet. 5:10). The call is addressed to all (Rom. 8:30). The Good Shepherd calls His own sheep by name (John 10:3).

The call is from God and unto God, demanding a genuine listening and the response of faith, resulting in salvation. The call addressed to James and John (Matthew 4:21) was unique, a call to apostleship, ultimately spelled out in the epistles and beyond this leading to a special sphere of ministry. It was a call to follow Jesus (v. 19).

The "missionary call" is an altogether different concept—and does not result in salvation. The Macedonian call was heard by Paul on his second journey. It was directional (to Macedonia) and temporary (he did not stay in Macedonia). The divine call unto salvation is unchangeable and permanent, resulting in salvation; the "missionary call" is variable and temporary, issuing in service.

To assume that the missionary call is not subject to change would be a denial and a limitation of the freedom of God who might wish to reassign the missionary (in His sovereignty) to another sphere of service. Should the missionary commit himself to a specific area for decades and become heedless to the possibility of an indication from the Holy Spirit to move to another country?

As Christians, we believe in the priesthood of all believers. Is the "missionary call" a specific call, the exclusive property of people working full time in the kingdom of God? Should not all Christians receive a vocational call? If so, does it mean that once engaged in the vocation, no changes should be undertaken—one would not even be free to leave the vocation for full time Christian service, not to mention a change over to another vocation?

2. BIBLICAL CONSIDERATIONS

Aside from the biblical references already mentioned regarding the call, consider the following: When Jesus said, "Follow Me," was it always a call to permanent discipleship? Was the call to apostleship the same as to discipleship?

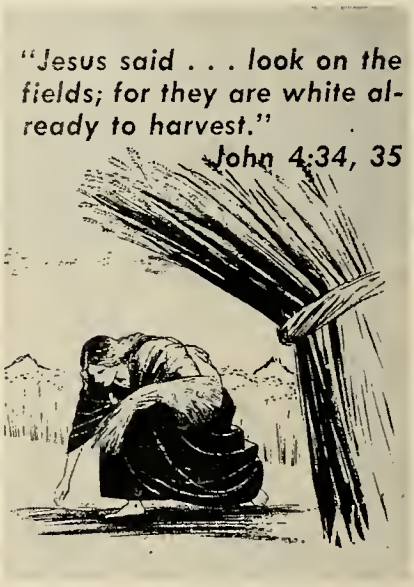
Luke relates the temporary mission of the seventy disciples (10:1). Were they all called into permanent work for Christ and to a specific area?

What about the mission described by Matthew and Mark (Matthew 10; Mark 6), when the apostles were sent two by two on a specific journey through Galilee with instructions limited to that trip and no longer applicable later? (See Luke 22: 35, 36). A definite task was set before them and had to be accomplished within the limits of a specific area for a brief period of time.

Notice the experience of Paul as he speaks of his trip to Jerusalem. Paul was appointed to go to Jerusalem by the Church of Antioch (Acts 15: 2, 3). At the same time, he relates that he went up by revelation, convinced by God that he had to go (Gal. 2:1, 2). Luke, the historian, stressed the objective fact that the Church sent him; Paul, speaking subjectively, stresses the idea that he had a revelation compelling him to go. The injunction received from the Church and the revelation and call from God were both temporary in nature and only concerned with a specific journey to Jerusalem.

At the very time of his conversion, Paul heard the call of God (Acts 9, 22 & 26). The Church at Antioch sent off Paul and Barnabas (Acts 13:3) on their first missionary expedition. The directional call given by the Holy Spirit was different again and occurred on the second journey (Acts 16).

The instrumentalities of the call also differ widely. It was really Cornelius who called Peter, but this call was confirmed to Peter in an indirect vision (Acts 10).



3. HISTORIC CONSIDERATIONS

John Wesley thought that he was called as a missionary to the Indians in the United States. He returned to Great Britain and began his monumental work, which resulted in an exceptional revival. Did he misunderstand his call to the Indians, or was he out of God's will when he returned to Great Britain? Was his call to the Indians temporary?

Adoniram Judson was deeply burdened for India, but ended up in Burma. Was it a misunderstanding? Such illustrations could be multiplied.

There have been many changes in other areas of missionary undertaking. It was Count Zinzendorf who for the first time sent out laymen. The first medical missionary left the United States in 1819, and medical missions only gained momentum around 1870. Single women were sent out infrequently and only in 1860 was the Women's Union Mission Society for Heathen Lands formed.

What are the biblical or theological foundations for these changes? Obviously, they were largely dictated by practical considerations.

4. PRACTICAL CONSIDERATIONS

It must be recognized that it has been the actual experience of many persons that the call has, in

fact, changed. It could hardly be said of all those who were once on the mission field in obedience to specific calls, that regardless of the reason for their return to the homeland, they are now disobedient—including most mission executives! What happens when a country no longer accepts missionaries or expels them? Was the original call misunderstood? Is not the history of the Overseas Missionary Fellowship a significant illustration? Missionaries were expelled from China but retrained and relocated. Could it be said that they all misunderstood their original calls, or was the call unto God permanent and the directional call temporary?

How specific does the call have to be? Why limit it to a given geographic area? Should the call perhaps include more detailed information as to the population to be reached—the poor, the urban centers, the students, etc? Should the call perhaps include the type of work which should be undertaken, be it medical service, evangelism, radio work or literature? Would a given mission board be delighted to have a candidate with such a specific call? Would they not at that point lose administrative control? Could it be said that some mission boards want the candidate to have a call to a specific area, but sufficiently general to allow the mission to retain ultimate control?

Do we expect every minister in the United States to have a call to a definite part of the country or to a specific church? Should the minister never leave this church or this part of the U.S.? Has it not happened that a minister has candidated in a church which has turned him down? Was there a misunderstanding on the part of the minister or on the part of the church? Is it not a great temptation to take a temporary situation and to transform it into a permanent one? Was this not the temptation of Peter on the Mount of Transfiguration, when he thought of building three tents? Was Jonah's call to Nineveh permanent?

As a matter of fact, if a man, age 56, contacts a mission board, stating that he has a definite call for Pakistan, is he usually accepted? On what basis can a mission board determine that the call lacks authenticity? Why is he refused when he has a specific call, whereas a younger man without such a specific call is refused because he does not have one? Is the call then directly related to the age bracket? If the refusal is based on missionary policy, then the question should be raised, how was this policy formulated? If it was based on common sense or experience, would it not also be common sense to engage a person to reach limited objectives or to experiment with the concept?

If a mission board works in more than one country, would they be willing to promise never to move the candidate out of a specific area in order to respect his call? Would this not hamper missionary strategy? If a man lives in India, should not the mission have the freedom to move him to Malaysia or Burma if he were needed there? Must he remain in India because of his original call? Could he come back to serve the mission in the homeland?

Speaking of India, let us assume that a man had a call to this country 25 years ago. When the country was divided into India and Pakistan the missionary found himself in the latter country. Would the missionary have been compelled to move into India proper because of his original call? Is the call circumscribed by geographic connotation; or is it to people in a specific area, or is it to people in general, regardless of the specific area? Is not the direction often dictated by circumstances? Can anyone rightly have a call to China or Russia under the present circumstances? Do we rule this out automatically because of the political situation so that the directional call is determined by political aspects? Certainly the call to God has no such temporary, geographic or political limitations.

Is it not necessary to have pertinent information regarding a given country before such a definite directional call could be issued? Is it possible to receive a call to Brunei, when one has never heard of the country? If this information is usually received through the Church, will the missionary call automatically be limited to fields where this particular denomination is at work? Should we not give the Spirit of God the opportunity to call us to any country? If so, is it necessary to study the 120-odd countries of the world in order to give the Holy Spirit the opportunity to call us, should this be his desire? Does not this reduction to the absurd indicate that a specific call, in the very measure that it is specific, can become a tremendous burden and hindrance?

If special training has prepared the candidate for a definite task, should this not be taken into consideration on the basis of sanctified common sense? In fact, if a man trained for electrical engineering would like to go to the field as a printer whereas a radio technician is needed, would not the mission object to such a strange call, regardless of the fact that it might be very specific? In the final analysis, is such a mission board consistent with itself?

Is it obvious then that the call unto God is absolutely essential, unchanging, permanent in results, and that the responses in faith should lead to complete dedication? The Christian is a man who accepts the lordship of Christ. A new controlling power has come to his life. A new sovereignty is acknowledged. The grateful response of the believer leads to genuine dedication. Is not this the one and only desirable spiritual feature that a mission board should look for in a candidate? Is not the very flexibility of the candidate, his willingness to be assigned to different nations and different tasks, the strongest indication of dedication?

Is the special "missionary call" really to be found in Scripture? Is not the willingness to serve Christ here or abroad the normal Christian attitude? Does this not demand flexibility, since we are not omniscient? For those who are willing to serve abroad—regardless of where or how—be it one year or ten and who apply to a mission board, is something else needed?

It is time to give serious thought to these matters and to consider the implications from the dogmatic, biblical, historical and practical aspects. Those who have heard the word "come" and responded, must likewise hear the word "go" and respond in obedience to whatever vocation the word "go" might point to, including service for Christ abroad.

LETTER TO THE EDITOR

The following letter was written to our EVANGELIST magazine in India. The EVANGELIST is a monthly magazine printed in Telugu with a portion also printed in English.

Gurukul Lutheran Theological College
and Research Institute
The Rev. Dr. P. David,
M.A.B.D., Ph.D. (Yale)
60/61, Purasawalkam High Road,
Kilpauk, MADRAS-10
April 19, 1973

Dear Reverend Prasantha Kumar,

I thank you for the invitation that you extended for delivering a series of eight lectures in Telugu on Biblical Theology and Evangelism. I first hesitated to accept for want of time. But you later caught me up in such a way that I could not say "no" to you. I love you and I consider it a privilege and obligation to do this job though very difficult within such a short time.

But in actual execution of this job, I assure you, it was a real enjoyment for me to go into the depth of the subject in Telugu, discussing with the students and pastors that gathered there from the distant places of the whole of East Godavari—places which I knew in my earlier days. I was just at home with them just as they were at home with me in our common search as village pastors for understanding the origin, the meaning and the content of the Biblical Theology as well as the great commission given by the Lord for evangelistic mission, its content, the necessity and the method of evangelism. Though I could have taken for fuller treatment still much longer time, I am satisfied that they could follow and understand the outline I have given and trust that they will continue the study and search of the scriptures.

You will kindly pardon if I say a word by way of my impression of what you are doing and the place and the opportunities. This is the first time that I had even gone through the lanes and by-lane of that fast-developing area—Surisesha puramu—and its surroundings. You seem to have captured for occasion these strategic points for the Institute on the one side and for your residence the other side. The area where your institue is located is capable of much further development physically and every other way. A very good congregation can grow in and around that place.

Your Bible Institute is a well-conceived project in the region allowing denominational references. Each denomination has its own contribution. The Brethren Mission, with its centrally Biblical tradition can make a very good contribution. I suggest that you gradually develop the institute to a higher and higher level. You can admit men of Secondary Grade standard and of course you may have to seek for teachers also. Two Grades of Training can simultaneously go on. Your Sunday School and arrangements for orphanage residence and the people whom I have met all have impressed me.

Let me finally say this—you and your wife are well qualified people. You are young and energetic. God has called you to this ministry. Please continue to carry out His purpose.

May God bless your labours and enrich your life everyway.

I thank you and your wife for all your fine hospitality and for your kindness.

With greetings and best regards.

Yours most sincerely,
(Sd.) P. David

Rev. K. Prasantha Kumar teaching in the Bible Institute.

BRETHREN HOUSE BEAT

LETTING THE GIFTS OUT

There I sat, confronted by my blank piece of burlap, while the four other members of the Teen Craft Club were busy creating their pieces of art work. Beside my burlap lay the brightly-colored felt, the scissors and the glue, unused. At my wits end I hollered for help.

"Hey, everybody, help me decide what to put on my banner. I'm stuck!"

Without even looking up from her project Marcia threw back this advice, "Use your imagination. Just think what you would like to say and then do it!"

"But I'm afraid it won't look right. I want it to look right," I argued.

"Just think about it and do the best you can."

Marcia is the pupil and I'm the teacher, but on this night our roles were reversed. I've heard it said that we can learn much from kids. Well, it's true. Marcia has much to teach me about being creative and allowing God to use what He has put inside of me for His work.

The Living Bible reads in Ephesians 4:7 that ". . . Christ has given each of us special abilities —whatever He wants us to have out of His rich storehouse of gifts." I believe part of the mission of the church is to help people become aware of that special gift God gave each of them and then provide the opportunity to use that gift in God's service and to His glory.

At Brethren House we try very hard to NOTICE each one that comes through our doors. To become sensitive to that gift in him or her that God has placed there. Some people may have forgotten or are afraid to use their gifts. I pray that we will become more aware of drawing out these gifts, and less guilty of pouncing on children when they arrive with our pre-conceived ideas of their activity.

As a Christian Educator I long for those I come in contact with to become aware of and embrace the pattern of living that God intends for us through Christ. I pray I will not be guilty of plastering an image of what I want to see on top of the child God made.

—Bonnie

OPPORTUNITIES AND OBLIGATIONS in 1974

Life. What's it all about? Why are we here? There are probably as many answers to these questions as there are readers of these sentences. But the probable diversity of response is more a sign of health and strength than of weakness. For, as Christians we have each day a new life to live because of the grace of God.

New life. Renewed hope. Reason for being. All things fit together in the marvelous plan of God.

What a contrast to Shakespear's statement that "Life . . . is a tale told by an idiot, full of sound and fury, signifying nothing" (Macbeth, Act V, sc. 5, 1. 26). Human life is not a random happening. It is not nothing. It is **something**—something purposeful and significant. There is a perceptible rhythm to life which can yield deep insight for the one who will expend the effort to perceive.

At least two millennia ago the author of Ecclesiastes put it this way: 'There is a right time for everything: A time to be born, a time to die; A time to plant; A time to harvest;

A time to kill; A time to heal; A time to destroy; A time to rebuild;

A time to cry; A time to laugh; A time to grieve; A time to dance;

A time for scattering stones; A time for gathering stones; A time to hug; A time not to hug;

A time to find; A time to lose; A time for keeping; A time for throwing away;

A time to tear; A time to repair; A time to be quiet; A time to speak up; A time for loving; A time for hating; A time for war; A time for peace.

What does one really get from hard work? I have thought about this in connection with all the various kinds of Work God has given to mankind. Everything is appropriate in its own time. But though God has planted eternity in the hearts of men, even so, man cannot see the whole scope of God's work from beginning to end.

So I conclude that, first, there is nothing better for a man than to be happy and to enjoy himself as long as he can; and second that he should eat and drink and enjoy the fruits of his labors, for these are gifts from God.

And I know this, that whatever God does is final—nothing can be added or taken from it; God's purpose in this is that man should fear the all-powerful God. (3:1-14 LB)

A new year will soon be upon us. Another year of our lives will have been spent. For what? Leo Roston once said, "the purpose of life is not to be happy—but to matter, to be productive, to be useful, to have it make some difference that you lived at all."

What have our goals as Christians been? Have they been worthy of the great cause for which Christ died or have they been our own. Individually, as congregations and as a denomination we must inquire as to the merit of our purposes and programs in light of the opportunities now open to us.

If we believe that life has meaning and value, then new life in Christ must carry richer values and deeper meanings. In a measure, this seems to be the concern of the Apostle Paul who wrote the Galatian Christians: "I have been crucified with Christ: and I myself no longer live, but Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God, who loved me and gave himself for me." (2:20 LB).

The essence of the Christian message is that God, in Christ, has taken our place, entered into all our suffering and sorrow, borne the consequences of our rebelliousness, and died our death for us. "Then, having taken our place among men, He offers us His place before the Father—imputing to us His righteousness, sharing with us His life, lifting us to His eternal Throne and the Father's infinite love" (Robert Munger, **New Life to Live,** Regal, p. 4).

This is the wonderful message we have to share with the people who feel that life is ". . . a tale told by an idiot . . . signify nothing!" Someone cares —we do! Because He lives in us.

The opportunities of 1974 are unlimited for the Brethren Church. It is our obligation to extend a helping hand to those in need through whatever channels He opens to us. Among the more obvious are:

WORSHIP—Let us all do our part to make every worship experience a dynamic encounter with the living God.

WITNESS—The message of the "exchanged life" (His for ours) needs to be told by all those who have experienced it. People are literally dying to know that it is real.

NURTURE—Perhaps as no other people we are privileged to teach the Word of God and Christian way of life. We have the opportunity to tell the world what life is all about. It is our obligation to do so.

SERVICE—We care about others because He first cared for us. It is our responsibility to respond in love to the needs of men in the manner of Christ.

STEWARDSHIP—The gift of giving must also be continually stirred up. When we are tempted to be selfish, let us recall His selflessness

FELLOWSHIP—The Body of Christ is a harmonious unit in which the various components

contribute to the welfare of the whole. Because we are His, we are privileged to share the benefits derived from association with liked-minded people. Each individual has needs; each can contribute to meeting the needs of others. Members of the body aren't "numbers," they are persons and they should always be treated accordingly.

In conclusion, I believe it is evident that 1974 presents a genuine opportunity for all of us . . . if we are prepared to fulfill our Christian obligations by:

(1) Making worship a vital and relevant experience by focusing God's abundance on men's needs.
(2) Searching our opportunities to share the wonderful experience of the "exchanged life."
(3) Teaching in class and at home from the overflow of Christian experience and richness of preparation.
(4) Giving more than we can afford in time and personal service to those tasks which contribute to the upbuilding of the Kingdom.
(5) Enriching the "body life" of our families and churches by being the people He wants us to be.

It is with these matters in mind that the Board of Christian Education looks ahead to 1974. Our goal: growth through the enrichment of Christian experience for persons of all ages.

INNOVATION IN CHRISTIAN EDUCATION

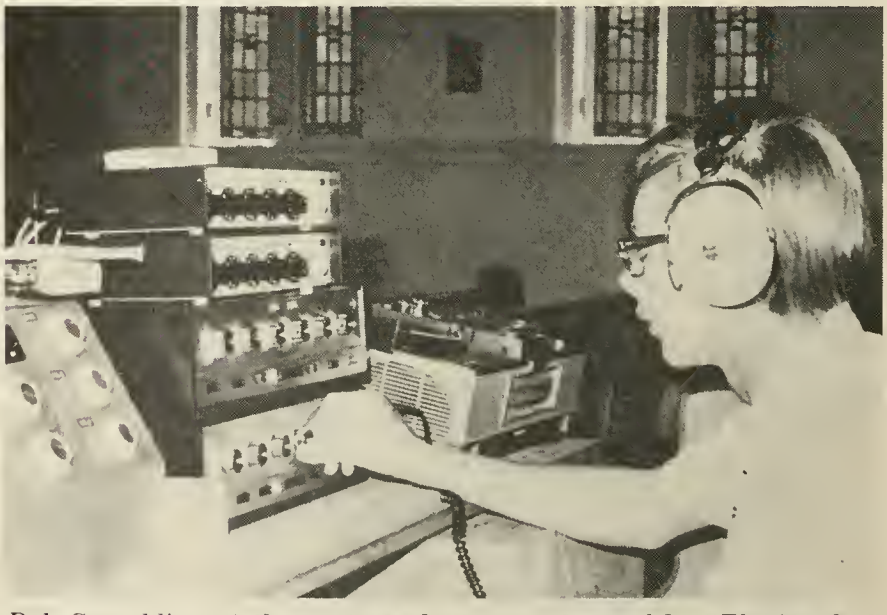
SPONSORED OR SUPPORTED BY THE BCE

Experimental Summer Ministry with Children and Youth—Crestwood

Children's Learning Center General Conference 1972, 1973

COMMUNICATING CHRIST THROUGH CONTEMPORARY CHRISTIAN MUSIC

Sherry Barnhart and Brad Weidenhamer preparing background tape for "It's Getting Late"



Rob Grumbling at the controls during a rehearsal by "The Twelve"

NEW DIRECTIONS IN CAMPING

An Experimental Camp Program was sponsored at Camp Bethany —1973. Here Pastor Bill Walk leads a special vesper service.

These Campers—typical of all our youth—are looking to us for continued development of meaningful programs and materials.

SPECIAL SERVICES OF THE BCE

The Board of Christian Education is involved in many kinds of activities all of which are designed to enrich the work of the Brethren Church on the local and district levels. Some of these special services are listed below:

HIS is a new musical group which has been formed and is prepared to bring special services in churches and for auxiliaries.

RESOURCES are publicized through bi-monthly issues of BCE NEWS. Helps for pastors, teachers, administrators and youth leaders are included in each issue. Recently much space has been devoted to audio-visuals and music.

CURRICULUM for church schools and BYC groups is endorsed by the Board for use in Brethren Churches.

SEMINARS are being planned for several locations in the near future for church schools workers, pastors, choir directors, youth leaders and youth. A great deal of effort is being put forth to bring a quality program to the people who are doing the job.

NATIONAL BYC is supervised by the Board and we are happy to report continued growth and development of this important facet of the church's work. The National BYC Convention, the BYC Council, and Summer Crusaders are making excellent progress.

As even a casual observer can readily tell, the work of the BCE covers a lot of territory. From youth work to audio-visuals; from conferences to music, all is dedicated to the cause of Christ and committed to the work of the church.

THE WHITE GIFT OFFERING

Each December for many years the WHITE GIFT OFFERING has been received in support of the educational ministry of the Board of Christian Education of the Brethren Church. The continued generosity of the church has been greatly appreciated as it has enabled new programs to be developed and the strengthening of established services.

In spite of the fact that many of our churches have begun to support the BCE—and others—through their budgets, there are still many churches which prefer to send a special gift. Either way, contributions are channeled into the expanding and challenging ministry of Christian teaching through many media.

Thank you for your gift!

WOMEN'S LAB

If you study an ordinary drop of water under the microscope, you will discover a marvel—a small world of wonder, activity, and potential. Equally intriguing is the microcosm of a human life whose beauty is always visible to the great Alchemist of the universe, but to us is apparent only under the microscope of spiritual perception and love.

On the surface, lives of many of our older people especially appear commonplace, uneventful; however, upon closer scrutiny we may see in them some amazing dramas.

Because there are such fascinating stories in unexpected quarters, from time to time, some of the residents of Brethren Care may be interviewed, some who are willing to share with readers a few of their significant moments, their philosophies, and outlook. Hence on these pages readers may occasionally find a—

Vignette of Life's Veteran

Meet Barbara Hershey, the newest resident of Brethren Care, but perhaps the oldest in years. Barbara tells us she will be ninety-five next month, but you would never know it to look at her or to talk with her.

Barbara has a twinkle in her eye, a smile which keeps her mouth turned up at the corners, and a cheerful outlook on life. To be sure, she sees problems in the world and recognizes dishonesty about, but these things have not engendered a spirit of pessimism. "These things," she says, "are not new. Young people are no worse than they ever were; there are simply more of them, and they get into different kinds of mischief." She added, somewhat significantly, "Many of their misdemeanors come because of negligent parents."

Ashed what was probably the high spot in her life, she studied a bit, then replied, "I guess it was my marriage." This union which lasted sixty years, and was broken when her husband died thirteen years ago, gave her three children, twenty-one grandchildren, and forty-two great grandchildren, all of whom appear to have led admirable and productive lives.

One of her granddaughters has been a missionary in New Guinea, another in Nassau. Barbara's sister, Nora Vesper, well known in Ashland, has also spent many years as a missionary in Sierra Leone, representing her church.

One of the principal differences Barbara sees in life today from when she was younger is the attitude toward the family. "It is not sacred now as it once was," she observed.

Barbara lists as her hobbies quilting, crocheting, knitting, hooking rugs, and doing other kinds of hand work, although her eyesight has curtailed this activity considerably. However, she doesn't bemoan her limitations; she does what she can and still finds life interesting.

"What kind of people do I like best?" she repeated, when questioned. "I like everybody, really; but I like those best who are sincere, who mean what they say and keep their word."

She seems to have no particular regrets at having to leave her home, which is now being sold, but remarked philosophically, "It was becoming a bit too much for me to take care of; so I'm better off here. I'm veing very well treated here."

In this lovely little lady one can see a life of fulfillment; she is savoring the present experiences, but also looking forward to meeting her Lord in whom she has placed her trust.* To the onlooker she epitomizes Cicero's lines: "The harvest of old age is the recollection and abundance of blessings previously secured." —il

*Since these lines were written, just two weeks ago, Barbara Hershey has gone to be with her Lord. It must have been a joyous homecoming, one in which we can all rejoice.

WORLD RELIEF REPORT

Pastor Phil Lersch, Chairman
Brethren World Relief Committee

Because we're so busy carrying out our own local programs of mission and ministry (not to mention the responsibilities of work, family and leisure), we run the risk of overlooking the desperate plight of other human beings.

OR, because we Brethren gave so well to World Relief last year, we may subconsciously assume that most everything is being worked out O.K. "over there" where people probably need to be fed and clothed sometimes.

OR, because our pay check dollars aren't as stretchable as they once were, we take it for granted that we can't do anything more for other people "at least not at the present time."

Then comes along a published letter by Dr. Everett S. Graffam, of the World Relief Commission. And the rethinking begins. . . .

"*Dear Friend:*

"*In overfed USA, it is hard to grasp the full intent of a word like famine. We have never experienced its awful effects, and God grant that we never will.*

"*I remember how shocked I was, almost beyond endurance, when I saw the awful effects of lack of food and water among the 10 million Bengali refugees. These same effects are multiplied over and over again among the millions of unfortunate people who happen to be living in countries where the lack of rain has caused extensive drought and inevitable famine.*

"*Northeast India has suffered repeated crop failures over two years because of insufficient rain. And the sub-Sahara countries of Senegal, Mauritania, Mali, Upper Volta, Niger and Chad (in Africa) have started their fourth year of drought.*

"*I have recently returned from many of these areas in Africa and India and now have before me several pictures showing the unbelievable situation that exists in these countries—adults are gaunt and staring—children with spindly legs and oversized tummies—cattle with only skin stretched over their bones. You can travel 100 miles without ever seeing a blade of grass or leaf on a tree. The river beds are cracked and dried and the village wells are bone dry. And to top it all off, the temperature is 119 degrees.*

"*This is the problem these poor, desolate people have been facing as a result of years of drought.*

"*This is the problem that will cause sickness and death in the multi-millions this year.*"

The long wait for food.

Dr. Graffam labels the situation a FAMINE EMERGENCE and invites concerned evangelicals to unite as "Companions in Compassion" to help.

Many Brethren Churches have placed "World Relief" in their budgets and, thus, are giving for such "Famine Emergencies" every quarter throughout the year. These funds are forwarded to W.R.C. nearly every month by our treasurer, Mr. George Kerlin (New address: 1318 East Douglas, Goshen, Indiana, 46526).

Other churches will be receiving special offerings during the April World Relief Month emphasis next Spring.

Regardless of when or how we demonstrate our love and concern for those with physical agonies, every day is an opportunity to THINK what it must be like for them—and PRAY . . . and REMEMBER—and PRAY . . . and T-H-I-N-K . . . and . . .

LAFF-A-LITTLE

No matter what happens, there is always someone around who will say, "I knew it would."

Middle age is the when you are more anxious to know how long the car will hold out instead of how fast it will go.

We may not be getting cured in spite of the increased cost of medical care, but at least the swelling is taken out of your wallets.

Parents, Don't spoil your teenagers. You certainly have the right to the car at least one night during the week.

Just heard about the new computer that some genius invented. It can be programmed to talk just like a human being. But it cannot think for itself. The genius perhaps doesn't realize it but he has not come up with anything new. Millions of humans can talk WITHOUT being programmed and a great portion of them cannot think either.

CHEEP ADVICE

The art in being tactful is being able to build a fire under some people without causing their blood to boil.

SAFETY HINT: Don't stand on a chair or a box to reach high places. It is much better to get yourself a stepladder than to make your child eligible for a stepparent.

Good judgment comes from experience. Experience comes from bad judgment.

SIOUX PROVERB: Less thunder in the mouth, more lightning in the hand.

Slogan on Safety First Billboard: "Drive safely, you too may be recalled by your maker."

Recipe Card

"FRESH MANNA" Serves—"ALL"

from the kitchen of "God the Father"

Give **not** much credence to the things of evil but **much** credence to the things of good: those who fear over much have not love perfected in them: be not tossed about by the storm but be comforted by the same storm for it brings a calm spirit to those who would be calmed and not distressed—knowing whom they trust. Not giving credence to the evil but giving Glory to God for the victory that is sure. For the **victory is not in recognizing the evil** but in recognizing the victory! May the Spirit make the message alive to you, so it heals.

Ferne Miller

(The meditation of a housewife as she was looking up a recipe.)

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

THE HISTORICAL VIEW OF THE BRETHREN CHURCH (1708 - 1970) ON THE ORDINANCE OF BAPTISM

by
Dr. Albert T. Ronk

INTRODUCTION

This study seeks to set forth the historical view of the Brethren Church on the ordinance of baptism during the period of 1708-1970. This paper will treat different facets of the 'historical view" topically and chronologically as far as the latter is possible. The chronologically sequence is valuable to note the development of ideas relative to the sacrament, and correction of errors when they crept in.

I. FRATERNAL FORMULATION IN GERMANY 1700-1728

The founding fathers of the Brethren Fraternity, were dissatisfied with the State Churches of Germany at the beginning of the eighteenth century. They sought diligently for both biblical and apostolic truth as basis for both their protests and a satisfying faith. Their task was difficult. Their progress was slow. Their decisions were exacting. The records of their labors, their gleanings, their opposition, are few. The facts must be winnowed from the sparsity.

The dissatisfactions were not only over the moral and spiritual tone of both clergy and laity, but over the theological and sacramental practices as well.

1. Environmental Influence:

Recognition of the power of environment in forming patterns of life was recognized by the prophets of old. Isaiah provided some good advice which is apropos to this study. He challenged Israel to: "Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock from whence you were hewn, and to the hole of the pit from whence you were quarried."[1] Following that sage advice we need to take a look at the environment which both caused and contributed to our forefathers' search for a settled mind on the mode of baptism and other sacramental doctrines.

The dwellers at Schwarzenau, Germany, from whom the Brethren came, were dissidents, or **come-outters** from the three State Churches approved by the 1648 treat of Westphalia at the end of the thirty year war. The Church of Rome, the Lutheran, and the Reformed, in their feelings of security had settled into a cold orthodoxy, formalism and careless ethical standards.

Alexander Mack, and other seekers of biblical truth, were encouraged by the spirit of unrest around them, to try to revitalize the primitive Church by returning to apostolic faith and practice. Amid all the clamor, the Schwarzenau seekers were driven to study church history and to prayer.

2. Probable Greek Orthodox Missionary Touch

Although we have found few references it is known that at various times there were Orthodox missionaries in Germany, either from Greece or Russia. It was in part the above fact that caused evangelist Stephen Bashor, in 1893, to conclude that there were Greek Missionaries in the environs of Schwarzenau and to even conjecture that Mack was baptized by a Greek missioner rather than by one of the original Brethren, as told in a preface to the first reprint of **Mack's Questions and Answers** in America.

3. Are Patristic Writings Unacceptable Tradition?

..Now comes the charge that to support triune immersion by the testimony of church history is ao accept tradition as a basis of Brethren practice instead of the New Testament. May we reply with a question—What is wrong with Tradition?

Why castigate early church tradition? The facts are that all the early church had to guide them was Christian tradition. Perhaps the earliest written New Testament books were not penned until thirty to forty years after Pentecost. All the primitive church had was oral tradition.

The Schwarzenau Brethren learned from the Patristic writings the church traditions and examined them in the light of the New Testament as recorded by the inspired Apostles. They accepted nothing which would not conform to the Written Word.

II. BRETHREN BAPTISMAL PRACTICE IN AMERICA

1. The Single Immersion Question

The historical view of the Brethren Church in all of its branches since 1708 has been based upon the same findings as those of the Schwarzenau Brethren. They all have held to triune immersion in their theology of baptism as the teaching of Scripture and have observed it in practice as a church ordinance. Moreover, they have called to account the few individuals who have violated the doctrine by administering another form.

The minutes of the German Baptist's Annual Meetings reveal that the question often came to the Standing Committee about receiving believers into the church who had been immersed by a single backward mode. Testimony of records reveal some had violated the church's polity but later the irregularly received ones corrected the error themselves. The sentiment toward receiving single immersionists as members, without rebaptism by the triune mode, must have reached overwhelming proportion by 1821 because in the Annual Meeting in that year the query appeared as to:

> Whether members (persons) might be received into the church, who have been but once immersed (without baptizing them in the manner we believe it ought to be done according to the gospel)?
>
> It was considered, that a threefold immersion is the true baptism; but if such persons would be content with their baptism, and yet acknowledge the Brethren's order as right, we would leave it over to them with the laying on of the hands and prayer.[2]

(continued on next page)

March 1, 1974

WORLD DAY OF PRAYER

a time when Christians everywhere gather together to pray

"Loved, We Will Love," a Bible-centered worsbip guide prepared by the National Association of Evangelicals, is available in booklet form for group participation in church and community services.

WORSHIP BOOKLET

MATERIALS PROVIDED WITHOUT CHARGE

Please send materials in quantity indicated:

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National Association of Evangelicals
Box 28, Wheaton IL 60187

EVENING SERVICE CANCELLED—CHURCH IS MISSING

Washington, D.C. (EP)—Members of the Mt. Joy Pentecostal Soul-Saving Station here drove to their church for evening services on July 13, Friday, and found that the building had disappeared.

In place of the two-story brick building they had left three days earlier at their last meeting, the congregation found a pile of rubble and a hole in the ground, according to a Washington Post report.

"We were all gluey eyed. I couldn't hardly believe my eyes," said Mrs. Hattie Bynum, minister of the church.

She said the Redevelopment Land Agency (RLA) had notified the congregation that the building would be razed, but demolition was not to have begun until a new facility had been found.

RLA assistant executive director, Roy Priest, admitted that the agency had goofed. He explained that two families living above the church had vacated their apartments. A staff member had reported the building emptied.

MINISTRY TO TRUCK DRIVERS LAUNCHED BY BAPTIST MINISTER

Omaha (EP) — A coast-to-coast radio program of Christian evangelism for truckers, featuring gospel music, truck driver "lingo," and testimony from converted truckers, is being set up "to interest drivers in the faith of Jesus Christ."

Bill Payne, a truck driver and Baptist minister from Omaha, is teaming with "Transport for Christ," a Watertown, Ont., organization that seeks to bring the Christian message to drivers.

Beginning in October, radio stations across the country will broadcast 10-minute programs weekdays between the hours of 1 and 5 a.m. A half-hour Sunday program will fill out the daily broadcasts, said Mr. Payne.

When in 1828 the same question was asked, Annual Meeting replied that, "It is the counsel to be better that they should be baptized again in the true order."[3]

In 1832, the same question was answered in the same words as in 1828.[4]

In 1833, Annual Meeting was asked, "Whether we are to immerse at baptism once or thrice." The reply was again clear:

> It was considered, that we can not deem any other baptism as valid, according to the word of God, but a threefold immersion.[5]

Then in 1834 there was a reversal in the decision of Annual Meeting. When the old question was asked about receiving a single immersionist without rebaptism, the reply was:

> Though it has been done before, still we believe that the best and safest way is to baptize them right, and according to the proper order (as we believe) and that hereafter it should not be done otherwise.[6]

As far as I have been able to discover, the German Baptist Brethren (name changed in 1908 to Church of the Brethren), the mother church of the Brethren fellowship, never again approved the reception of members in any other way until well into the twentieth century.

3. Periodical Treatment of the Subject:

The beginning of church periodicals, **The Gospel Visitor in** 1851 by Henry Kurtz, opened the floodgate of a new medium of expression among the Brethren. In a period of twenty-five years, no less than eight publications, new or merged, were pouring out the long bottled-up personal views of the church membership.

During the twenty-five years, more than a score of articles on the subject of baptism came from the pens of the German Baptist leaders. Not one advocated anything but the historic triune immersion mode. Since 1883, over seventy-five articles were printed in the **Brethren Evangelist.** Four directly oppose single immersion and two treat with rebaptism of those of other modes.

4. Brethren Books on Doctrine:

We of the Brethren Church, since 1883, have not been prolific in publishing books but two should be mentioned as carrying weight in testimony for triune immersion as biblical: **God's Means of Grace,** by C. F. Yoder, and **Biblical and Historical Researches,** by J. B. Wampler.

5. Continued Brethren Position:

The question may now be asked, "How well has the Brethren Church held to its prescribed doctrine of baptism?" In the **Evangelist** of June, 1894 the following was reported: the Ohio Conference passed the following resolution:

> Resolved that it is the sense of this Conference that it is unscriptural to receive into fellowship with the Brethren Church those who have received only single immersion.[7]

In 1913 a group of twelve congregations of the **Church of God,** in Indiana, made a request for organic or federated union with the Brethren Church in General

Conference. The twelve to fifteen hundred communicants asked to be received upon their single immersion experience but agreed to baptize all candidates in the future by triune immersion. The conference committee in report said:

> Your committee knows of no gospel plan of receiving members into our communion in any shape or form except upon the basis of faith, repentance and baptism—baptism administered after the apostolic form. We cannot accept on any conditions a form of baptism that we refuse to administer ourselves.

The motion that "the report be accepted as the sense of the Conference" was adopted.

There have been unconfirmed rumors, at various times in the memory of this writer, that certain pastors had received members on their statement that they had been baptized by single immersion. No action was taken in conference because no one came forward to document such claim. However, the whispering became so pronounced in 1922 that a motion prevailed: "that a committee be appointed to investigate concerning the regularity of receiving members into to some of our churches by other forms than is established."[9]

The report reads in part:

> . . . We strongly advise that any attempt to receive persons otherwise is irregular and that such persons who have been received into membership without having been baptized by triune immersion are not and cannot become members of the Brethren Church until regularly received. We recommend that hereafter the membership committee withhold the credentials of such ministers or of delegates from such congregations who practice such open membership.[10]

The Conference adopted the recommendation by motion and vote of conference. The above has been a part of the Manual of Procedure since enactment.[11]

The doctrine and practice of baptism in the Brethren Church by triune immersion has remained firm since the founding fathers declared their faith in the organizational conventions of 1883-1887. The declarations then made were based upon the Declaration of Principles as adopted in the pre-organizational convention of 1882, which called for the immersion as held by the original Brethren Church since 1708.

FOOTNOTES

1 Isaiah 51:1.
2 MaM. 1821, Art. 6.
3 MaM. 1828, Art. 6.
4 MaM. 1832, Art. 6.
5 MaM. 1833, Art. 1.
6 MaM. 1834, Art. 4.
7 B.E. Vol. XVI, No. 25, June 20, 1894.
8 General Conference Minutes, 1913 (Saturday Session).
9 General Conference Minutes, 1922 p. 3.
10 Documentation No. 11.
11 Manual of Procedure, 1966-1967 Edition, p. 16.

scriptures to live by

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news ... from the Brethren

Memorials

CLINGAMAN

Mrs. Bessie Clingaman, 86 of Denver, Indiana passed away on May 25, 1973 at Dukes Memorial Hospital, Peru, Indiana. She is survived by her husband Samuel Clingaman, two daughters, Garnet Dock and Lois Click both of Denver, Indiana; three sons, Leon, Warsaw, Indiana; Kenneth of Port Arthur, Texas and Russell, Bay City, Michigan, and a brother Clause Whitney, Winslow, Arizona; 18 grandchildren and 39 great-grandchildren.

Mrs. Clingaman was a member of the First Brethren Church Denver where funeral services were held by Rev. George Hapner. She was a member of the Women's Missionary Society of the church and of the Gold Star Mothers, a son Wendell having been killed in World War II. Burial was in the Chili Cemetery, Chili, Indiana.

* * *

SHENEMAN

Mrs. Alma Sheneman, a charter member of the First Brethren Church of North Liberty, went home to be with her Lord on October 27th. Memorial services were held in the church, with Rev. Stephen Cole, Pastor, officiating. She is survived by her husband Fred Sheneman, three sons, a daughter, eight grandchildren, and two great-grandchildren, also a sister.

Until her illness Mrs. Sheneman was an active worker in her church, serving as a Sunday School teacher, and a member of the W.M.S. She will be greatly missed.

Interment was in the Westlawn Cemetery in North Liberty, Indiana.

HEESTAND

Mr. Kenneth M. Heestand, 78, of 4701 S. Union Avenue, N.E., Alliance, Ohio died Saturday, October 20, 1973 in the alliance City Hospital following an illness of 8 months.

Mr. Heestand was a retired, self-employed egg and poultry salesman, and was a life-time member of the North Georgetown Brethren Church which his father helped organize.

His wife, Hattie Oyster Heestand preceded him in death in 1970, and he is survived by three sons: Marion of Salem, Ohio, Dwain of Alliance, and Eldon of Homeworth, Ohio; and two daughters: Mrs. Wade (Armada) Ray of Alliance, and Mrs. Warren (Wanda) Williams of Homeworth; 19 grandchildren and 12 great-grandchildren.

Funeral services were held at the North Georgetown Brethren Church and were conducted by Rev. Larry R. Baker. Interment was at the North Georgetown Cemetery.

* * *

DAVIS

Lugusta Davis, 83 of Denver, Indiana passed away May 12, 1973 at Dukes Memorial Hospital after a month's illness. She was preceded in death by her husband, William T. Davis in March 1960.

She is survived by a daughter, Mrs. Helen Stone, Delphi, Indiana; and four sons, William E., Topeka, Indiana; Robert C., Joliet, Illinois; E. Dale, Denver, Indiana; and Clarence E., Kokomo, Indiana. Ten grandchildren and 6 great-grandchildren. Services were held at the McCain Country Chapel with the Rev. George Hapner officiating. Burial was in Ever-Rest Memorial Park, Cass County. She was a member of the Denver First Brethren Church, Denver, Indiana.

* * *

DAVIS

Thelma M. Davis, 50 of Denver, Indiana passed away September 24, 1973 at Dukes Memorial Hospital, Peru, Indiana. She is survived by her husband E. Dale Davis, and two sons Alan and Lyle both at home, a sister Leah Dale Laketon, Indiana, a brother Hugh A. Stone, Rt. 1, Peru, Indiana.

She was a member of the Denver First Brethren Church and the Woman's Missionary Society. Services were held at McCain Country Chapel by Pastor George Hapner with interment at Greenlawn Cemetery, Mexico, Indiana.

Weddings

MELLINGER-EASTERLING

Miss Claudia Mellinger became the wife of Mr. Charles R. Easterling of Shelby, Ohio in a ceremony held at the First Brethren Church in Ashland, Ohio Saturday Evening, 7:30 P.M. October 20, 1973. Rev. Eugene Beekley performed the ceremony.

Claudia is the daughter of Mr. and Mrs. Delbert Mellinger of Ashland, Ohio. Delbert is an active layman of the Brethren Church and Mrs. Mellinger is the Administrative Assistant of the Missionary Board of The Brethren Church.

Claudia is a former employee of The Brethren Publishing Company and Mr. Easterling is employed by the GAF Business Forms Co. in Shelby, Ohio where the newlyweds will reside at 27 Sixth St. Apt. C.

* * *

BROWN-HUSSAR

Rev. John Byler performed the wedding ceremony of Miss Holly Ann Brown and Gary Richard Hussar on October 13, at the Trinity Brethren Church located in Canton, Ohio where Miss Brown holds membership.

Mr. and Mrs. Lloyd Brown of North Canton are the parents of the bride and Gary is the son of Mr. and Mrs. Richard Hussar of Canton, Ohio.

Gary is employed by the Timken Roller Bearing Company, Canton, Ohio.

Goldenaires

Mr. and Mrs. Emery B. Heatwole, Sr. observed their 51st Anniversary October 8.

* * *

Mr. and Mrs. George Giltner observed their 55th Wedding Anniversary on Oct. 17.

Sarasota, Florida

* * *

Mr. and Mrs. Joe Stookey, celebrated their 60th Wedding Anniversary lately. Friends may write them at 1014 Colonial Rd., Fort Pierce, Florida 33450.

MEMBERSHIP GROWTH

Tempe, Arizona—8 by baptism, 3 by letter
Sarasota, Florida—4 by baptism

NORTH GEORGETOWN

There are always Sundays when the pastor is away on vacation, at conference, or perhaps ill, when the pulpit committee wonders, "What shall we do?" or "Who shall we call?" Last August before General Conference, the Deacon Board of the North Georgetown Brethren Church and other interested members planned a very unique and thoughtful service for "Conference Sunday." They chose this Sunday to honor the senior deacon of the church. Sunday, August 19, 1973 was "Charlie Stoffer Day" at North Georgetown.

Very carefully and very secretively people worked to call friends, schoolmates and relatives to invite them and to gather information about Charles Stoffer that would be presented in a "This Is Your Life" portion of the worship service.

Mr. Stoffer's sons and daughters and their families were all present, and they include Mr. and Mrs. Elmer Stoffer and daughter of Augusta, Ohio; Prof. and Mrs. James Stoffer and children of Rolla Missouri; Mr. and Mrs. Richard Novak and son from Cleveland, Ohio; and Rev. and Mrs. Kenneth Choflet and family of Penn Grove, New Jersey. Charles' sister, Mrs. Gladys Wyss, was also present.

Mrs. John Hartman was the mistress of ceremonies for the program and gave an account of his life history. Prof. James Stoffer, a son, read a poem entitled, "My Dad," and Rev. Kenneth Choflet, a son-in-law, presented the morning message.

The closing paragraph of the presentation is a very good summation of why this day was so appropriate.

> Charlie, we could reminisce all day: the times you brought food from your garden and gave to our ministers; the times you have shared with those in need; the many, many years you have served as trustee starting back in 1926; the years you taught a Sunday School Class; your faithfulness as a Deacon; and the many times you have served on committees of the church. We want you to know how much we appreciated your faithfulness to the church and to her work, so with this poem ("An Ordinary Church Member") and this gift (a Bible) we say to you Charles Stoffer, THANK YOU and "This IS Your Life."

World Religious News in Review

SCRIPTURE READING PROGRAM DISTRIBUTED FOR 1974

WHEATON, ILL.—An NAE sponsored national program to encourage daily reading of the Bible in 1974 is now being publicized in churches and Christian periodicals, according to Dr. Billy A. Melvin, NAE executive director.

"This year the reading guides are available on a read-it-through program and also a topical approach," Melvin said. The first plan lists the entire Bible in daily selections grouped chronologically. The second plan available is a daily listing of Scripture passages grouped in fifty-two weekly topics. The guides are printed in a two-color bookmark format with spaces provided to mark off selections read.

"In these days of rapid change and very demanding schedules, it is probably safe to say that one of the most difficult areas for the average Christian is in maintaining a regular program of Bible reading.—And this in an age where spiritual growth through such study is most needed to combat daily pressures of family and work relationships—and for Christian outreach," Melvin indicated. "A Bible reading guide is not a panacea to higher spirituality, but can act as a practical reminder for regular time in the Scriptures," he added.

Churches across the country are being encouraged to order the Bible reading guides in quantity for their members use and distribution within the community.

CADET'S DISCARDED CLOTHING DRIVE AIDS MANY IN THREE STATES

COLORADO SPRINGS, Colo. (EP)—More than six tons of discarded cadet clothing from the Air Force Academy here have been put to use by the Salvation Army, boys' ranches in Colorado, and by Indian students in New Mexico and South Dakota.

The uniforms, dyed a deeper blue and converted to Salvation Army "style," are part of Protest SCOPE (Senior Cadets Offering Personal Effects), an idea conceived two years ago by Charles Beachy, a civilian employee at the academy.

About 800 cadet blouses have been given to the Salvation Army in Colorado Springs.

CULTIST TESTIFIES: BOY KILLED TO APPEASE SATAN

DELAND, Fla. (EP)—Recent testimony here by a young woman who says she was the priestess of a satanic cult declares that a California boy was tortured and slain in nearby Daytona Beach as a sacrifice to appease "the master, Satan."

Deborah A. Shook, 22, of Washington, N.J., told a 12-member circuit court jury that she observed Ross Michael Cochran, 17, being bound to a black wooden altar in the cellar of a rooming house last April and killed. She said she wiped up the blood after Cochran was taken away.

Other perversions were reported in the court which was trying David Hester, 17, of Greenville, S.C., as the cult's "high priest," the warlock who, Miss Shook said, "has the greatest knowledge of the religion."

The defense contends that Hester did not deliver the blow that killed Cochran but that the warlock hit Cochran twice on the head with a tree limb in an attempt to knock him unconscious so he could save his life after the others had gone.

'MAN UNIQUE,' EVOLUTION UNTENABLE, PROFESSOR DECLARES

CHICAGO (EP)—The teaching that man descended from apelike creatures is only a hypothesis and not a well-supported one at that, an Indiana professor of anthropology told his colleagues here.

Prof. Anthony Ostric of St. Mary's College, South Bend, criticized associates who declare "as a fact" that evolution explains the origin of man.

Only a few leaders in anthropology and human biology promote the Darwinian evolutionary theory, he said, "but the vast body of professionals have fallen in behind them "for fear of not being declared serious scholars or of being rejected from serious academic circles."

Ostric told the ninth International Congress of Anthropological and Ethnological Sciences here that there was no evidence that man had not remained essentially the same since the first evidence of his appearance.

"It is not possible to see how biological, social or cultural forces or processes could transform any kind of prehuman anthropoid of 'near-man' into homo sapiens."

WITNESSES CONVICTED BY GREECE ON PROSELYTIZATION CHARGES

ATHENS (EP)—Twelve Jehovah's Witnesses have been convicted on charges of proselytization in two northern Greece towns.

Two men were given prison terms in Larissa. One was arrested for giving Witnesses periodicals to a shepherd. The second was said to have tried to bring two younger brothers into the sect.

In Katerini, a group of Witnesses was convicted. Sentences ranged from 15 months, with fines, to four months in jail.

Charges in Katerini covered a period ranging from September 1971 to December 1972.

All but one of the Katerini defendants were released on bail pending appeals to a higher court. Anthony Hatsis began serving a 15-months sentence.

WHITE HOUSE SERMON: DIFFERENCE BETWEEN NATION UNDER GOD AND MAKING 'GOD' OF THIS NATION

WASHINGTON, D.C. (EP)—"There is a difference between making this a nation under God and making a god of this nation," President and Mrs. Nixon and 300 guests were told at a White House religious service.

Rep. William H. Hudnut III (R-Ind.) an ordained United Presbyterian minister who came to Congress in January, said in a sermon entitled The Religion of Abraham Lincoln:

"There is a great difference between humbly praying, as Lincoln did, that we might be on God's side, and self-righteously asserting that He is on ours. I think this humility can alone save us from the tyranny that inevitably results when the state or a ruling oligarchy within it is deified."

Mr. Hudnut was senior minister of Second Presbyterian church in Indianapolis, for 10 years before he was elected to Congress by the voters of Indiana's 11th district.

Gen. Alexander M. Haig, President Nixon's chief of staff, told reporters following the service that Mr. Hudnut's sermon was "magnificent because of its appropriateness."

The Vice Presidential-designate Rep. Gerald Ford (R-Mich.) said he thought the sermon was "great." "It brought tears to my eyes because I'm so proud of Bill," he added.

Mr. Ford's 23-year-old son, Michael, is a first-year student at Gordon-Conwell Theological Seminary in South Hamilton, Mass., an evangelical institution. The Fords are Episcopalians.

AFRICAN EVANGELISTS REPORT EAGER U.S. RESPONSE TO GOSPEL PREACHING

WASHINGTON, D.C. (EP)—Overwhelming response to the preaching of the Gospel has been reported by Festo Kivengere and Michael Cassidy, African churchmen on tour in the U.S., according to Christianity Today's Nov. 9 issue.

Reporter Russell Chandler said the pair enjoyed "almost a community-wide response" to the preaching of the Gospel in Osborne, Kansas, during an west-to-east preaching itinerary. "Night after night, crowds of 1,200 jammed the town's largest building."

Bishop Kivengere, an Anglican from Kabale, Uganda, and Cassidy, founder of African Enterprise while a student at Fuller Theological Seminary, Pasadena, Calif., have been traveling under the auspices of Key 73. Both men were optimistic about the progress of Christian missions in Africa which experts predict will have 359 million Christians by 2000 A.D.

"If so," Chandler noted, "it will be in no small measure because of articulate, compassionate men like Kivengere and Cassidy."

ATLANTA JEWS RAISE $36,614, EVICT PACIFIST

ATLANTA, Ga. (EP)—Members of The Temple congregation here gathered to support Israel's war against the Arabs, raised $36,614 in 30 minutes and angrily evicted a young man who rose to protest the war.

"Please turn this war rally into a rally for peace . . . stop the Israeli counter-offensive," the long-haired youth shouted to the sanctuary or older men and women.

"Get him out of here," one member shouted as the now angry congregation turned to watch the youth.

"Get out of here you stupid b------!" one woman shouted only 20 feet from the brilliant gold ark in which the Torah, the Jewish scriptures, rested.

Rabbi Jacob Rothschild managed to restore order. Burton Epstein, a campaign vice chairman of Atlanta Jewish Welfare Federation told the emotion-filled Jews that the Israeli finance minister needed more than $200 million in cash from the U.S. by the close of the first week of war.

Rabbi Rothschild, evangelicals recall, is the man who halted Key 73 activities in Atlanta earlier this year.

In Los Angeles, Jews raised more than $7 million in several days and money from hundreds of other rallies throughout the United States continued to swell the Jewish war chest.

TRAVELING SEMINAR TO STRESS MISSIONS AND THE LOCAL CHURCH

WHEATON,ILL.—A special traveling workshop on the role of missions in the program of the church today is being jointly sponsored by the Evangelical Foreign Missions Association and the National Association of Evangelicals this fall and winter, according to Edward J. Hales, NAE director of field services.

The seminar, first presented in September in Providence, Rhode Island, and Fairfield, Connecticut, is made available to NAE state and regional associations as a service to pastors and lay-leaders interested in the missions program in their churches. Hales said that the "traveling" seminar is following the pattern of one on stewardship which was conducted last winter in Southern states. "NAE hopes to continue to provide practical assistance of this kind to the local area, where the action is,—or should be," he said.

The "missions in the local church" seminar will feature key leaders from the Evangelical Foreign Missions Association, an NAE affiliate representing 65 missionary organizations. Topics for discussion will include: The validity of the missionary challenge, cost and criteria, trends and breakthroughs, and the evaluation and involvement of local church programs.

PRAYER, BIBLE READING IN SCHOOLS UNDER FIRE IN ARKANSAS DISTRICT

EUREKA SPRINGS, Ark (EP)—The Eureka Springs School Board has received protests against the use of prayer and Bible reading in this city's school system.

The protest came from Mrs. Patricia J. Diggs of Eureka Springs who was represented by her attorney, Morton Gitelman of Fayetteville. Mrs. Diggs was present, but did not speak.

Bob Reynerson, chairman of the board, said Mrs. Diggs had requested time to make the protest. A statement by Mr. Gitelman cited the First Amendment and the United States Supreme Court's 1961 decision ruling prayer unlawful in the public schools.

Mr. Reynerson said the board had taken no action on the protest because "we have no policy on that."

He said there was nothing in school policy that mentions prayer or Bible reading but that "two or three teachers took it upon themselves to do it."

"It's not done in assembly or over the intercom," he said, adding that "prayer is not compulsory."

Mr. Gitelman said no decision has been made "if, when or where to file a suit" on the issue.

A GOOD THANKSGIVING

Said old gentleman Gay on a Thanksgiving Day:
"If you want a good time, then give
something away."
So he sent a fat turkey to shoemaker Price,
And the shoemaker said: "What a big bird!
How nice!
With such a good dinner before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, Oh, see!" said the sweet
Widow Lee,
"And the kindness that sent it—how precious
to me!
I'll give washwoman Biddy my big pumpkin pie."
"And, oh, sure," Biddy said, "Tis the queen o'
all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think, and a sweet ginger cake
For the motherless Finnigan children I'll bake."
Cried the Finnigan children, Rose, Denny
and Hugh:
"It smells sweet of spice, and we'll carry a slice
To little lame Jake, who has nothing that's nice."
"Oh, I thank you and thank you'." said little
lame Jake;
"What a bootiful, bootiful, bootiful cake!
And oh, such a big slice! I'll save all the crumbs,
And give them to each little sparrow that comes."
And the sparrows, they twittered, as they
would say,
Like old Gentleman Gay: "On a
Thanksgiving Day,
If you want a good time, then give
something away."

from Waterloo Brethren Newsletter

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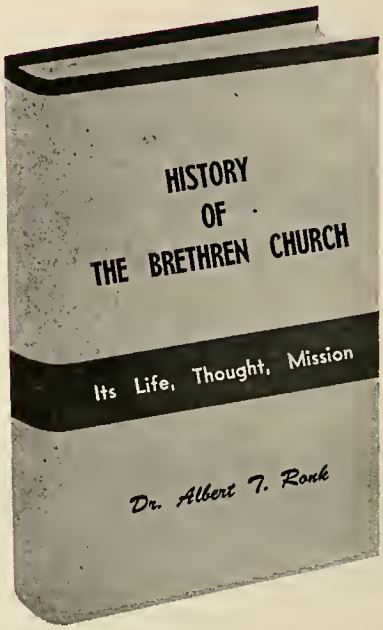

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

A MODERN PARABLE

It was almost evening of the day after Christmas, and the night watchman of a large department store was setting out on his usual rounds.

Floor after floor presented the same wild disorder: Piles of mixed up goods, boxes and cartons of all shapes and sizes uncovered and tipped; indeed a miniature cyclone could not have left a worse jumble behind.

But a bigger shock awaited the watchman when, under one of the counters, he found a man who apparently had been pushed aside and trampled upon in the mad rush of shoppers on Christmas Eve.

The man was an absolute stranger, and no item of his clothing provided a single clue to his identity. But when his body was examined for markings, nail prints were found in the palms of his hands.

From Derby, Kansas Bulletin

By the Way

ARE YOU CONCERNED?

There is a campaign encouraging you to write to your local television stations and to the headquarters of the T.V. networks to state that you are displeased with the abusive language and obscenity on certain programs and specifically the programs shown in the early evening hours which are being viewed by children.

This campaign is NOT being conducted in the name of any religious group or organization. It is organized by a group of concerned parents and it is their purpose that all parents and others become involved in this matter and lend their support in making this a state wide and nation wide crusade.

We wish to join other magazines and newspapers in bringing certain facts to light and before the public and ask each person to become aware of what is being offered as so-called entertainment in the television and radio media.

You are being invited to lend your support in assisting to rid society of some sources of pollution found through much of the world today. The pollution of the minds and morals of many of our citizens, especially our youth.

How concerned are you about the future of our nation and the world and its citizens? Enough to become involved while there is still time to make the proper impact on the sources of the Babylonian influences being exerted on our populace?

Then let your voice be heard by writing to your local Radio and T.V. stations. Write to the program directors of these stations and to those directing the programs of the national networks.

ABC - TV Network
1130 Avenue of the Americas
New York, New York 10019

CBS - TV Network
51 W. 2nd. Street
New York, New York 10019

NBC - TV Network
30 Rockefeller Plaza
New York, New York 10020

When writing to the Federal Communications Commission at 1919 M Street NW. Washington, D.C. 20036 be specific about the shows, dates, words or scenes you find objectionable.

In addition to your personal expression, the National Association of Evangelicals is providing a way for you to share in a group protest. Won't you do this now by filling out the questionnaire and returning it to NAE? (GS)

how do you feel about the new wave of TV permissiveness?

FED UP YET?

register your opinion where it counts.

NAE is concerned about the rising degree of permissiveness concerning sex, violence, and profanity on TV We feel evangelicals across the country share this concern. You are invited to join this nationwide effort to register evangelical opinion with those who make the decisions. Please fill in the blank to the right and mail it today. We will see that the Federal Communications Commission (FCC), TV network VIP's and sponsors get the message This campaign can only succeed with your help. A united voice can make a difference

NAE
NATIONAL ASSOCIATION OF EVANGELICALS
BOX 28, WHEATON, ILLINOIS 60187 312/665-0500

CLIP AND MAIL THIS PORTION TO:
NAE, Box 28, Wheaton IL 60187

Dear FCC:

☐ I am fed up! I find the following programs especially permissive in the area of:

☐ profanity ☐ sex ☐ violence ☐ occult

other: _____

Please list specific programs (and sponsors, if known):

_____
_____
_____
_____
_____

☐ I am convinced good programming is possible and especially commend the following:

Please list specific programs (and sponsors, if known):

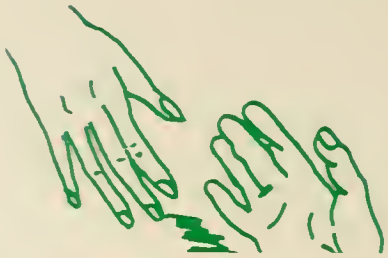
_____
_____
_____
_____
_____

Signed _____ 20

Address _____

City _____ State _____ Zip _____

'REACHING OUT' TO HELP OTHERS



This news article was submitted by a member of the Lanark, Illinois Brethren Church and may perhaps further inspire Women's Missionary Organizations to an extended outreach of the great work being accomplished by these faithful ladies.

Mastectomies, or breast surgery to eliminate cancer, have become more and more common as early detection and quick action have been found to be an effective weapon against the spread of such cancer.

But even after that battle is won, there is another important phase—adjusting to the psychological and physical changes that have taken place.

Now there is a group to help women make the adjustment—a group called Reach to Recovery.

About a half million women in the United States have had breast surgery. Women from 17 to 90 have had the operation. In the past year, here at Freeport Memorial Hospital, doctors have performed 14 radical and 7 simple mastectomies, a total of 21, after having done 86 biopsies.

About a year ago, Miss Gloria Brevoort, instructor of student nurses at Freeport Memorial, saw the need to give these patients the encouragement and moral support that can only be given by another woman who has undergone a similar experience.

She attended a program for nurses sponsored by the Rockford office of the American Cancer Society. Then she arranged a community service seminar at Highland Community College on breast cancer and the importance of monthly self-examination for women from the age of 15 or 16 on.

She asked for volunteers. Mrs. John Spedding agreed and started her work in January. Mrs. Paul Steiner of Lanark was also a volunteer until cancer took her life.

Volunteers should be women who have had the operation at least five years ago. Mrs. Steiner did not fulfill that requirement—her operation had been more recent, but Miss Brevoort felt she was a wonderful morale booster and she was allowed to help.

Mrs. Steiner's husband is the pastor of the First Brethren Church of Lanark, and it is women of that church who make the Reach to Recovery kits which are presented to patients when the volunteer calls on them.

Another woman, Mrs. Dick Witt—of Lanark First Brethren Church, plans to start work as a volunteer soon. Volunteers need an OK from their own doctors to assure that they are mentally and emotionally stable. They then get the OK from the patient and her doctor before going ahead.

There is no charge for the service or for the kit. The printed materials are provided by the American Cancer Society. The kits contain equipment to be used for exercising muscles, such as a ball and a rope. They also include a temporary prosthesis, or breast form, to be used until the patient can be fitted properly.

The Reach to Recovery materials include a pamphlet, letters to husbands, sons and daughters, and they provide brochures about where to obtain clothing, particularly bathing suits.

Mrs. Stephen Kiley, who is the health services coordinator at the hospital, has taken over the coordinating of this group. She checks the surgery schedules and checks the patient's doctor. If he approves, Mrs. Kiley lets a volunteer know when a mastectomy has been performed. The volunteer calls on the patient about a week after surgery—just prior to her return home.

Mrs. Kiley urges patients who have had a mastectomy to ask their doctor about this program.

from Freeport Journal-Standard Weekender
Saturday-Sunday, Oct. 27, 28, 1973

"Love thy enemy..."

This is a religious precept that challenges the mind. Love my enemy when I can barely deal calmly with my in-laws? Yet this hard saying *has* validity in a world where even a small act of violence has such unforeseeable repercussions. Scientific advances have heightened our mutual vulnerability. Only love and non-violence can sustain us. We may concede violence is in all of us. So is God. Try His way. It works. Get together with your family, friends, neighbors, or co-workers to discuss the problems of violence and how you can work together to help solve them. For a helpful discussion guide and further information write: Religion In American Life, 475 Fifth Ave., New York, N.Y. 10017. Play an active role in your community and help show the way.

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A Prayer By Jesus for a Lost Soul

My Father,
I have one here, who would by thy Grace,
Come Home to Thee.
Take him now and forevermore.
He has traveled far and by devious roads.
Tired and humbled by his own efforts
He acknowledges all things—
Thy might and ultimate Goodness
His weakness and wickedness.
Take him, Father.
Amen.

—by Ferne Miller

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

EVIDENCES FOR SINGLE IMMERSION

by
Clarence Stogsdill
Pastor
First Brethren Church
Tucson, Arizona

Text: Romans 6:1-10.

Our Lord Jesus Christ gave to His Church two sacraments: Baptism, and The Lord's Supper. The first sacrament is for the purpose of symbolizing a new relationship between a new believer and his Lord, upon his confession of faith and his inception into the great body of believers, the Church. The second has to do with a continuing relationship between the Lord and His Church, a continuing reminder of His death and resurrection, the basis of an ongoing fellowship.

We are presently considering the first of these sacraments—baptism. The reason for our consideration is a memorial which was presented at General Conference a few years ago requesting a study of our denomination's custom of demanding re-baptism of believers who wish to belong to our church, individuals who have had other modes of baptism than our customary triune immersion. Specifically, the memorial made reference to "believers' immersion," or single immersion.

Our custom has been to re-baptize all believers who have not received triune immersion. Since many believers have previously received Christ by confession of faith, when we demand re-baptism, we are implying that triune immersion alone is the barrier between their membership in our church and their confession. For the want of two dips in water they are not received as fully obedient to the command of Christ. It puts the Brethren in the position of making use of the sacrament of **baptism as an initiatory rite into our fraternity.**

While it is not my purpose in the writing of this paper to discuss re-baptism as an issue, I do intend to

keep the issue at hand clear. Baptism in the Scriptures is associated with belief in Christ, and salvation, not with the joining of a particular body of believers. With this in mind I turn for the moment to the mode of single immersion as an acceptable mode of baptism with the Scriptures as a background.

THE SIGN OF SUFFERING AND OF DEATH

The primary meaning of the word baptize (**baptizo**) in the Greek is to immerse, to submerge, to overwhelm. It can be used as an actual submergence in a substance, or it can be used to mean a symbolic, or figurative, "immersion." When Jesus commanded his followers (Matthew 28:20) to baptize He was suggesting that they not only immerse in water, but that they "immerse" the believer into the whole meaning of God, the death and resurrection of Christ, and the guidance and control of the Holy Spirit.

Most New Testament references to baptism allude to death and suffering. Consider these two examples:

> "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:49, 50).
>
> "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? . . . And He saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give" (Matthew 20:22, 23.)

Baptism frequently alludes to death in the New Testament, depicting the believer's escape from death through the death of Jesus Christ. A graphic symbol of the threat of death, and of passing to the new life is found in Paul's reference to the wilderness experience of the Israelites under the leadership of Moses in I Corinthians 10:1-4: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." Throughout the Scriptures where there are references to baptism and its **meaning,** there is the allusion to death, or the threat of death.

THE PRIMARY SYMBOLISM OF BAPTISM

There is no **insistence** upon three dippings in the Scriptures, unless one forces the issue with the use of the slight allusion to it in Matthew 28:20, which reads:

> "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (age). Amen."

Even in the above passage, the emphasis is on the TEACHING, baptizing being incidental to the going and the teaching. As a matter of fact, the word "baptizing" here could well be a descriptive term, illustrating the TEACHING: "immerse" them into God the Father, God the Son, and God the Holy Spirit." It sim-

Scriptures to live by

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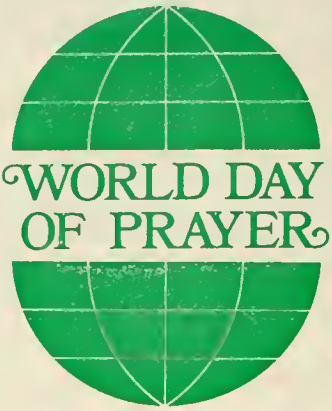
March 1, 1974



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ply depends upon what the reader's mind focuses upon, the discipling, or the water! One could show by the water-picture what is to be done with the life: saturate it with God! The water is a symbol of the entire process. The reference is not necessarily to water alone here. Jesus is here giving the command, based upon His resurrection and authority as the Lord, to go and, in His name, disciple the world for the Trinity.

The Trinity is summed up in the Person of Jesus Christ. It is Jesus Christ who claims in Matthew 28:19, "All power (authority) is given unto me in heaven and in earth. Go . . . therefore." And how did Jesus lay claim to this authority? By his suffering and death on behalf of humanity. And through His resurrection!

Jesus accomplished his mission in behalf of the Trinity, as we see in Colossians 1:19, "For it pleased the Father that in him (Christ) should all fulness dwell." Again, in Acts 2:38 we hear Peter giving the command to "be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Frequently in the New Testament the use of the name of Jesus Christ assumes the authority of the Trinity.

Baptism is to be administered only once. Death comes once. The resurrection comes once. It would seem to this writer that insistence upon second and third baptisms is forcing the meaning of the sacrament in the wrong direction. It changes the original meaning of the sacrament, and at that without Biblical sanction.

Baptism to the believer is a symbol to him of his own death to this world, and resurrection to new life. The meaning to him is that he has escaped judgment by faith in the dying Savior, and given hope of eternal life by faith in the resurrected Lord (Romans 5:10).

HONORING THE TRINITY IN BAPTISM

What denomination does not administer the sacrament of baptism "in the Name of the Father, and of the Son, and of the Holy Spirit?" No doubt there are some, but we are speaking here about genuine believers in the Trinity. It is simply a matter of timing: whether or not the immersion is done at the same time the actual dipping occurs. I am not saying that single immersion is better than triune immersion; nor am I saying that single immersion is as good as triune immersion. I believe that triune immersion is the most beautiful mode of baptism, and carries with it a great symbolism which impresses upon the believer the Name of the Trinity. Triune immersion has the longest history of all forms of baptism.

No one in the Brethren Church has yet suggested the **changing** of Brethren Baptism to another mode. But some are asking, Can it be that other forms of immersion might be acceptable, for the sake of the conscience of the believer, for membership in the Brethren Church? The alternative is to insist upon re-baptism, thus reducing the sacrament at that point to an initiatory rite, rather than associating it with the initial confession of faith.

Single immersion has its own symbolism, worthy of being recognized by the Brethren. As for other modes (i.e., sprinkling and pouring), they must be dealt with when the issue arises. The memorial had reference to "believers' immersion."

SISTERHOOD

I received this letter from the Southeast District Patroness, Miss Janie Fitzwater. I was impressed with the fact that their district has a closeness and unity that I do not find in the other districts. I printed this letter so that you could get ideas for your local societies and also that your districts could realize that other districts are moving and doing all kinds of things for the Lord. If you would like more information on the things happening in the Southeast District, write Miss Janie Fitzwater, Mathias, W. Va. 26812. If some of the rest of the districts are doing things, PLEASE let me know.

Keep up the good work, Southeast. Praise the Lord!

Sherry

by Sherry Barnhart

SOUTHEAST SISTERHOOD SHENANIGANS

Greetings from Maryland, Virginia, West Virginia, and Washington, D.C., home of the Southeast District S.M.M. which is about sixty-five members strong.

Our seven mighty armies and their patronesses have had a busy year and are looking forward to bigger and better things in 1974.

Mrs. Frances Smith and her group at Hagerstown, Md. have had an all church birthday party and presented a program with it. They also rolled bandages and sent cards to missionaries.

Next door in Linwood, Md. we see Mrs. Buckey Garver and her S.M.M.ers have had a swimming party, a covered dish supper, and a pizza luncheon. They also visited a nursing home, helped with the W.M.S. public program, and took part in talent night at the church.

Way down in Oak Hill, Almost Heaven, we find that they have had a sledding social, a spaghetti dinner, and have strung cranberries and popcorn with which to decorate trees in a nursing home. They also went on t.v. to sing and testify, had a Mother-Daughter banquet and sponsored a "Mother of the Year," visited shut-ins of the church and a rest home, and viewed slides of the Holy Land.

Moving up to the Shenandoah Valley of Virginia we find Mrs. Barbara Roderick and her Mt. Olive girls busy at activities such as swimming parties, picnic suppers, and bake sales. They also had a Mother-Daughter banquet and made individual favors for each one present. They sent Christmas and Valentine gifts to Brethren Care in Ashland, rolled bandages, sent birthday cards to the missionaries, and presented some programs for shut-ins.

Maurertown with Mrs. Fred Finks and Mrs. Emswiler, St. Luke with Mrs. Barbara Racey, and Washington, D.C. with Mrs. Martha Geis have been very busy and did not find time to report in!

One nice Saturday last October over 60 girls and patronesses journeyed to Hagerstown, Md. for a District S.M.M. rally. Several of our S.M.M. groups participated in the morning activities. The Hagerstown hostesses provided a delicious lunch.

The afternoon program was climaxed by a S.M.M. candlelight service, at which the newly elected district officers were installed by Mrs. "Dee" Keplinger.

One Friday night in May, Mrs. Martha Geis and a carload of her girls braved the cold and windy weather to travel to Mt. Olive for a slumber party at the church. The Friday night activities included bandage rolling, cutting pictures from cards to send to Argentina, and making hygiene kits for overseas. (Due to various week-end conflicts, no other groups made it.) Needless to say, not too much "slumbering" was accomplished!

The next morning the group went to a local park for recreation and a picnic lunch provided by the Mt. Olive W.M.S.

It is hoped that an Activity Day can be planned for this coming fall.

Thanks to a devoted group of local patronesses, THE SOUTHEAST DISTRICT S.M.M. KEEPS MOVING ON!!

Janie Fitzwater, District Patroness

MISSIONARY NEWS

ARGENTINE WOMEN'S MISSIONARY SOCIETY CELEBRATES ITS SIXTH ANNUAL CONGRESS

by Doris R. de Silvestri

Argentine women in their sixth annual conference

Last September 14th through 16th, the ladies of the Argentine Brethren Church celebrated the best attended Women's Congress yet. It was beautiful to see almost 100 women who came prepared to receive spiritual blessing and to participate and share with others.

As it is for most of our denominational gatherings, the meetings were held on the grounds of the Eden Bible Institute. Some of the pastors and laymen were in charge of the kitchen, preparing delicious meals and giving us the best of attention.

This year we had two speakers, Mrs. Manoli and Mrs. Miranda. Very eagerly we listened to the messages of the first of our speakers, which was on the subject of "Rivers of Living Waters." They were messages that made us feel the presence of the Holy Spirit. We had some real manifestations of faith, decisions and promises to serve the Lord better, commitments that should make our Missionary Society do better, because we will be better.

The second part, was concerning "Marital Difficulties," a subject that has not been discussed much before so we were all anxious to hear the presentation. We feel that even though we were not able to spend much time on this subject, it has opened a new panorama for future discussions so that we may help those in our local churches.

The total project offering for the year, which was contributed by means of a calendar with suggestions for daily offerings, was turned over to our Missionary Council (of the Brethren Church in Argentina) to be used in the Argentine church extension work. A total of almost four hundred dollars was collected which is almost twice as much as last year and more than ever before in the Society's efforts.

New officers were elected as follows:

Maria Miranda, President
Eva Vena, Vice President
Rebeca Anton, Secretary
Gladys Moreno, Asst. Secretary
Lidia Carafone, Treasurer
Marilyn Aspinall, Asst. Treasurer

The project of the Women's Missionary Society for the coming year is:

1. Buy or pay for the first pulpit for our Brethren Church in Medellin, Colombia, South America.
2. The remainder to be used towards the purchase of land in a new development area, in order to contribute in this way to the Church Extension Program of the Brethren Church in Argentina.

Our Argentine Women's Missionary Society, has learned a lot from the efforts of the women in the United States, and we are happy for their example and their efforts, and we want to do our share.

THE MISSING LINK IN MISSIONARY RECRUITMENT

by Harold R. Cook

Although this article was written a number of years ago, it expresses much of the concern today. However, it goes beyond expressing concern and presents some definite ideas for solving the problem. We pray that each local Brethren church might read, pray, and move, presenting the claims of Christ on the lives of our young leaders that we might experience a new movement towards full time Christian service among the Brethren.

"We are not getting the missionary candidates we need!" today's mission leaders complain.

What is wrong? Is there a missing link in missionary recruitment that has caused the serious drop-off of missionary interest among our young people?

Ironically, mission boards report a great upsurge of response to the call for missionary specialists —educators, linguists, pilots, doctors. They also observe that a growing number of young people are interested in overseas work (witness the response to the Peace Corps). But to their alarm, not many are interested in becoming general evangelistic missionaries—the kind of missionary who for so long has been the very backbone of the missionary enterprise.

For a time mission leaders were inclined to blame themselves for this situation, feeling their recruiting methods had been wrong—that in appealing for specialists they had created the idea that every prospective missionary should specialize.

More recently they have been trying to rectify the problem, giving new emphasis to evangelism. But to their surprise, not many young people have been buying it! Most of them feel that someone like a missionary educator is farther up the scale than a missionary evangelist—and that such a field also offers more challenge.

In retrospect this trend was not directly fomented by the mission boards, but perhaps unconsciously they were accommodating themselves to current trends of thought. After all, specialization is the order of the day (though strangely no one seems to regard the evangelist as also a specialist.)

Not convinced they themselves were the missing link in recruitment, the mission boards began to cast a critical eye toward the Christian colleges, Bible institutes and seminaries. Were they doing their part?

No, they decided. Some have even written strong words about the lack of missionary interest in most Christian schools, and at the same time they note a greatly increased emphasis on scholarly achievement. One mission executive writes, "In Christian schools it often seems as if the higher the academic standard, the lower the missionary interest." Another was recently quoted as saying, "We no longer look to the Christian colleges for our missionary leadership!"

The Christian schools, however, have never been a major factor in inspiring young people toward missionary service. Even at Moody Bible Institute —proud as we are of our records (over 4,000 Moody graduates have gone to the mission field) —we have to admit that most of those who grad-

(continued on next page)

uate from our missionary courses come here with the mission field already in mind. While a few get the vision of missions while here, most simply have their vision of missions deepened and strengthened.

After all, you do not expect a young man to get the vision of a medical career after he is already enrolled in medical school. Nor is the school of medicine entirely to blame if there aren't enough qualified physicians.

To discover the missing link in missionary recruitment, then, we must go back one step further and take a close look at the local church and its program.

For most of today's missionaries got their first impulse toward the mission field back in their home churches. And it is here that we find, in too many cases, that the vital link in the chain has either weakened or disappeared altogether.

What then can the church do to increase the supply of missionary candidates? Invite more missionary speakers? Not necessarily. The answer is far more basic.

First, the local church must inspire in its people **a concern for those who do not know the Saviour.** This strikes at the heart of the whole matter. People are not concerned about missions if they are not concerned about the lost. Missions is fundamentally evangelism. If it loses its evangelistic emphasis, it is scarcely different from the Peace Corps or any other benevolent enterprise.

But what do our young people learn about evangelism in their home churches? In a few of them a great deal. In others little or nothing. In the church program the Sunday evening service may be labeled an evangelistic service, but most likely the only ones who attend are Christians. Only rarely do you see anyone go forward at the invitation.

In most young people's societies the major concern seems to be to hold the interests of the Church's own young people. If outsiders happen to stray in, they get the feeling they are intruding.

There isn't much doubt that the average church of today is concerned primarily with its own members. Church members don't expect to witness to unbelievers. They expect the pastor to do it—or other "professionals." Yet the pastor can only do this in the time he has free from the many other duties he performs for the congregation—providing, of course, even he is really concerned.

As a result, most of our young people learn little or nothing about evangelism unless they learn it outside the church. Their first such experience may be in a practical Christian work assignment at Bible school, or with an Inter-Varsity Christian Fellowship chapter on a secular college campus, or perhaps in a Christian camp or a high school Christian club. But seldom do they learn evangelism in the church itself.

Here is a great weakness to be corrected. The church should help create among its own young people a real concern for others—especially for the non-Christian. When it does this, missionary recruiting becomes easy, for this concern for lost men is the very heart of missions.

Secondly, churches must get young people involved in Christian service near at hand. This is very closely connected with the first. When people are concerned about others, they want to do something about it. And they can. Churches should organize their high school and college students into gospel teams, train them in visitation and door-to-door literature work, encourage them in witnessing on their own campuses. Missionary work doesn't have to be overseas. There is much to be done at home.

It is not hard to get young people involved—not nearly so hard as with their elders. Young people are always quick to champion a cause. Observe how many have been involved in the civil rights demonstrations. But we dare not offer a synthetic, "made-up" cause. We must offer a cause they realize is vital and meaningful.

When I was just a young fellow we started a gospel team in our young people's society. Our attempts were very amateurish, to be sure. But we were demonstrating our concern for spreading the gospel. None of us at the time was thinking of missionary service, but our involvement opened our hearts so that the challenge of missions could not leave us unmoved.

We ministered only in and around our home town, but today it is just as possible to go much farther afield. Several churches have sent groups of their young people to see missions first hand. Some have gone to Navajoland in the Southwest, others to the hill country of the Appalachians. Still others have spent a summer working with the migrants. What they accomplish in a few short weeks may not be much. What happens in their own lives, though, may be revolutionary. They bring back to the whole church a fresh missionary enthusiasm.

We saw this in the first "Send the Light" groups that went into Mexico to distribue Christian literature. We have never had anything to compare with the impact those young people made on the student body at Moody Bible Institute when they came back. It was not just a superficial enthusiasm. It was a deep commitment that later was to send many of them to Latin America, Europe, North Africa and the Middle East as missionaries.

When you look at the over-all program of some churches, you get the impression the most important thing is simply to hold the young people in church by keeping them entertained. This is to sell our young people short. It will take something more than entertainment to keep the more capable ones in church. They want something to do, something that will contribute to their own growth.

Finally, churches must offer vocational counsel to those who need help in choosing a life goal and a career. They need such guidance from someone who understands them and their abilities and at the same time is a committed Christian. Here is where our churches most often fall down. It is hard to get counselors for young people's groups. Unfortunately, those who serve are often chosen more for their willingness to take on the task than for their ability to do it well.

High schools provide guidance counseling whether the student asks for it or not. But such counselors rarely, of course, have anything to say about a career in Christian missions or any other Christian vocation, for that matter. Why should we leave to unregenerate men the direction of the aspirations of our sons and daughters? Can we blame anyone but ourselves if the pursuits

they hold in highest esteem are the ones the world admires?

Where will they get the challenge of a Christian vocation if not in church? And who will guide them, advising about schools and courses and suggesting the reading and Christian activities they should engage in to prepare themselves?

Yes, the home church holds the key. It can create an attitude of concern for others that lies at the very heart of missions. It can get its young people involved in part-time missionary activities near at home that will challenge their lives and eventually channel some to the mission field. And it can provide a definite training and counseling program that will encourage and guide those whom the Lord may some day call to be His foreign missionaries.

If the home church does this, not only will there be no decline in missionary recruitment, but the church itself will flourish.

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INFLUENCES UNAWARE

BRETHREN HOUSE BEAT

Particularly in Florida, where tourists flow abundantly, we become accustomed to unexpected visitors driving up almost any time. Even though often surprised, it's always enjoyable to meet old friends or make some new ones.

On October 28th, just as the Morning Service was getting underway, two former Ashland College students arrived unannounced to worship with us. Hadn't seen the young lady for some time and never had met the young man.

Why am I telling you this? Read on!

They were visiting relatives in our area for the weekend and came to see us. Both are now living and working in another Florida city. More specifically, she is working with young children in a church-operated nursery school—one of her genuine loves and calling in life.

Why am I telling you this? Read on!

In our conversation, before they left at noon, someone asked her when she decided that she wanted to work with young children. Without hesitation she replied, "Well, ever since I first visited Brethren House a few years ago I knew I wanted to do something with kids in early childhood training."

Of course, our ears perked up! And we recalled well when she had spent Spring vacation at Brethren House her freshman year with a team of workers from Ashland College.

Why am I telling you this? Read on!

I'm well aware that many other influences played a part in her decisions, training and present occupation. But to learn that Brethren House had been a significant link in the chain was rewarding. It reinforced our sense of God's direction in the local and outreach ministries here.

Why am I telling you this? Read on!

Isn't it exciting, as well as sobering, to realize how much we influence the lives of others—usually when we don't know anything about it. It's true in your life and it's true in our lives. That's what "Christ living in us" and "through us" is all about.

Remembering this is cause for self-examination . . . for recommitment to our Lord . . . for cleaning up the dirty corners . . . for praying about the unguarded moments . . . and for thanksgiving.

Why am I telling you this? LIVE ON!

—Phil

OLD TESTAMENT SHUFFLEBOARD

Some of you have seen our Old Testament Shuffleboard Game at the Children's Learning Center at General Conference in Ashland. Now we offer a mimeographed diagram and playing instructions for this table-top game we developed. It is played by sliding a wooden puck back and forth on a banquet table . . . teaching the 5 divisions of the Old Testament, the number of books in each division, and the names of the O.T. books. The game can be played by any age, but a reader is needed nearby to facilitate learning.

The page of instruction is free, but please send a self-addressed, stamped envelope with your request to BRETHREN HOUSE.

6301 56th Avenue, N.
St. Petersburg, Florida 33709

"A Search For Truth" an autobiography by Albert T. Ronk is now available. It is a memorable book of many of the incidents of this man whose love of the Brethren Church has been exemplified in many places of a geographical nature, in many phases of participation in church activities, pastoral and a host of others.

This book was printed as a memorial volume in a limited edition by the Ronk family and the Book and Pamphlet Commission. It is available at the Brethren Publishing Company Bookstores in Ashland, Ohio and Plymouth, Indiana.

The price of this book is $1.00 plus 35¢ postage and handling charge. It will be available at District Conferences in limited quanities.

Send for your copy to:

THE BRETHREN BOOKSTORE

524 College Avenue
Ashland, Ohio 44805 or

110 West LaPorte Street
Plymouth, Indiana 46563

TEACHING IS A TEDIOUS TASK!

We must be prepared for the hard—sometimes lonely—work required to teach well. For, as countless persons have said before, "great teachers make a difference." In classes taught by great teachers things happen: learners acquire new knowledge which modifies previous attitudes and motivates improved behavior patterns.

We need more GREAT TEACHERS who are willing to pay the price for excellence in Christian communication. It is to the improvement of Christian communication that the ministry of Christian education is dedicated. It is so easy for people to see only the finished product without the slightest understanding of how it came into being.

Fortunately for the churches, there are a large number of deeply dedicated people who prayerfully labor to become more effective in the transmission of the Christian way of life to their students and to reach out to those who do not yet know Christ. Truly this is cause to praise the Lord but more are urgently needed. For, since 1959, the average church school attendance in Brethren churches has dropped by nearly 13% and since 1964 (the highest average attendance) by nearly 27%.

It is apparent that while many have been doing excellent work, others have taken the educational work of the church too lightly. It is essential that more qualified persons be recruited and trained if the outreach function of the church school is to be a vital factor in church growth.

Teaching is a tedious task! It requires great effort to comprehend God's truth; to find appropriate methods to present God's truth to persons in the age group one is called to teach; to live the kind of life God's world demands.

The Apostle Paul, writing to the Christians at Colossae rejoiced to see their good discipline and the stability of their faith. Good teachers are disciplined persons; they are stable Christians (Col. 2:5 NASB). And, while teaching isn't a "glamor" role, it certainly is crucial to the growth and development of the church.

The Board of Christian Education of the Brethren Church exists to provide assistance to both the teaching and youth ministries of local churches. Resources are regularly listed in **BCE NEWS**, **MORNING STAR**, and **THE EVANGELIST**. Workshops and special Christian Education seminars are scheduled by local church request or in cooperation with District Boards of Christian Education.

We urge every member of every church school in the Brethren Church to think "church growth." That tedious task—teaching—can help make it happen!

INDIANA CHRISTIAN

Saturday, November 10 was the date; Camp Shipshewana was the site of the first of a series of Christian Education Seminars to be held in the Brotherhood during the next few months. Staff members of the Board of Christian Education, Camp Coordinator, Jack Oxenrider, and HIS provided the leadership of seminars which dealt with the following subject:

(1) Teaching Children and Youth
(2) Christian Family Life
(3) Home Bible Studies
(4) Personal Renewal
(5) Adaptations of the Learning Center
(6) Program Resources and activites for BYC
(7) Music in the Youth ministry

Eighty-one persons registered for the seminar which involved both youth and adults. A special feature of the Seminar was the "bookstore" and G/L display furnished by the Brethren Bookstore.

It was a good experience! Following are a few pictures taken during the day. (NOTE: the amateur photographer tore the film while removing it from the camera and lost half the photographs!)

Ron Waters leading a session on Home Bible Studies

EDUCATION SEMINAR

Jack Oxenrider's group closing their session on Christian renewal

Ruth and some of the resources for teaching children are pictured here

This group of bright, shining faces gathered for Ruth Deardurff's session on Learning Centers

The youth were led in a number of musical experiences by Sherry Barnhart (not pictured) and HIS. Here they are "reflecting" one another's appearance. Lots of smiles everywhere!

POETRY CORNER

IT MUST HAVE BEEN WONDERFUL

It must have been a day of joy,
When Mary held her Baby Boy;
She knew that He was born to be
A King for all the world to see.
This day had just turned out to be
Fulfillment of great prophecy.
It must have been a joyous thrill
For shepherds out upon the hill,
Watching o'er their flocks by night
To see the angel shining bright
Who spoke to them in accents clear,
"I bring you joy! Please have no fear!"
It must have been a mighty sound
When all the angels gathered round,
And sang in voices loud and clear
"Hosanna! For the Christ is here.
He's come to bring goodwill to earth
This Christchild of such lowly birth!"
It must have been a great, great day
For those three wise men on their way,
Who had seen His star shine out so bright
They started following in the dark of night
To find the Child in Bethlehem,
Where they bowed down and worshipped Him!"
"It must have been wonderful," you say.
Yes—but there will be one more great day
When He comes back to claim His own,
To take us to that Heavenly Home.
A day of rejoicing that will be
When this same Jesus we will see!

Della Davis
First Brethren Church
Sarasota, Florida

World Religious News in Review

'THIS IS THE GENERATION' TO SEE 2ND COMING, LINDSEY STATES

INGLEWOOD, Calif. (EP)—The prophetic pattern outlined hundreds of years ago by Hebrew prophets appears to be complete, signalling the imminent return of Jesus Christ for believers, the author of two best-sellers told airline personnel here.

Hal Lindsey, addressing several hundred members of the Fellowship of Christian Airline Personnel at a banquet, said the completed pattern included the establishment of Israel as a nation . . . the rise of an Eastern power able to marshall 200 million field soldiers (a capability of which Red China has boasted) . . . the rise of Europe's Common Market which now has nine nations with a GNP greater than the U.S. . . . Egypt's leadership of an Arab confederacy . . . the movement of the northern power against Israel . . . and the perfection of nuclear energy and missle fire power.

The author praised President Nixon for acting "quickly and decisively" to stop Russia from moving into position in the Middle East during the October war. "It took a lot of guts," Lindsey said, but he believes it prevented a prolonged and bloody conflict.

He predicted that 1974 would be the beginning of the world's greatest famines. Pointing out that the U.S. is the greatest exporter of grain, he said such shipments would cease when this nation was down to one year's reserve.

UFO's, the author stated, are "signs in the sky" predicted by the Bible.

"We do not know the day or the hour," he said, referring to Bible passages, "but we are told explicitly that the generation which sees these things come to pass would not see death, but would indeed see the coming of the Lord ahead of unprecedented judgment that would fall on the unbelieving world."

Lindsey's book, The Late Great Planet Earth alone has reached 5 million in sales and is published in 25 foreign languages. His newest book is, There's a New World Coming.

$2 MILLION GIFT SHARED BY YMCA AND YWCA

MINNEAPOLIS (EP)—At age 91, Mrs. George T. Pennock, Sr., speaks enthusiastically about the YMCA and the YWCA and how much they have meant to her family.

That's why, she explained in an interview, she is giving them $2 million.

The gift, to be divided equally between the YWCA of Minneapolis and the YMCA of Metropolitan Minneapolis, was announced at the WMCA's annual dinner in suburban Bloomington.

CHURCH ENTERS SPACE AGE; HENRY KISSINGER APPLAUDS

EL PASO, Tex. (EP)—The missionary program of Scotsdale Baptist Church here has entered the space age and drawn the attention of Secretary of State Henry Kissinger.

A simple idea about missions resulted in a full-scale "Dial-A-Missionary" program of communicating with and learning about Southern Baptist missionaries via satellite transmission, according to Alf Skogness, the church's pastor.

Congratulations for the unique program have come from Dr. Kissinger. Evangelist Billy Graham, Texas Governor Dolph Briscoe and Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, among others.

The workings are simple, Skogness said. The church was equipped with a special "conference phone" installed by the telephone company and connected to its main public address system.

One Sunday morning per quarter during the morning service, Skogness phones a Southern Baptist missionary family in the country where they are working and chats with the missionary via satellite transmission.

FOUNDRY WORKERS PRAY IN THANKS FOR 'MIRACLE'

GLASSPORT, Pa. (EP)—Some 300 workers at the Pittron Foundry here met in a service of worship to give thanks for the "miracle" which occurred in their plant.

A huge ladle containing 110,000 pounds of molten metal spilled over a 200-foot area where some 20 men were working. But not one was injured, even slightly.

Pittron's Vice President, Wayne T. Alderson, said such an accident is usually certain to produce many serious injuries and even deaths.

Alderson, a devout Christian who conducts voluntary Bible classes at the foundry every week, led the service in the foundry's chapel for "this miracle of Jesus Christ."

The 30-minute session, called at the request of workmen, overlapped the day and afternoon shifts. Supervisors and office employes joined foundry workers in jamming the Pittron chapel, a converted storage room.

As a rod snapped, fiery liquid had begun pouring from a bottom vent on the ladle. A crane quickly moved the ladle away from the men.

"God hit the right switch, I didn't do it," the crane operator told Vice President Alderson.

NEWS FROM ASHLAND COLLEGE

ASHLAND, Ohio, Nov. 15—Grants totaling more than $70,000 will be distributed to 37 privately supported colleges and universities in Ohio this week by The Sears-Roebuck Foundation, a spokesman said today.

In the Mansfield area, Ashland College will receive grants totaling $2,700.

The Ohio colleges and universities are among an estimated 950 private, accredited two-and-four year institutions across the country which are sharing in $1,650,000 in Sears Foundation funds.

Nationally, private colleges and universities will receive $1,150,000 in unrestricted grants and an additional $500,000 through a Sears Foundation program to assist college and university libraries.

The unrestricted funds may be used as the colleges and universities deem necessary. The library grant program is designed to supplement the normal book acquisition budgets of the participating institutions.

In addition to its unrestricted and college library grant programs, The Sears-Roebuck Foundation, during the current year, will invest more than $1,100,000 in a variety of other education activities, the spokesman said. This will bring the budgeted education expenditures of The Sears-Roebuck Foundation to more than $2,750,000 in 1973.

NEWS RELEASE

Vice-President of Ashland College, Joseph R. Shultz, has been elected Acting Chairman of the American Institute of Holy Land Studies. The American Institute is an international, non-denominational school for college and seminary students studying in the Middle East. It was begun in 1956 by President G. Douglas Young. The state of Minnesota in 1957 gave a charter to operate this educational institution. In that same year, the government of the state of Israel granted a charter to the Institute. During the last academic year, there were 110 fulltime students on the Mount Zion campus. Special programs for college and seminary students during the summer and January inter-semester attracted a total of 429 students.

The purpose of the American Institute is to provide an educational center in Israel where students may develop in Biblical language and learning and the cultural understanding of the modern Middle East. Studies include archaeology, history and geography of the Middle East, language, literature, and cultures of the people and their role on the present world scene.

The campus is located in a fifty-five room building on Mount Zion, the former Bishop Gobat School of the Church of England. The Board of Directors is composed of businessmen and educators from the United States and Canada.

Dr. Shultz has also been elected to the International Scholars Directory in 1973. The Directory includes academicians, scholars, scientists, researchers, medical specialists, legal scholars, engineering scientists, theologians, and art historians whose careers have international reference interest.

WORLD RELIEF REPORT

Pastor Phil Lersch, Chairman

Brethren World Relief Committee

The drought in sub-Sahara Africa, now in its fourth year, is symbolized by this scene in Senegal, one of the 6 affliced countries.

"He who shuts his ears to the cries of the poor will be ignored in his own time of need." (Proverbs 21:13)

Three new names came to my attention yesterday:

Lennie Bruce,
Colin Morris,
Larry Ward.

Lennie Bruce was known as a "sick" comedian.

Colin Morris is a British missionary who wrote a book entitled, **Include Me Out.**

Larry Ward, president of Food for the Hungry, Inc., reports these remarks in a chapter of his soon-to-be-published Regal book entitled, **And There Shall Be Famines.**

Lennie Bruce once said, "I know in my heart, by pure logic, that any man who claims to be a leader of the Church is a hustler if he has two suits in a world which most people have none."

Colin Morris reacts to Bruce's statement with these words: "Anyone in the house care to argue? We can comfort ourselves, if we will, with the knowledge that Bruce was banned from every public place of entertainment in the United States for obscenity and died virtually penniless. Does that reinforce our sense of virtue, or can we see that what he was describing is a far greater obscenity than all the filth that poured from his mouth?"

Then **Morris,** whose book grew out of one single transforming experience — when a Zambian dropped dead of hunger just outside his front door—adds these words: "Obscenity is a strong word, but I know no other so apt. Obscenity is the jewelled ring on a bishop's finger. It is the flash of my gold wristwatch from under the sleeve of my cassock as I throw dirt on the coffin of a man who died from starvation, murmuring, the while, the most asinine words in the English language—'Since it has pleased almighty God to take to himself our brother. . . .'"

Larry Ward writes, "Friend, I have news for you. Startling news. Bad news. **The times of the famines are here.** Now!"

Through the World Relief Commission, we Brethren people are expressing our concern for our globe's hunger-plight. We are helping those "in the know" to deal with the crisis. **Never have we done enough. But thanks be to God that He has helped us find a way to do something significant with our abundance!**

GOD'S CELESTIAL 'DECORATION' DUE CHRISTMAS

WASHINGTON (EP) — A newly-discovered comet is racing toward earth, scheduled to arrive in time for display during the holiday season.

Called "the Christmas Comet," by Science magazine, it is the Comet Kohoutek, named in honor of the Czech-born astronomer who first spotted it in the Hamburg Observatory, West Germany.

CHURCH NEWS

WASHINGTON, D.C. MEMBERS ON THE MOVE

More people come and go from Washington, D.C. than perhaps from any other city in our nation. This seems also to be the pattern of the members of the Washington Brethren Church. We have members in nearly half of the states of the union. We have sent young men into the ministry—Jim Fields, Oakville Brethren, David Cooksey, Kokomo Brethren, Gene Shaver, Wiley Ford, West Virginia, Church of the Brethren, Bill Brady, Walcrest Brethren, Jimmie Geaslen, Ashland College Campus Ministry, and Tracy Wilt, Jr. - Ashland College Pre-Seminary Student. We have sent our laymen into serving church colleges—Paul Chappel, Grace College Business Manager, Dr. Ray Johns, Ashland College Economics Professor. Three former ministers are now serving Ashland College and Seminary—Rev. J. Ray Klingensmith, Dr. Joseph R. Shultz, and Dr. Jerry Flora. Our military members are continually moving around the world.

I would like to share with you one of the more recent moves that a member family made. The Robert Trout Family moved to the Virgin Islands in August, 1973. Mr. Trout who is a retired Lieutenant Colonel in the Air Force had been a counselor in the Ann Arundel County School system when he accepted a position in Personnel with the Hess Oil Company which necessitated the family moving to the Virgin Islands. This black family was neighbors to the parsonage family and quite active in the Washington Church where they had been members for about five (5) years. Mr. Trout in addition to teaching a Sunday School Class and singing in the Choir was our Vice Moderator. Mrs. Nova Trout was also a teacher in our Sunday School, sang in the Choir, served as co-chairman of the Literature Committee and for the past two summers had directed our very successful Vacation Bible School for the Community. Daughter Barbria is now a sophomore at Morgan State College, Baltimore, Md., but was an outstanding leader in our Youth Group. She taught a Sunday School Class during the summer when home and sang in both the adult and youth choirs. Younger sister Pamela is now a Junior in High School. She was active in the youth group and choirs. She was a fine pianist and served on the Church Music Committee. Son Robert, Jr., now a sixth (6th) grader was active in the Boys Brotherhood and Jet Cadets Youth Group. You may remember that this active family was selected by the Washington congregation as their Family of the Year for 1972.

It was then indeed a shock when we learned that they were to move. A family of this caliber and dedication is not easily found. The Lord has filled the gaps, but their loss is keenly felt. As the Trout Family has testified the experience with the Washington Brethren Church has been good for them and they will not forget their relationship with the local congregation, district activities and denominational work—Mr. Trout served on the National Mission Board. These experiences will better equip them to serve the Lord wherever they find themselves. And maybe, someday there will be a Brethren Church in the Virgin Islands. We at Washington Brethren know there is a strong Christian Family witness there right now. May God bless the Trout Family and may the Washington Brethren Church continue to be blessed as she sends her members into all the world in service for the Master.

TROUTS ADDRESS

Mr. & Mrs. Robert J. Trout
665 Queens Quarters Drive
Christiansted, St. Croix
U.S. Virgin Islands 00820

news ... from the Brethren

Memorials

BUCK

Mrs. Lois Buck passed away at the age of 64, Sunday, October 21, 1973 after an extended illness. She was married to Merle F. Buck, Sr., who survives along with 4 sons, 2 daughters, 11 grandchildren, and 2 great-grandchildren. Mrs. Buck was a faithful servant of the Lord's and attended the Ardmore Brethren Church for many years.

Funeral services were held at the Ardmore Brethren Church with Rev. Brian Moore, officiating.

* * *

KURTZ

Nellie Pearl Kurtz, 82 Elkhart, Indiana passed away November 8, 1973 at the Brethren Home in Flora, Indiana where she had resided for the last five years. She was preceded in death by her husband Charles.

Nellie served as a Sunday School teacher and was active in the church for many years.

Services were held at Stemm-Lawson Funeral Home in Elkhart on November 12, 1973 with interment at Chapel Hills Memorial Garden with Pastor Dale RuLon officiating.

Weddings

SIMON-RADER

Miss Terri Simon and Mr. James Rader were united in marriage on Oct. 6, 1973 in the Ardmore Brethren Church with Rev. Brian Moore officiating. Mrs. Rader is the daughter of Mr. & Mrs. Tom Simon, members of the church.

Goldenaires

Mr. and Mrs. Earl Howman, celebrated their 56th Wedding Anniversary on November 11, 1973.

Sarasota, Florida

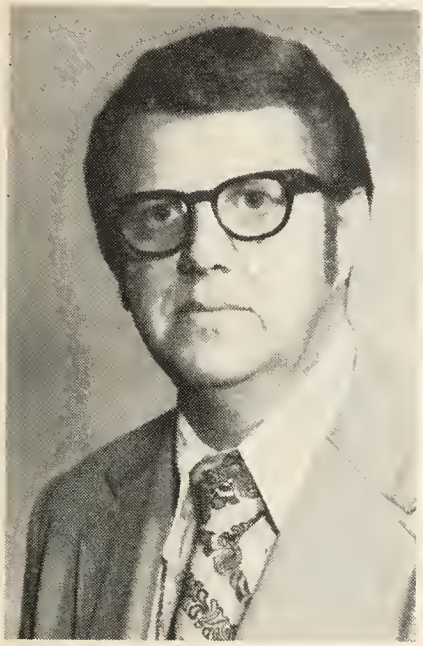
MEMBERSHIP GROWTH

Cedar Falls, Iowa—2 by baptism

Sarasota, Florida—5 by baptism

GENTLEMAN JIM BLACK, EVANGELIST

Gentleman Jim Corbett reigned supreme as pugilistic champion of the heavyweight division in his day. Not only was Gentleman Jim a great fighter, but he also was a gentleman—thus his name.



Gentleman Jim Black is a pugilist of considerable note in a different type arena. He fights for the Lord in the arena of life. His fight is for the souls of men, and he gives a worthy account of himself.

Gentleman Jim recently visited Nappanee, Indiana, where he exhibited the usual zeal and fiery enthusiasm characteristic of his calling. His calling, in case you haven't heard, is in evangelism. He has the gift of evangelism and plies his trade well without relegating the Holy Spirit to merely "hanging on" throughout the final round of invitation. He does not shadow box by flailing the air and whipping the saints until decisions are registered, as some fighters of lesser note do.

In allowing the Holy Spirit to do His work we registered 17 visible decisions during the week, plus notable concern for saints not in question, who came to uphold these 17 making visible decisions.

In evidence of this man's ministry we ran close to 140 each night for a week, and topped it off with 248 on Sunday morning. Sunday evening we baptized three and are convinced the Church is better because of the week.

If you need an evangelist, and most churches do, then try Gentleman Jim. You won't be disappointed, many will meet their appointment with the Lord, and it will be money well invested in the Kingdom's work.

That's Gentleman Jim Black, Evangelist; Milledgeville, Illinois.

Alvin Shifflett, pastor

WOMEN'S LAB

Vignette of a Veteran

One of the first faces I see as I enter Brethren Care on Tuesday mornings is that of Kenneth Barkinen. He is sitting in his wheel chair in the main reception room where he gives me a friendly wave in return to my greeting. He seems to be interested in everyone and in everything taking place about him.

Sometimes I talk with him briefly, wheel him outside to enjoy the sunshine—if the weather permits—or even light up his pipe for him. (Because of his present disability he is unable to handle matches or a lighter.) Coming from a non-smoking household myself, my expertise in this department is woefully deficient, but I succeed after a few attempts—I wouldn't make a very good boy scout.

Kenny is another of my special friends at Brethren Care. He always has a pleasant smile and likes to visit. His background provides many delightful topics of conversation and reminiscences. He has been, during his active life, a most successful tool and machinery designer, working in New York City, where he and his wife were partners in a machine shop.

He loves to discuss the various machines and tools which he has designed and he has some fascinating ideas about new gadgets that might be produced. Since his mind is so full of constructive ideas, it's unfortunate that he can't implement them; but he is no longer able to work with his hands. However, he does not seem bitter about his limitations.

Besides his interest in machinery, he is quite a photography buff, and keeps a remarkably fine camera in his room of which he is quite proud. He also points with interest to a calculator which he uses in numerous mentally stimulating exercises.

Kenny lists among his interesting experiences having taught courses in mechanics at Fenn College and in New York City.

His wife died several years ago, but he has a daughter in Mansfield who visits him faithfully every week, and four grandchildren of whom he is quite fond. This versatile man lists among his hobbies and special interests sail boats (he used to sail on Long Island Sound), photography, and cooking.

Asked what kind of people he likes best, he replied, "Those who live by the Golden Rule." Somehow I get the impression from my encounters with him that he has lived by it too.

A sense of humor, that ingredient so essential to a well-adjusted personality, is clearly present in this fine gentleman, for he can chuckle at events taking place about him—even at himself.

As I said, I always look for him when I breeze in. He's a bit like icing on the cake.—il

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THE ANVIL AND THE HAMMERS

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime,—
Then, looking in, I saw upon the floor
Old hammers, worn with beating years
of time.
"How many anvils have you had" said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of God's Word
For ages skeptics' blows have beat upon,—
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone!

Anon.

ATTENTION ALL YOUTH FROM JUNIOR HIGH-AGE AND UP!!!

COME to the "BARN-IN" being sponsored by the Northeast Ohio District Brethren Youth for Christian fellowship, growth and fun. December 28th through 30th (Friday, Saturday and Sunday) at Camp Bethany, where the "BARN-IN" is happening—the whole weekend for only $6.00!

Here below is only a sample of the weekend's agenda:

1. Human Relations/Fun Games—One can never know what will or might happen in this kind of encounter!
2. Development of a Christian Nature Trail at Camp Bethany—Hard work brings great and meaningful results!
3. Swimming—don't forget your bathing suit—HA, HA!
4. Youth involved in the Lord's business—Organization is the name of the game!

DON'T MISS this "BARN-IN!" It might be the only "BARN-IN" you'll attend in your whole life! DATE—December 28th to 30th . . . WHERE—Camp Bethany . . . WHO—Youth from Junior High-age and up . . . COST—$6.00. More information will be sent out to you later. PLAN NOW TO ATTEND!!!

The Executive Committee
Northeast Ohio District
Brethren Youth

P.S. Any correspondence should be directed to Cathy Harding, 324-0941, Secretary, through the Park Street Brethren Church.

NAT'L. BIBLE WEEK LUNCHEON FEATURES SHEEN, WILKINSON

NEW YORK (EP)—The 33rd National Bible Week was launched Nov. 15 at a luncheon featuring hymns by a choir of reformed women, narcotics addicts, Bible reading by a former North Vietnam P.O.W., and a speech by the Most Rev. Fulton J. Sheen.

Charles (Bud) Wilkinson, a member of the Football Hall of Fame, was guest of honor as national chairman of Bible Week, which officially began Nov. 18 under the sponsorship of the laymen's National Bible Committee.

W. Clement Stone of Chicago, chairman of the Combined Insurance Company of America and chairman of the Bible Week luncheon, was master of ceremonies.

Among the guests at the luncheon in the Grand Ballroom of the Hotel Pierre was an air force Major, Norman A. McDaniel of Norfolk, Va., who as "unofficial chaplain" taught his fellow prisoners of war in Vietnam portions of the Bible he had memorized.

Those in addition to McDaniel who were cited for furthering the Bible cause were Lady Priscilla Collins of William Collins & Sons, Ltd., the publishing house, and Dr. Gerald E. Knoff of the National Council of Churches.

The British publishing firm issued the Revised Standard Version Common Bible, the first Bible endorsed by leaders of all major Christian bodies, and Knoff participated in its creation.

Mrs. Ruth Stafford Peale, wife of Dr. Norman Vincent Peale, presented the three awards as well as special citations to Myron P. Berman, president of Saxon Industries, Inc., special gifts chairman of Bible Week, and Richard I. Fricke, chairman of Mutual Life Insurance Company of New York (MONY), general industry chairman of the observance.

Archbishop Sheen, titular Archbishop of Newport and chairman of the Committee for the Propagation of the Faith of the National Council of Catholic Bishops, shared his Biblican insights with the gathering.

The choir, which sang hymns featuring the "new music sound," came to New York from the Walter Hoving Home in Garrison, N.Y. The home, named for the chairman of Tiffany & Co., provides a spiritual rehabilitation haven for young women addicts and alcoholics.

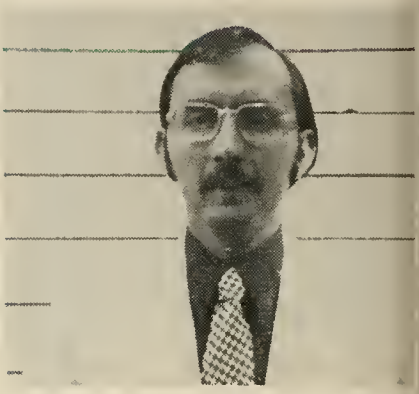
Sen. Joseph M. Montoya (D-N. Mex.), a Roman Catholic, and Rep. Albert Quie (R-Minn.), a Lutheran, are co-chairmen of the Congressional Committee for Bible Week. Gov. Reubin Askew of Florida, a Presbyterian heads the Governors' Committee, and Mayor Lee Alexander of Syracuse, N.Y., a Greek Orthodox, has organized the Mayors' Committee.

RETREAT, WHERE DID IT START?

This is the second in a series of articles dealing with Retreats by Jack Oxenrider which articles are portions of his Author's Master Thesis presented at Ashland Theological Seminary.

Jack is presently serving as Coordinator of the Shipshewana Retreat Center at Shipshewana Lake, Indiana for the Indiana District of Brethren Churches.

These articles are published with the intent to acquaint the Brethren Church and others with the many uses of and needs for more retreats.



by Jack Oxenrider

Since the Scriptures are the primary source of knowledge for the faith and practice of the Christian Church, then in establishing the retreat as a viable ministry the Scriptures must be considered. The retreat practice has its roots deep within the heart of the Scriptures and within the essence of the regenerated life. From the opening pages of Genesis to the final chapters of Revelation the picture of retreat is evident.

Throughout the history of the Faith, men of God have sought to detach themselves from the preoccupations of the world around them and come quietly into the presence of God. The exact manner in which this was done often varies, but central to each instance is the practice of detachment from the containment of the world for time in the presence of God.

To conserve space and to facilitate personal study, the Scriptural precedents for retreats will be listed as follows:

The Scriptural Types of the Retreat

The Sabbath Rest
Genesis 2:1-2; Mark 2:27; Exodus 20:8; Matthew 11:28.

The Garden of Eden
Genesis 3:24; Revelation 22:1-2. (The Tent, Tabernacle, Temple, and New Jerusalem themes.)

The Ark of Noah
Genesis 6-9.

Israel and the Church
Deuteronomy 7:6; II Corinthians 6:14-17; Deuteronomy 7:1-3; I Peter 2:9-10.

The Scriptural Examples of the Retreat

Moses
Exodus 2, 11, 19, 31, & 32.

Samuel
I Samuel 3:1-14, I Samuel 19:20.

Elijah-Elisha
II Kings 2:5-7; II Kings 4:38.

The Sons of the Prophets
II Kings 2:5-25; II Kings 4:38; II Kings 6:1.

John the Baptist
Matthew 3:1-17.

Jesus
Luke 5:16; John 6:15; Mark 1:35; Mark 6:64-67; Luke 6:12.

The Disciples of Jesus
Mark 6:30-32; Luke 9:10; Mark 4:10; Luke 9:28.

Paul
Galatians 1:16.

The Scriptural Motivations for Retreat

Communion
Psalms 42:2; 4:4; 77:6.

Instruction
Psalms 119:9-12; 119:33-34.

Quiet
Psalms 46:10; 23:1-3; Ecclesiastes 3:17.

Rest
Psalms 55:6-8; 116:7; Mark 6:3.

Separation
Jeremiah 9:2; Matthew 6:6.

Jesus made the most extensive use of retreats recorded in Scripture. As the Son of God, Jesus knew the importance and necessity of retreat and he practiced it. Luke says, "He would often slip away to the wilderness and pray." (Luke 5:16) For Christ it was important that He separate himself from his work, from the people, and from the evil of the world to come personally before God.

Jesus took retreats into the mountains. He would enter into retreat early in the morning. At times he would separate himself and go into the wilderness. He would spend time alone by the sea shore. And at times Jesus would stay up all night in retreat. Most of the private retreats which Jesus made are pictured as times of prayer. The central element of Christ's example for retreat is that of personal-intimate communion with God. Prayer is conversation with God and it is essential for the life of obedience. Separation from the evil world, knowledge of the Word, knowing oneself, and ministering truth to the world are not the only elements of retreat. Retreat is an opportunity for personal intimacy with God.

The examples of retreats in the Scriptures also builds a strong case for the necessity of the re

treat practice and ideals within the Christian life. Focusing on Jesus as the primary example of retreat in the Scriptures, His frequent practice of retreat should serve as an indication of the necessity of retreats. Certainly no man has ever had a more important job than Jesus. Yet, He observed the Sabbath Rests, and He repeatedly withdrew from His work for times in retreat. Jesus had an important ministry to people, but he often withdrew for time alone with God. He found it essential to detach Himself from the world for times of retreat.

If Jesus, Moses, Paul and the other outstanding leaders of the faith needed times of retreat, How much more do we? Likewise, if the retreat practice was so important to the great leaders of the Faith, is it not also extremely important for the people of the Faith? Yes, the ideal and practice of retreat as exemplified in the Scriptures is essential for every believer!

The need for fellowship and rest which God created in man are needs which must be fulfilled. As a result of the fall, man developed additional needs which God in His wisdom and love has also sought to fulfill. God's requirements for separation of His people, instruction, godliness etc. are not just laws, they are principles which God has revealed to fulfill the deepest needs of human life. Thus, what God requires of His people is what the people need most. Separation from the dominance of evil unto God, communion with God, instruction in the Word of God, rest and faith in God and living in His presence are the deepest motivations of the regenerate man. Throughout Scripture and history, men of God have found these desires fulfilled in retreat.

Along with its roots in the Scriptures, retreats have a substantial basis in the history of the Church. From the time of the conception of the Church, retreats have been an integral part of its ministry. From the close of the New Testament forward there are records that just as the Church built upon Christ, the Apostles and the Prophet, it was also built upon the practices of its forefathers. The retreat is one of these practices which was adopted by the Church.

Every period of Church history seems to have been involved with retreats. Sometimes retreat was only practiced by a few men who sought solitude, and escape. At other times it was the primary force within the Church. Through the stream of history the character of retreat changed. Often it was the main stream preservative of the Orthodox Faith. The retreat ideals and practice is continued throughout history, and men constantly seek quiet, rest, and separation in the desire to know God and to live more fully in communion with Him.

The continued practice of retreats throughout the history of the Church have demonstrated themselves to be viable forms of ministry and a useful supplement to the fulfillment of the churches' mission. In summarizing the historical significance of the retreat ministry there are five lessons which contribute to our understanding and use of the retreat ministry today.

First, the repeated establishment and practice of both organized and spontaneous retreats illustrates that they fulfilled various needs throughout history and that they provided acceptable results for the men who entered into them. There is a certain pragmaticism of history which approves patterns and forms. That which is expendable, while it may remain in some obscure form does not repeatedly reappear as a factor altering the course of history. Retreats have exhibited themselves as a reoccuring force of change in Church History. Some particular examples of this are the Benedictine Orders, the Franciscans, and the Waldensens.

Second, relating directly to the preceding point, retreats have been an often renewed force in history for both reform and restoration. The retreat practices of the early church, the Benedictines, the Franciscans, the Waldenses and the Anabaptists have offered specific elements through their practice of retreat which has contributed significantly to the course of history.

Third, retreat forms have been a significant tool of ministry throughout the Church age. They have taken on such forms as meditation, teaching and education, preaching and missionary work, Biblical and scholastic study, the provision of leaders for the Church, leadership in Church reform, inquirers of thought, and preservers of the Faith. Often at times when the Church was ineffective in its ministry, the retreat became a means of centering in clearly on Christian thought and of ministering the Christian message to the world. At other times it has been a compliment to the existing ministries of the Church.

Fourth, the needs and motivations of the regenerate man have been fulfilled by retreats. When secular or compromised pressures seemed as if they would destroy the Church and the Devout, retreats served as a savior. Detached from the pressures of ungodliness and coming before the presence of God, has more than once redirected the flow of history by clarifying Christian thought and establishing Christian truth.

Finally, retreats have served as a continuing reservior for devotional life. Men like Moses, Jesus, Paul, The Apostles, Abba Antony, Augustine, St. Benedict, St. Francis, Thomas A. Kempis, Philip Jacob Spener and others have in their respective times found retreat a practice to restore deep devotional life with the Father, and a means of finding new strength for their life and ministry.

Retreats have been a viable means of supplementing the ministry historically because they are a ready access to the reservoir of deep and vital faith. God is always willing that men come to Him and listen to His Word. The problem is that amid the confusion of life and the preoccupation of involvements, men will forget to listen to God, or cannot clearly hear Him because of the distractions of their life. The detachment of retreats removes the sensual distractions, the only other element that is necessary is an attitude of separation unto God within the heart. The people of God throughout Scripture and history have used the detachment of retreat for the Rest, Fellowship and Renewal they so desperately need. Retreat, where did it start? In the hearts and lives of people who faced their need for a fuller relationship with God and other Christians.

GRAHAM CANNOT SLOW DOWN

ST LOUIS, Missouri—At the conclusion of the St. Louis Crusade Billy Graham, scratching his head thoughtfully, said, "With spiritual hunger like this I cannot slow down in my evangelistic activities."

He had just finished preaching to the largest crowds ever to gather in St. Louis for religious services. The St. Louis Arena which is larger than Madison Square Garden was packed to overflowing at every service. Crusade officials had to turn down additional thousands of requests for tickets. Dr. Graham said, "There is a spiritual hunger here that we had not anticipated."

In reply to a question he said, "Yes, I think Watergate, the energy crisis, the tensions in the Middle East have all added to the uncertainty of people. They are searching for something to hold on to. I have never seen audiences so attentive, so hungry and so responsive."

The Roman Catholic church gave support. The Catholic archdiocesan newspaper THE ST. LOUIS REVIEW says, "Nothing but good can come from one of his famous Crusades. We express our appreciation to those who brought Dr. Graham to St. Louis and we pray that God will use him as an instrument to call many St. Louisans to an awareness of the gospel message and its relevance for their lives."

Most of the Missouri Synod Lutheran churches supported the Crusade. None opposed it.

The black participation was the largest that the Graham Crusades have had this year. Almost all black churches in the St. Louis area enthusiastically supported the Crusade. A dozen or more black clergy were visible on the platform each evening. Hundreds of black people responded to the appeal to receive Christ during the week.

Dr. I. C. Peay, Sr., pastor of the Galilee Baptist Church, said, "The Crusade is the greatest event ever to come to St. Louis. The whole metropolitan area will be helped as a result of the great fellowship with the Billy Graham Team and Dr. Graham."

Other clergy throughout the city were equally enthusiastic. Dr. Lester Harnish former president of the American Baptist Convention and now pastor of St. Louis' Third Baptist Church said, "The St. Louis Billy Graham Crusade of 1973 had one objective—calling persons to Jesus Christ as Saviour and Lord. How significant that almost 6,000 made such decisions and were referred to the churches of the bi-state area, many of whom have been revitalized. In record-setting numbers a total of a quarter of a million people gathered to seek God's love, truth and Son. What a mighty witness to the hunger of hearts and the faithful witness of Billy Graham!"

Dr. George Scotchmer pastor of Memorial Presbyterian Church said, "The Crusade surpassed the greatest expectations in terms of attendance, commitments to Jesus Christ, the bringing together of Christians of many denominations and races in a beautiful, joyous fellowship of love, and the spiritual rejuvenation of many believers. The impact of this Crusade will be felt in the churches and in the greater St. Louis area for many years to come. To God be the glory, great things He has done."

St. Louis also provided the Crusade with the largest School of Evangelism that the Graham Team has ever conducted in the United States. More than 1,300 seminary students and young pastors enrolled in the week-long school. Several seminaries in the area sent most of their student body and faculty and gave credit for the courses taken. The faculty of the School of Evangelism was headed by Dr. Kenneth Chafin former professor of evangelism at the Southern Baptist Theological Seminary in Louisville, Kentucky. One seminary student said, "I've been in seminaries for two and a half years and I think I learned more in this one week than my whole two and a half years at seminary."

The planned follow up in St. Louis will be the most extensive the Graham organization has ever undertaken. During the past few Crusades experimental studies have been made in how to intensify and increase the follow up. Fifteen hundred people have been carefully trained to help follow up. Nurture groups have been organized throughout the city to help the churches. These Nurture classes are led by carefully trained leaders. One thousand enthusiastic young people have committed themselves to starting group Bible studies. More than 4,000 home prayer meetings were started during the Crusade. It is expected that most of them will continue.

Many church leaders, political leaders, and foreign visitors attended the Crusade including Missouri Governor Christopher Bond, the youngest governor in the United States, and Liberia Ambassador to the United Nations, David Thomas, who publicly thanked Dr. Graham for the financial help the Graham organization has been able to give to the starvation areas of central West Africa. Anglican Bishop Festo Kivengere of Uganda attended five of the services and declared, "It is one of the great experiences of my life." St. Louis Cardinal football players came almost en masse to the Crusade and teammates Mark Arneson and Bob Rowe told about their own commitment to Christ.

When counselors asked inquirers, "Why did you come forward tonight?" the replies were as varied as the backgrounds of the people who came —each one personal and special. One 52-year-old man said, "I decided it's about time." Nearby a smiling 16-year-old girl replied with assurance, "God said it, I believe it, for me that settles it."

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With Christmas less than two months away, now is the time to order audio-visual aids. The Resource Library of the AUDIO-VISUAL DEPT. contains over 50 items under the topic "SEASONAL: Christmas." Following are some of the better selections:

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ADVENT-CHRISTMAS-EPIPHANY Series (6);
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FS-H124 III. WE HOPE FOR PEACE (ADVENT III)—7-10 minutes.
FS-H125 IV. WE HOPE FOR HIS SPIRIT (ADVENT IV)—7-10 minutes.
FS-H126 V. OUR HOPE FULFILLED (CHRISTMAS)—7-10 minutes.
FS-H127 VI. OUR HOPE IS FOR ALL MEN (EPIPHANY)—7-10 minutes.

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Orders for Christmas should be placed immediately to insure delivery and availability of items. Please include item number and title, date to be shown, and one or two alternative selections. Send your order today to:

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The Brethren EVANGELIST

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The Brethren EVANGELIST

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NOTES and COMMENTS

The guest editorial for this issue is submitted by Rev. M. W. Dodds, pastor of the Brethren Church in Bryan, Ohio. Rev. Dodds is president of The Publishing Company of The Brethren Church.

Religion in Review is a compilation of events that have occurred during 1973 pertaining to religious affairs. This review is an annual year-end commentary presented by The Evangelical Press Association and was written by Norman Rohrer, Executive Secretary of the EPA.

In this issue are presented the last two digests of the Baptism Memorial papers which were presented at the General Conference. On page 10 the paper by Rev. Richard Allison on THE NATURE AND THE PURPOSE OF BAPTISM IN THE BELIEVERS' CHURCH is published and the last in the series, a 1000 word summary dealing with the Scriptural Basis for Reimmersion by Dr. Charles Munson of The Ashland Theological Seminary is presented on page 28 of this issue of THE BRETHREN EVANGELIST.

A booklet is being prepared for use on the Baptismal Memorial which will include the nine digests of the papers printed in the pages of the church organ and will include introductory materials. These booklets will be available in the near future for Cross Country Conference and will be available from the office of The Central Council for 25¢ per copy.

Due to limitations dictated by postal regulations pertaining to our mailing permit, there will be no December 29, 1973 issue of THE BRETHREN EVANGELIST. The first issue for 1974 is scheduled for January 12, 1974.

Because of circumstances which are beyond the Publishing Company's control, a reduction in the page size of THE BRETHREN EVANGELIST was necessary. It seems that the paper situation which has also affected many publishing companies has also absorbed The Brethren Publishing Company in its monopolization.

Your continued prayer and financial support is sorely needed in these times of extremely inflationary costs of production and the staff at the Brethren Publishing Company will continue to do their part in plugging the hole in the proverbial "dike" to economize wherever possible.

By the Way

THE NEED FOR GLAD TIDINGS

by M. W. Dodds

It is impossible to determine the importance of the printed word. Ever since Jesus resisted the onslaught of Satan by saying "It is written" the printed page has played a vital role in the cause of Christ and His Church. It is significant that the first book printed on Gutenburg's press in 1453 was the Holy Bible.

The printed word has played a vital role in the history of the Brethren Church. The printing press of Christopher Sower served as an educational and unifying factor for the early Brethren in America during the eighteenth century. From the press of Sower came the first German newspaper, the first German hymnbook (1744) and the first German Bible (1743) printed in the New World. It was indeed a tragedy for the Brethren when the Sower press was destoyed by the colonial forces in 1778. The names of Henry Holsinger and Albert Ronk give evidence that the publication of Christian literature continues to be a vital concern of the Brethren Church.

One of the greatest missionary and evangelistic techniques of our time is found in the distribution of Christian literature. Who can estimate the number who have come to know Christ through the writings of a C. S. Lewis? Paperback books and tracts have never been used more effectively in telling the story of Jesus. We Brethren do rejoice that young people are giving their lives in missionary service in Africa, Argentina and India. We Brethren might also rejoice in knowing of dedicated Christians who are giving of their lives and talents to spread the story of Jesus Christ through the printed page. George Schuster, who serves as Editor of the **Evangelist**; Dick DeVeny, who serves as print shop manager; and Genevieve Trygg, who serves as manager of the Brethren Bookstore in Plymouth, Indiana are on the firing line for Jesus Christ just as much as any missionary. Each plays a vital role in Christian service.

The primary purpose of the Publishing Company is to assist the Brethren Church in fulfilling the Great Commission through the distribution of Christian literature. As Moses said, we "will publish the name of the Lord" (Deut. 32:3). It is our prayer that we can say with Luke that "the word of the Lord was published throughout all the region" (Acts 13:49). The Publishing Company stands ready to assist every denominational board, every denomination auxiliary, every local church and every Brethren in the production and distribution of Christian literature.

To fulfill its purpose the Publishing Company needs God's help. The task of producing Christian literature that will reach a vast reading public is an endeavor of gigantic proportions. In recent years we have sought to broaden our outreach by establishing a satellite bookstore at Plymouth, Indiana. The prayers of each Brethren is requested that the Publication Board might have the Lord's guidance in becoming more effective and expanding the work of Christian publications.

One of the great needs we are facing today is the development of Christian writers. We need writers who can write tracts, booklets and articles for the **Evangelist** that will appeal to modern man. Writers are needed who have an appreciation for the Brethren heritage and can share effectively the message of the faith.

As the Publication Board continues to spread the message of salvation in Christ it will need the prayerful and financial support of the entire brotherhood. Rising costs for paper, ink, labor and related items continue to be a matter of concern. The effectiveness of the Publication Board is definitely related to the prayer and financial support of the Brethren. Additional support is needed if the distribution of Christian literature is to be increased. Your gifts to the Publication Day offering and the Brethren Publishing Company is vital in helping to spread the message of Jesus Christ to a lost world. Some may desire to remember the Publishing Company in their will. Others may be interested in securing Brethren Publishing Company Annuities. Your gifts are needed now.

Pray that the Brethren Board of Publication may always continue to "publish glad tidings."

M. W. Dodds

SIGNAL LIGHTS' STORIES FOR JANUARY

BIBLE THEME: CHILDREN OF THE BIBLE

MISSION PROJECT: HELPING IN COLOMBIA

DREAMS COME TRUE

by ALBERTA HOLSINGER

Jacob had twelve sons. He loved them all, but Joseph was his favorite. Joseph spent much time with his father and tried to make him happy.

One day Jacob called, "Joseph! Joseph, come here."

Joseph ran to his father.

"I have a gift for you," Jacob told him. He handed Joseph a beautiful coat—more beautiful than any the other boys had.

Joseph tried it on and strutted proudly in front of his father. Then he ran to him and threw his arms around him. "Thank you, Father. Thank you for this beautiful coat."

Joseph wore the coat almost everywhere he went. His brothers grumbled because their father had never given them such a lovely gift.

One morning Joseph said, "I had a strange dream last night. All twelve of us were tying grain in the field. My bundle stood up tall and yours bowed in front of mine."

"Huh!" said a brother. "Now you think you're going to be our king!" And the brothers walked away very angry.

A few mornings later Joseph said, "I had another dream. This time the sun and moon and eleven stars bowed before me."

"Now, Son," said Jacob. "Do you think your mother and I and your brothers will bow to you?"

Later Jacob thought about Joseph's dreams and wondered what they meant. The brothers, of course, just grew angrier with Joseph.

One day Jacob said, "Joseph, your brothers have been gone many days with the sheep. Please go to the fields to find them and see if they are all right."

Joseph slipped on his beautiful coat and walked the long distance to where the brothers were grazing the sheep. They saw him coming and began planning how they could get even with him for his beautiful coat and wonderful dreams.

One said, "Let's kill him. We can tell Father a wild animal did it."

"Let's put him in that deep pit until we decide what to do," suggested another.

"Yes!" they all agreed.

"Hello!" called Joseph.

Instead of answering, the brothers grabbed Joseph and threw him into the pit.

Soon they heard the tinkling of camel bells.

"Let's sell Joseph," said a brother. "Let's sell him as a slave to those traders."

And that's what they did.

The traders took Joseph to Egypt. They sold him to a rich man.

Joseph often thought of his father. He remembered how his father taught him to love and serve God.

Every day Joseph asked God to help him. He did his work cheerfully and well. Others lied about him and were cruel to him, but he knew God loved him and would help him.

After many, many years Joseph was no longer a slave but a ruler in Egypt.

Then one day the brothers traveled to Egypt. They bowed low before the ruler. They didn't recognize Joseph, but he knew them and remembered his dreams.

He threw his arms around his brothers and kissed them. He forgave them for their unkindness to him. He knew it was part of God's plan to help his dreams come true.

—Based on Genesis 37

Memory Scripture: I Samuel 12:24

IF YOU LIVED IN MEDELLIN
Clothes You Would Wear

Medellin (May-day-YEEN) is sometimes called the city of Orchids. There are wild orchids growing in the mountains nearby and there are many orchid farms. There are orchids growing at most of the public buildings and homes in Medellin. Since the climate is always spring-like the flowers bloom all year.

The people of Medellin dress much like we do. If you were a boy in Medellin you would wear jeans and shirts most of the time. If you were a girl in Medellin you would probably wear a full skirt and blouse.

There is one piece of clothing that is worn by everyone—boys and girls and grown-ups, too. It is a ruana (pronounced roo-AH-na).

A ruana is usually made of wool. It looks like a blanket with a hole in the middle. When you put on a ruana you place it over you with your head sticking out the hole.

Many poor people use their ruana for a blanket as well as clothing. Sometimes they fold it up to make a pillow.

The wealthier women in the city sometimes have ruanas with fancy collars on them and a zipper in the front.

When the children go to school in Medellin they dress alike. Boys wear blue jeans and a shirt. Girls wear uniformlike dresses.

Just as here in our country they wear their best clothes when they go to church.

You would feel very comfortable in the clothes worn by the children in Medellin. You would hardly know you weren't at home.

The Solomons are making Medellin their home. They are helping the children in that city to learn about Jesus. Let's remember to pray for them everyday.

RELIGION IN REVIEW

1973—The End Was Not Yet

by Norman B. Rohrer, Director
EP News Service

The tumultuous year of 1973 was surfeited with surprise, bringing a succession of shocks that put hope on hold as a decade of violence ground to a close.

Church leaders who applauded the President's inauguration, his hand resting on Isaiah 2:4, squirmed with embarrassment when he was later forced to declare, "I am not a crook!"

Charges of immorality toppled one government official after another. Watergate, and all it implied, raised a debate over pietistic religion vs. situation ethics: Was the strategy of Richard Nixon to blame? Or was Jeb Magruder's admission that William Sloan Coffin's "end justifies the means" the demon?

In a historic, unprecedented move, Congress approved a presidentially appointed Vice President —an Episcopalian layman—without the popular vote.

The 11-year Indochina War, which took 46,000 American lives, wounded 304,000, and cost the U.S. a minimum of $110 billion, finally ground to a halt. The devastation to Indochinese was incalculable. POWs marched home in 1973, ending as many as seven years of agonizing waiting.

While killing in Vietnam stopped, it was made legal in hospitals when the Supreme Court gave women the constitutional right to an abortion during the first six months of pregnancy. Groups like the National Right to Life Committee and many church leaders fought the decree unsuccessfully. "Pro-Life" bracelets sprouted. Legal battles were fought over the personhood of the fetus and anguished cries of anti-abortionists were heard in the land.

"Eternal" flames at marble memorials across the nation were snuffed out as the big E for Ecology was changed abruptly to the crisis of Energy. Preachers for decades have called unsuccessfully for less ostentatious Christmas celebrations; Middle East Arabs accomplished it in one day with an oil embargo against the West following the bloody "Yom Kippur War."

The 130 religious groups participating in Key 73 were energetic in their evangelistic advances, but fell short of the theme: "Calling a Continent to Christ." Jews termed it a "dangerous threat," and some evangelical groups were suspicious of its ecumenicity. But Key 73 resulted in a massive distribution of more than 35 million copies of the Scriptures and organized some 50,000 house Bible study groups still meeting.

Trends

As skylab orbited overhead the pace on earth slowed to conserve finite resources of fossil fuel. Violent crime increased 4 per cent. Capital punishment was outlawed nationally but revived in some state governments. Some churches introduced credit-card donations. A team tried unsuccessfully to find Noah's Ark on Mt. Ararat. Educators found increasing flaws in evolutionary views of man's origins. Americans consumed nearly 5 billion gallons of alcoholic beverages—spending more than two and a half times as much on the drug as on religious and welfare projects.

Pennsylvania introduced "no fault" divorce. Increased sightings of UFO's terrorized some, entertained others. More than half the people (53 per cent) supported euthanasia for persons with incurable diseases. Australian researchers successfully fertilized a human egg which lived for nine days after transplantation in a woman's womb.

Views on premarital sex in the U.S. were significantly liberalized in 1973. Most people, pollsters discovered, prefer a quick, sudden death. One-third of all 7th graders questioned in one city admitted drinking alcoholic beverages. Pot smoking rose by 10 per cent. Around the world 1,000 people each day committed suicide. Scientists discovered chemical seeds of life on moon dirt, needing only water to sprout and grow "Laugh In" went off TV because its directors lamented, "There's nothing sacred left to ridicule in this country." Archbishop Fulton J. Sheen stated that the "ascetic principle" which traditionally served American society had passed to the totalitarian countries—Russia and China. The U.S., in his view, had become "worldly," while the "natural morals" of the Soviets and Chinese eclipsed the morals of Americans.

Denominations

After a steady decline in church attendance for a decade, church-going in the U.S. leveled off in 1973. Last year 40 per cent of adults attended church or synagogue; this year was slightly lower than 1970's 42 per cent.

Evangelicals were "gaining momentum" in the U.S., Evangelist Billy Graham observed as NAE entered its fourth decade. Roman Catholics were described as "nearly insolvent." Both groups

looked with fascination on the burgeoning charismatics. David Wilkerson predicted an era of persecution for tongues-speaking Christians but their numbers continued to swell in 1973. Catholics alone counted 400,000 among their 48,460,427 U.S. communicants.

In late November, an "ad hoc" committee of 32 leaders in the charismatic movement, broadly representative of the classical or oldline Pentecostal groups, Roman Catholic charismatics and those receiving the so-called baptism of the Holy Spirit in the major Protestant denominations, launched plans for an international "Spirit in '76" observance in Southern California in May and June of 1976. The events, including area theological conferences, will culminate with a larger celebration in the Los Angeles Coliseum on Pentecost Sunday, 1976. The initial thrust came from Melodyland Christian Center, Anaheim, Calif.

While the gloomy predicted the death by 2000 A.D. of the institutional church, conservative churches kept flourishing—especially their Sunday schools.

Columnist Lester Kinsolving led out in 1973 what he called a "well guarded secret": Christian Science is losing ground and may be rapidly disappearing.

Anglican Archbishop Michael Ramsey in London said he would be "entirely happy" if the Church of England would disappear and a body without government ties organized to take its place.

United Presbyterians voted themselves out of the nine-member Consultation on Church Union. Later commissioners voted the denomination back in. Some conservative members of the Presbyterian Church in the U.S., despite the protestations of Moderator L. Nelson Bell, bolted to form the Continuing Presbyterian Church.

Conservatives within the Lutheran Church-Missouri Synod strengthened their position after a lengthy and dramatic struggle against liberals. The Rev. Jacob A. O. Preus was re-elected president. Dr. John Tietjen, president of Concordia Theological Seminary, was voted out by the conservatives.

The Assemblies of God announced this year an increase of 10.7 per cent overseas and a 100 per cent increase during the past six years. Up also were memberships of the Christian and Missionary Alliance, Southern Baptist Convention (which drafted a $35 million budget), the Evangelical Free Church, Baptist General Conference, Conservative Baptists, Mennonites, to show a trend.

Some 20,000 black church members marked the 93rd anniversary of the National Baptist Convention, U.S.A., the nation's largest black church group. Tom Bradley, Los Angeles' first black mayor, credited the churches with having helped him win the election. The Africa Inland Mission began sponsoring black evangelists among U.S. urban areas as well as white workers among black Africans overseas.

Sentiment moved toward taxing churches. A Delaware minister urged Christians to free themselves from their "privileged status" in relation to state government and fight for better government.

Missions

The spotlight of international missionizing, held so long by North America, gradually began swinging to Asia this year. Twenty-five Asian delegates from 13 countries met in Seoul to form the First All-Asia Mission Consultation. "Afericasia" was also born—a mission advance led by Samuel Kim of Korea—to serve developing nations. More than 200 indigenous mission agencies are operating in the Third World already. The 84-member Asian Seminar on Religion and Development challenged the Christian church to "unscientization"—the raising of consciousness among the poor and oppressed.

Christian work flourished in Eastern European countries, especially in Romania where believers pressed for freedoms guaranteed by their constitution. Soviets eased pressures on believers in many areas, but the price remained high for the faithful.

The Cambodian church was growing rapidly. Signs of spiritual life were observed behind the Bamboo Curtain.

Intercristo served more than 200 Christian organizations using its computer-based system to find missionary personnel—organizations which felt the pinch of reduced purchasing power abroad with the 10 per cent devaluation of the U.S. dollar.

Zambia criticized missionaries for failing to combat racism and social evils. All but three missionaries were withdrawn from Somali Republic. Uganda President Idi Amin warned he would deport all religious leaders "who make trouble," and the government of South Africa barred a trio of missionaries from Namibia (South-West Africa). Israelis also called for concerted action against Christian missionaries within their borders and officials in Muslim Afghanistan razed the beautiful Kabul Community Church, the only Protestant sanctuary in the nation erected to serve Christians there.

Algeria suddenly allowed Protestant missionaries back in, doing an almost 180-degree turn in the official attitude. China watchers warned against optimism that Communist China would soon do the same.

The general secretary of the All-Africa Conference of Churches called for the abolition of Western mission boards and societies to rid the world of categories like "native," "heathen," and "pagan." A new missionary endeavor within the United Presbyterian Church sought to improve missionary outreach by the founding of Protestant Orders. Throughout 1973, Wycliffe Bible Translators recorded one new tribal language project begun every 13 days.

Missionaries were among returning Indochina POWs, including Plymouth Brethren missionaries Samuel Mattix and Lloyd Opel. Henry F. Blood, 53-year-old Wycliffe translator, had died in prison only 90 days before the war ended. C&MA Missionary Betty Mitchell kept hope alive that her husband Archie will yet be released with Dr. Eleanor Vietti and Mennonite Missionary Dan Gerber captured in 1962.

Publishing

High speed presses hummed for religious publishing in 1973, despite the twin troubles of paper shortages and postal increases. The 25th annual convention of the Evangelical Press Association was its largest.

Many magazines serving the major denomina-

tions sank deeper into production woes. **Together** (United Methodist Church) dropped from 650,000 to 250,000, combined with **Christian Advocate** and went to **Reader's Digest** format. **The Episcopalian** was threatened with extinction by rising costs and lowering circulation. **Presbyterian Life** and the **United Church Herald** combined into a single magazine titled **A.D.**

EPA publications enjoyed circulation increases (**Decision** at the top with more than 5 million). **Moody Monthly** climbed over 200,000. **Christianity Today, Eternity** and others showed significant gains.

1973 was the first year in centuries that the King James Version of the Bible dropped below sales of other editions. Top runner was **The Living Bible,** Kenneth Taylor's paraphrased edition issued in many different forms, with 10,000 copies selling every 24 hours seven days a week (double at Christmas) bringing to 10 million the number of copies in print.

The complete Bible, now printed in 1,500 languages since movable type was invented, this year was issued in picture ("Comic strip") form by David C. Cook. **The Common Bible** appeared as an ecumenical edition endorsed by liberal Protestants, Roman Catholics and Eastern Orthodox leaders. The New York Bible Society International issued **The New International Version,** marketed by Zondervan.

The Christian Booksellers Association staged a record-breaking convention with 3,094 gathered in Dallas for the annual meet. **Dust of Death** by Os Guiness took the top spot in **Eternity's** poll of reviewers and writers.

Prophetic writer Hal Lindsey rode highest in sales with **The Late Great Planet Earth** (5 million in print), **Satan Is Alive and Well on Planet Earth** (2 million in print), and **There's a New World Coming** (375,000 sold in three weeks of 1973).

Pointing to the eroding of press freedom in the U.S. (as revealed by a global survey of the International Press Institute), religion writers warned that Christians would be living in a dream world if they were not alert to the dangers of these infringements of basic rights guaranteed by the Constitution. IRS threats to examine financial records of some church bodies . . . wiretaps of church telephone lines . . . the illegal seizure of bank accounts of church groups disagreeing with governmental policies . . . the threat of withdrawing tax-exempt privileges for churches engaged in social action—all these excesses surfaced in 1973.

Education

Trends in all sectors of Christian education showed this arm of the church alive and growing.

Parental alarm about academic and moral laxity in public schools gave Christian schools increased enrollments.

Supporters of public education battled for legalized prayer and against parochiaid. Nine "prayer bills" were introduced in Congress. The Massachusetts legislature overrode a governor's veto to make legal a period of "prayer and meditation" in public schools, but the law has not been enforced.

President Nixon led the fight for governmental aid to nonpublic schools, sending a 175-page tax reform proposal to Congress providing income tax credit for parents paying tuition in nonpublic institutions. But the U.S. Supreme Court repeatedly struck down tax credits, tuition aid, and services payment provided by state laws designed to support sectarian schools. Fifty bills for parochiaid were pending in Congress by the end of the year as the issue snowballed.

More balanced instruction concerning origins (creation vs. evolution) was demanded and obtained in California, Tennessee, Wisconsin and Michigan. More than 1,000 high schools across the land offered non-devotional courses on religion. Stories persisted about "underground" prayer cells on public campuses.

The Supreme Court reinstated a North Carolina teacher fired for expressing liberal views on the inspiration of the Scriptures and for teaching there is no life after death.

Evangelism

Philosopher Will Herberg in 1973 observed that the masses want the Gospel, not social issues. Multitudes of God's servants stood ready to provide it. Billy Graham, following crusades in South Africa, Georgia, Minneapolis, Korea, Missouri, and North Carolina was so moved by evident spiritual hunger that he cancelled retirement plans to continue his demanding crusade schedule. A record crowd of 1,100,000 Koreans heard the evangelist during one meeting of his mid-year Seoul crusade. A total of 4,361,750 people heard the evangelist in 1973. Of that number 222,365 made inquiry concerning Jesus Christ.

European youth showed their colors in SPRE-E ("Spiritual Re-Emphasis") in Great Britain. South African Christians from 30 denominations assembled in Durban for the South African Congress on Mission and Evangelism. "Jews for Jesus" also developed the slogan "Christians for Moses" for fruitful evangelization among the chosen; Leighton Ford's "Reachout" series . . . Campus Crusade's new "Agape Movement" . . . 20,000 Lutheran youth at "Discovery '73" . . . the new "comic book" evangelism—all contributed to what Campus Crusade for Christ president Bill Bright described as "the greatest revival since Pentecost."

Early in the year, 142 church leaders of many traditions met in Los Angles to organize the 1974 International Congress on World Evangelization to meet in Lausanne, building upon the 1966 Berlin congress and successive area meetings world wide.

Federal officials curbed the activities of Evangelist Rex Humbard for allegedly violating Securities and Exchange Commission laws by soliciting investment funds without adequate collateral and once more withheld tax-exempt status from Billy James Hargis.

The Anti-Defamation League of B'nai B'rith tried repeatedly to ban campus activities of Inter-Varsity Christian Fellowship, Campus Life Clubs, Youth for Christ, Student Life, Fellowship of Christian Athletes, Christian Ethics Club, Teen Challenge and Campus Crusade for Christ. Athletes in Action were thwarted during their assembly programs on campuses in Georgia and Nebraska. But the opposition was ruled out of order and the message in muscle went on.

Although the klieg lights of the media have long since faded on The Jesus Movement, many

Jesus People are still vigorously functioning. Some, of course, have dropped out of sight, phasing in and out with the wave of the fad. Others have meshed into more traditional evangelical ministries. But some have endured and are thriving, showing consistent, healthy growth.

Ministries that have stood the test of time (a few have reached the ripe old age of 5 or 6 years now) have successfully hurdled the double barriers of quality leadership and financial support. The strongest seem to be completely—or nearly—self-supporting. In a recent assessment, Dr. Ronald M. Enroth, coauthor of **The Jesus People,** says: "Except for certain extremist elements, it (the Jesus Movement) has largely gone the way of a more enlightened, balanced maturation."

This includes growing interest in serious Bible study, and more involvement in the larger society, especially on college campuses. Jesus Movement publications are taking a slightly more scholarly, "academically oriented" profile, says leader Duane Pederson of Hollywood.

Another trend is the proliferation of Jesus communes, "chain" style, under central management.

Michigan State University social scientists found in surveys that younger adolescents were more attuned to religious orthodoxy than older ones. Orthodoxy, they declared, declines with age and girls are more oriented toward authority than boys.

71 per cent in a Capital teen-age survey was sympathetic to religion. Throughout 1973, Jesus Christ was still the Hero at Large of the youth culture.

Broadcasting

More believers than ever in 1973 gave the winds a mighty voice. Plans were laid for a new Christian TV station in Chicago; Christian Broadcasting Network was given KXTX-TV as a gift in Dallas to add to its increasing outreach; Carl McIntire lost WXUR in Media, Pa., after the FCC ruled he had violated its fairness doctrine. The preacher took to the seas with his pirate station, "Radio Free America," but the operation was short-lived. Senator Sam Ervin, folk hero of the Watergate hearings, sided with McIntire, chiding the FCC for violating the First Amendment's guarantee of a free press.

The door opened for construction of a million-watt missionary radio station on Cyprus; Trans World Radio announced plans to raise a tower in Swaziland; Moody Bible Institute purchased Radio Station WKES in Tennessee; Canadians proposed an association of Christian broadcasters; the National Religious Broadcasters held its largest convention in Washington; the FCC gave only short-term licenses to Bob Jones U stations; denominations launched bold media efforts, including cable transmission; the "Chapel Service of the World Radio Congregation," the nation's oldest continuous gospel broadcast, celebrated 50 years; the "Heaven and Home Hour" reached 40 with its 15,600th consecutive broadcast; radio to Russia was a particularly fruitful evangelistic medium as 1973 broadcasting covered every inch of the globe in the War of the Waves.

People

Changing hair styles carpeted the floors of barber shops as wild styles for men turned conservative. Women succeeded in eliminating male-oriented phraseology in church constitutions. Claire Randall became the National Council of Churches' first woman chief executive officer upon her election as NCC General Secretary. More women were in theological seminaries. The first woman military chaplain was commissioned.

Pornography, Satan worship, Eastern cults, and "sexual masses" increased in 1973. A 15-year-old Guru, hailed as "the Perfect Master" who would bring a thousand years of peace, developed an ulcer on a U.S. tour and was arrested for trying to smuggle $46,000 in contraband back into India. Deprogramming of cult victims continued apace. The energy crisis drew people closer together. The "slavery of Consumerism" was despised. Biblical advice on moderation was hailed.

Americans gave generously in continued support of Managua earthquake victims. Food for the Hungry, Inc., issued a book declaring famine is upon us. United effort channeled funds to stricken African countries rimming the Southern Sahara.

Deaths

Notables who passed from the scene in 1973 were Pearl S. Buck, daughter of Presbyterian missionaries and the only American woman to win the Nobel Prize for Literature. She died at 80. L. Nelson Bell, distinguished missionary physician, writer, Presbyterian leader, died at 79. Addison H. Leitch, professor at Gordon-Conwell Theological Seminary and well known writer, died at 64. Kent Sigvart Knutson, 48-year-old president of the American Lutheran Church, died of a rare disease contracted on an overseas trip. Bernice T. Cory, cofounder and Senior Vice President of Scripture Press, joined her late husband in death. E. Stanley Jones was found dead at 89, closing a long career as evangelist, missionary and author. Paul P. Fryhling died unexpectedly at 61 while serving as pastor of the Minneapolis First Covenant Church. Haven of Rest's "First Mate Bob," Paul Myers, passed on at 76. Lyndon Baines Johnson, 36th president of the United States, died four years and two days after retirement. David Ben-Gurion, Israel's first Prime Minister, died Nov. 30 at the age of 87 in Tel Aviv.

1973—what a year! Brigitte Bardot, a woman whose fans had seemingly given everything, announced this year she had come to "hate humanity." But plenty of people were ready to love it for Christ's sake and to serve it expendably. Repeated disappointments may have accounted for a trend toward simplicity and nostalgia. Many were ready to worship the God of this nation rather than making a god of this nation. Most were willing to admit there's a little bit of Watergate in us all. An anthropologist concluded, "Man being what he is, violence is forever."

Forever? The verse upon which the President's hand rested at his January inauguration provided a fitting reminder at year's end: "The Lord will settle international disputes; all the nations will convert their weapons of war into implements of peace. Then at the last all wars will stop and all military training will end. O Israel, come, let us walk in the light of the Lord, and be obedient to his laws!"

Time passes; youth fades.
Golden leaves of friendship fall.
The "Blessed Hope" outlasts them all!

This is a digest of a memorial paper on Baptism presented to the General Conference as a part of the study program prepared by the Baptism Memorial Study Committee of Central Council.

by
Richard E. Allison
Pastor
Jefferson Brethren Church
Goshen, Indiana

THE NATURE AND THE PURPOSE OF BAPTISM IN THE BELIEVER'S CHURCH

The term Believer's Church is an effort to fashion an instrument of identification for that segment of the Protestant Christian heritage which is distinct from Classical Protestant and from Roman Catholic understandings of the church. The New Testament church was a Believer's Church. The Believer's Church is one model of thought in the Christian tradition that became operative in the context of reform. The Believer's Church stance makes certain correctives but it doesn't pretend to be the whole story. It develops not from scratch but in order to critique the present.

The focus of the uniqueness of the Believer's Church lies at the point of the definition of the church. The church is to be understood as non-territorial and called into existence by the Holy Spirit. Membership is voluntary and restricted to adults who promise God and each other to live faithfully. The result is a distinct life style. This visible community practices discipline in terms of the loving chastisement of a covenant family. The membership is responsible for ministry.

As Brethren, this has been our tradition. The early Brethren organized themselves into a church because of what they read in Matthew 18:15-18. Departing from the state church composed of a mixed multitude they eventually separated themselves from those who abhorred structure.

Traditionally the Believer's Church is represented by Mennonites, Friends and Brethren. The scope of consideration at this point must be limited to these three groups.

For Mennonites, baptism placed the believer in the center of redemptive history. By this action, the believer announced to the fellowship that he was a brother in the Spirit and through bestowing baptism the church announced their recognition of his membership with them in Christ. The Mennonite mode of baptism, affusion or pouring, seemingly developed as it did because that was the accepted procedure in the medieval church at the time of their initiation. Their quarrel was not over the form of baptism. They desired a believers' church.

Quaker practice with regard to baptism gets its spiritual base from, "God is Spirit, and they that worship Him must worship in spirit and truth." Quakers feel justified in discarding the current forms and ritual of public worship; not by negation, but by a fuller, stronger affirmation of the necessity of spiritual baptism and the sacraments of life. Therefore, Quakers do not ob-

serve water baptism because they believe this would tend to satisfy the conscience with a symbol instead of with the essential and continual experience of cleansing and communion into which the Master would lead his followers. They simply say that the physical ceremony is neither necessary nor sufficient.

Historically, Brethren have practiced trine immersion. The early Brethren practiced it because of radical obedience to Jesus Christ. Secondly, they believed that the primitive church practiced it. Thirdly, infant baptism, they considered to be no baptism since they held to an uncoerced faith. This position held sway until around 1820 to 1840 when persons were received by transfer of membership from other Christian groups not having been baptized by trine immersion as long as they felt good about their baptismal experience. Eventually the Brethren returned to the practice of accepting only those members who have been baptized by trine immersion. This continued till 1958 when the Church of the Brethren took measures to allow congregations who so desired to receive by letter of transfer persons who had been baptized by modes other than trine immersion.

The above is a sampling of practices in some Believers' Churches. The conclusions to be drawn from this brief survey are as follows:

1. All of the denominations classified as Believers' Churches hold to the authority of Scripture. This was stated in the "Summary of Believers' Church Affirmations" at the Louisville conference and affirmed by the denominations represented.

2. All of the Believers' Churches, at least in theory, baptize only believers. However, some of the Church of the Brethren congregations allow persons baptized other than as believers to transfer membership to their congregations.

3. All of the Believers' Churches recognize baptism as significant. Even the Quakers agree on this point.

4. The mode of baptism varies from one Believers' Church to another.

a. Since all groups take the scriptures seriously, the difference in mode is explained by the fact that groups begin at different places in the scripture. For instance:

Brethren begin with the command of Jesus (Matt. 28:19, 20).

Quakers begin with the Christian Church.

Mennonites begin with regeneration and a Believers' Church.

b. The difference in mode is also the result of what a particular group emphasizes. For instance:

Brethren emphasize the trinitarian formula of Matthew 28:19, 20, and the symbolic portrayal of death and resurrection of Romans chapter 6.

Quakers emphasize "in the spirit and in fire."

Mennonites emphasize the pouring out of the Spirit Acts 2:17, 38.

5. It is impossible to encompass the various baptismal traditions found in the New Testament in a single mode. Therefore, Believers' Churches have generally drawn the line at the point of whether or not one is a believer rather than at the point of which mode is closest to scripture.

WHEATON COMMUNICATIONS GRAD SCHOOL NAMED FOR BILLY GRAHAM

WHEATON, Ill. (EP) — The Wheaton College Graduate Program in Communications has been named in honor of Evangelist Billy Graham, according to Dr. Hudson T. Armerding, college president.

The program, opened in 1969, will be known as the Billy Graham Graduate Program in Communications, effective immediately.

It is the only graduate-level study program in Christian communications in the world, according to News Director Lois Ottaway.

Graham was chosen because of the distinctive mark he has made in Christian communications, Dr. James F. Engel, director of the program, said. Sixty students are enrolled in the program.

GOSPEL GROUP BANNED FROM SHOPPING CENTERS

INDIANAPOLIS (EP)— A Superior Court judge here has ruled that members of the "Christ is the Answer Crusade" can no longer pursue their religious activities at two Indianapolis shopping centers.

Judge Glenn Funk agreed with operators of the centers that while the commercial stores cater to the public they are not a public area in the same sense as a public street or building.

Operators of the centers, he said, are entitled by law to be protected from use of the facilities by anyone not compatible with usual center operations. Members of the Crusade said they had attempted to talk with shoppers at the centers about their relationship to Jesus Christ when management complained.

6. The Brethren have been among the most legalistic on the mode of baptism over the years. Currently the issue is not—should we adopt some new mode for baptism? No one is suggesting that. The issue is whether or not we may receive into membership a person who as a believer has been baptized by another mode other than triune immersion. Other Believers' churches would not quibble over our insistence on trine immersion for new converts. But if the point to be emphasized is the condition of the individual and not the mode which is the rationale for the word "believer" in "believers' baptism" it seems obvious that we should make provision for accepting persons without rebaptism from other **Believers' Church** groups.

7. The Baptists have not altered their mode of baptism but they have shifted the significance as their preoccupation over numbers has produced a lowering of the age at which persons are baptized.

8. The Church of the Brethren has allowed their ecumenical concerns to overshadow their concern for the Believers' Church and they have opened themselves to accepting other forms of baptism.

9. The Church of the Brethren has been able to accommodate opposing views on baptism by permitting each local congregation to render the ultimate decision.

10. The Mennonites have found little reason to alter their practice as they began with an emphasis on believers' baptism with little emphasis on the mode.

11. The Brethren insistence on trine immersion as the only mode for accepting those who transfer membership under the guise of "not letting down the bars" is out of harmony with other Believers' Churches and places undue emphasis upon the mode, moving in the direction of sacramentalism, while neglecting the importance of the presence of the Spirit in the life of the believing person.

12. In Believers' Churches, it is generally held that the point of contention with mainline Protestantism is at the point of a regenerate membership as opposed to a mixed multitude. Thus according to practice in the Believer's Churches, the point at which to draw the line is with believers' baptism and not with the mode.

13. Believers' Churches are moving in the direction of recognizing the significance of baptism in its dimension as an ordination service for the believer. This is true for Mennonites, Quakers and Church of the Brethren.

THIS SPACE CONTRIBUTED BY THE PUBLISHER

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REV. JOHN T. YOUNG

Rev. John T. Young, a devoted, Spirit-filled Christian, a forceful proclaimer of the Gospel, and an ordained Brethren minister, was called to be with His Lord on November 2, 1973 at the age of 45. Rev. Young had suffered for many years with a bad heart and had suffered several heart attacks. He had undergone open heart surgery last March.

Rev. Young had lived all of his life in the Vandergrift, Pennsylvania area. He joined the Pleasant View Brethren Church in 1966. He was licensed to the Brethren Ministry in 1967 and ordained on September 13, 1970. Though he had received no formal training for the ministry, no one could deny that Rev. Young had been called by God to preach the unsearchable riches of Christ. His ordination followed his successful completion of the reading program designed by the Ministerial Examining Board. During his lifetime, Rev. Young served the Lord and the Brethren Church in several different capacities. He had served as co-interim pastor of the Pleasant View Brethren Church in 1968 and then served as that church's Minister of Christian Education from 1968 through 1970. In September 1970 God called him to fill the position as pastor of the Pittsburgh Brethren Church until their present pastor arrived in October 1972. In January 1974 he was to have become part-time associate pastor of the Pleasant View Brethren Church of Vandergrift, Pa.

Rev. Young also served the Pennsylvania District of the Brethren Church as its Vice-moderator and Moderator in 1971 and 1972 respectively. He also did extensive pulpit supply work and had preached evangelistic services in several Brethren churches in Pennsylvania.

All of his ministry took place while he was secularly employed as a supervisor by the Allegheny Ludlum Steel Corporation. Rev. Young was also active in community affairs. He had served on the district school board and had a keen interest in fire prevention. He was a past chief of the Parks Township Fire Co.

Rev. Young is survived by his widow, Mrs. Eleanor Young; by a son Robert, age 23, a student at Ashland Theological Seminary; by two daughters, Wendy, age 20 and Kim, age 5, both at home. He is also survived by a host of people whose spiritual lives were touched and strengthened through Rev. Young's public and personal ministries.

Rev. Young's Memorial and "Graduation" service was held in the Pleasant View Brethren Church on November 5. Participating Brethren clergy were: Rev. Arden E. Gilmer, pastor; Brother Robert Young, John's son; Brother James McLaughlin, Rev. Norman Long, Rev. Thomas Kidder, and Rev. Clarence Hesketh. Interment was at the Greenwood Memorial Garden, Lower Burrell, Pa.

MISSIONARY NEWS

MINI-TORNADO HITS EDEN BIBLE INSTITUTE

Report by Juan Carlos Miranda

Trees down around the main building at Eden.

The night of October 10th at 8:25 PM a tornado of a minor scale passed through the Eden Bible Institute property in Argentina. Winds up to ninety miles per hour did a lot of damage specially to our beautiful park. No personal or bodily injuries, but a lot of clean up and repair work has to be done.

Very seldom do we have, in our part of the country, storms like this one. Fortunately, it came through our property at an angle which missed most of the buildings. But a heavy large tree near our dining hall was hit and as it fell it pushed in the windows and broke parts of the wall and the roof of that building. It missed the administrator's car by a couple feet. Large parts of the corrugated tin roof were blown as far as three blocks away, others we have never found, and some were as if nailed against the fence that we have around the swimming pool.

Several trees, as high as sixty or seventy feet and which were the pride of our property for many years, lost most of the higher part and some were left only about eight feet from the ground. Some of the walnut trees were blown out by their roots. As many of these trees came down they hit the power lines on the propety and we were without lights for forty eight hours. Even Soldini's 33,000 volt line which feeds the surrounding area was broken. We are still without telephone as the cables are down in several places and we can go on and on about the damage.

We spent two days repairing what we could and cleaning up for our first Sunday School Teachers Conference which was a success and for which a report will be sent shortly.

We praise God that in the midst of all of this no one was hurt. Both Maria and I had gone to teach at our Extension Center at Rosario and had left the children alone in the house with Gus (my son age 16) taking care of them. Since the storm started about the time of the classes many of the students were absent so we dismissed the class and returned home but on the way we had to stop at a service station because the wind was so strong and the rain so hard that I couldn't keep the car on the road. As soon as it let up abit we continued at about ten miles per hour.

When we reached Eden, we could hardly enter the property because of the many trees which were down. I almost got out of the car to try to remove some of the branches but decided to take my chance in going around the trees even though I might have gotten stuck in the mud. Next day, we gave thanks to our Lord that I didn't try to get out of the car because all though we couldn't see them in the darkness, the power lines were down in the area where the car would have had to go through.

Our children, just before the storm and since they were alone, decided to go on to the administrators house and were safe there. So you see how many things we have to be thankful for to our good Lord. Continue to remember the Eden Bible Institute in your prayers as we continue our work here.

VISITORS FROM ARGENTINA

Mr. David Palaci

Some of our churches in the eastern part of the United States will have an opportunity to hear Mr. David Palaci, wife June (Byler) Palaci, and son David as they visit some Brethren Churches as well as those of other groups through Pennsylvania, Ohio, and Indiana during the period from the 18th of December to the 20th of January, 1974. Although the program will be built around the musical talents of this gifted family there also will be reports of the work in Argentina.

Although Mr. Palaci is not a member of the Brethren Church he has worked very closely with our Brethren Missionaries in travel arrangements, visa and resident requirements for the Argentine government, importation of household goods, and as a co-worker in the radio work. He was the original organist in the radio work with which we co-operate in Argentina and where the Winters and Logans are presently serving and he is still active in this recording ministry. His wife, the former June Byler, was a missionary with the Brethren Church and a member of the radio quartet when she met David.

An exact schedule of their appearances is not available as of this writing but if they should visit your area it will be a program well worth hearing.

SPECIAL PRAYER REQUEST

In the November, 1973 meeting of the Missionary Board, the budget was prepared for World and Home missions for 1974. After prayerful consideration of the financial situation during 1973 and a careful study made of each request for 1974, the budget was finalized at over $291,000 which is a reduction of almost 8% from 1973. Several additional items were placed on a contingency status to be cared for only if sufficent funds should come in.

The reduction was influenced by the resources which were available during 1973 and in the interest of financial responsibility. Our prayer is that the Brethren will increase their giving to missions in 1974 so that this reduced budget can be met and that additional curtailment of missionary outreach might not be necessary.

NEW MISSIONARY TO NIGERIA

Dawn and Nicole Grieve announce the arrival of a baby brother. Seth Andrew was born to Brethren Missionaries Jerry and Cheryl Grieve in Jos, Nigeria on November 6, 1973. Mother is happy, Dad is proud, and the girls have sort of mixed feelings. We praise God with Jerry and Cheryl for Seth's safe arrival.

NEED SOME IDEAS TO MAKE YOUR CHURCH GROW?

"There are a lot of tired Christians, and it is perfectly true that much of the load of each church is carried by a small number of people. Yet, when you analyze it, you will find that it is **not really tiredness** but **unsuccessfulness** that brings fatigue." p 88

Regal Books have published a new book HOW TO GROW A CHURCH which is a transcript of a conversation between Donald A. McGavran and Win Arn and deals with church growth in the United States. The book retails at $2.95 and a companion LEARNING/DISCUSSION GUIDE, a workbook for use in a church growth study or class is available for $1.00. Any pastor wanting to use the book as a study for growth for his church may also want to purchase one of the REGAL CHURCH GROWTH PACs for $9.95 which contains one book, one discussion guide, five posters and charts, and one cassette which contains brief commentaries and illustrations by McGavran and Win to be used to start each class session. All of the above materials may be purchased from the **Brethren Publishing Company** or other Christian bookstore. Those belonging to the Church Growth Book Club (see Pastor's Paragraphs Vol. 5 No. 9 for September 25, 1973) may purchase books only, at the special Club price.

The format of the book, conversational transcript, makes it a little difficult to get into, but once the importance of the message for Church Growth is understood, reading becomes much easier.

"I wonder how many boards recognize growth as church business?" p 13 ". . . growth will not take place unless God's work is carried on in God's way." p 8 "When leaders are chained to existent non-productive work, churches don't grow." p 43

The book contains, among other things, a flow chart for church growth and exerpts from a computer analysis of attitudes related to church growth among fifty churches. "Such a chart, or series of charts, would encourage church growth. A church concerned enough to measure where it had been, would plan where it should go, and take steps to get there." p 74-75 "When the church grows, whether in New Testament days or today, it grows because definite plans . . . bold plans . . . concrete plans . . . exciting plans . . . were made and carried out." p 171 A growing church treats meetings of the church as if they were matters of real importance. That means preparation so that the necessary information is on hand and decisions can be made." p 101

The authors themselves say about their book that "Those thinking along with us will have many ideas of their own as to how to apply church-growth principles. I hope what we say here simply lights their fires." p 141 Even so, they do have a lot to say on different subjects.

SUNDAY SCHOOL "The Sunday School seems to be a barometer which forecasts what will happen to the growth of the church." p 66

THE PASTOR "If you were on a pulpit committee to call a new pastor, and you wanted your church to grow, what characteristics would you look for in a man?" p 69

EVANGELISM "There is a relationship between the amount of time and effort and the number of people involved in direct evangelism and the growth of the church." p 105

..LEADERSHIP TRAINING "I'd like to suggest that every church can institute regular training classes in church growth." p 108 "A characteristic of a growing church is that it trains leaders." p 121

LAYMEN "If the laymen are carrying their share of the load, there is great value in a 'tent-making' ministry. Hundreds of small growing churches across the United States have part-time pastors." p 134

SMALL GROUPS "It's accurate to say, I believe, that the larger the church and the more rapid its growth, the more essential is a small-groups ministry." p 161

DAUGHTER CHURCHES ". . . what guidelines help us know how big a church should be before it starts planting another?" p 71 ". . . if a church wants to start other churches, the sooner it encourages them into self-support the healthier it is?" p 147

THE LEADERS "The responsible leaders of the churches must understand that God has placed them in a very favorable situation and given them an unparalled opportunity for growth." p 154

"So, when we put it all together, we're saying that today is indeed an unparalleled day of opportunity." p 15 "If we Christians look for those whom God has prepared, we will find the most responsive and winnable people." p 32 "As we see God's overwhelming concern for the salvation of men, we must assume that His gifts are given to men, at least in large part, that the lost may come to know Him, whom to know is life eternal." p 36

BRETHREN HOUSE BEAT

"ARE YOU LISTENING?"

I have heard it said that it is better to provoke questions in others for most effective teaching rather than teach on top of the learner. I feel this is an important concept to keep in mind in all of our relationships with one another.

This was brought home most forcefully recently when a few teen-agers came to me casually and began a conversation that led to some very heavy and meaningful questions. We covered such things as the end of the world, Christ's return, a basic concept of the Trinity, and the reality of Jesus.

I have had a real burden for their lives and spiritual state but felt totally incapable of communicating that to them with any words I knew. I was also aware that my "answers" for them would very likely not be "heard" until they asked the "questions." God's Spirit led me to realize that to be of any real help I had to get to know them better as people. I wanted to know what they liked to do, what they don't like about their world, how they feel about themselves, and where they hurt.

I chose not to take the initiative in the friendships but simply to be present, open, available, willing to listen and encouraging to them as people. I made the effort only to recognize them as persons of worth and be interested in whatever they wanted to say to me. I tried always to keep myself open and prepared to give answer to my faith when I was asked, (I Peter 3:15)

All of this led to a very meaningful exchange and I am convinced in my heart that God used me in that instance to touch those young lives. In what ways and what that will mean to them is not mine to say. I was as honestly faithful to my witness as a Christian as I know how to be. I felt some sense of doubt as I groped for the "right" words and then a swift prayer relieved me of that tension so that I could be natural and give answer to the faith in me without the need to say it right!!

I am grateful to God for such a beautiful opportunity.

Bonnie

"INTERESTED IN MORE?"

Periodically we send out a Newsletter called, BRETHREN HOUSE TIMES. This is our vehicle for sharing the developing and expanding ministry with others who are interested. Along with reporting activities at Brethren House and teaching ideas, we share thoughts about God's leading in our ministry and mission.

If you would be interested in receiving the BRETHREN HOUSE TIMES please send your name, address and a voluntary donation for postage to:

BRETHREN HOUSE TIMES
6301-56th Ave., N.
St. Petersburg, FL 33709

SPECIAL ANNOUNCEMENT CONCERNING CLOTHING FOR KENTUCKY

The Missionary Board of the Brethren Church in their meeting in November, 1973 voted to discontinue the collection of used clothing for Kentucky at their Ashland offices. Consideration was given to the danger of fire during the latter part of the collection period before shipping (a warning has been received), lack of space for storage in the offices, cost of renting a U-Haul truck to transport the clothing to Kentucky, and the lack of personnel and facilities for sorting and preparing the shipment.

Clothing is still needed for both Lost Creek and Krypton but the churches are asked to arrange for shipment direct to Kentucky through locally owned vehicles or to hold the clothing for future instructions. Plans are being made for regional collection points and announcement will be made of these plans as soon as definite information is available.

SISTERHOOD

by Jan Glenn

Nov. 23

Dear Sisterhood girls,

Hola, Como esta? I've been hearing a lot of that for the last two months since I've been living here in Costa Rica. The two months have gone by so fast that I can hardly believe there is only a month left of my stay. By the time you read this I'll probably be home since I leave here December 16. It will be hard to come back to snow and cold weather after living here!

While here in Costa Rica I've been living in a typical home. Its really a neat experience because I'm treated just like one of the family. Many customs and habits are really different here and they take awhile to get used to. There are so many things we in the U.S. just take for granted and don't realize how lucky we are. One important thing I've learned from my experience is to appreciate more the things that I have.

After studying for the first six weeks in San Jose, I've been working at an orphanage since the first of November. The language studies and lectures on customs and culture were very helpful in becoming accustomed to my job. After traveling by bus from Heredia (the town where I live) to San Jose every day I was also prepared for the bus ride up the mountain to Roblealto where I work. Many times I've wondered if everyone who has a driver's license is crazy because the driving here is really something to get used to. I'm just glad there's a rule that we students can't drive here because I'd be scared to try it. I can understand why you are 21 before you get your license. It takes that long to get your courage up.

The people here are very friendly and helpful. I don't know what would have happened to me if people hadn't been willing to help me when lost or having trouble. This was especially true the first week or so before I knew my way around a little better. I'll never forget my first experience riding the bus home from San Jose. What is usually a half hour trip took me over three hours because I got the wrong bus! I'll never appreciate enough the people who took me to the right bus and then helped me find my house once I arrived in Heredia.

My experiences here have all been interesting and I'll remember my family and friends here forever. I'm just thankful for this opportunity I've had and the things I've learned from it. It will be sad to leave because I love it here but I can always look forward to returning sometime. I guess I better close now.

Best wishes for a Merry Christmas and a Happy New Year.

In His Service,
Jan Glenn

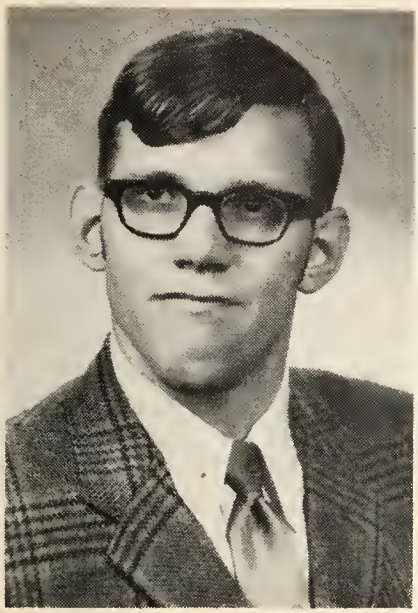
Miss Glenn is a member of the Brethren Church in Milledgeville, Illinois and is a sophomore at Goshen College. This letter was written in Costa Rica where Miss Glenn is fulfilling a requirement of Goshen College designated as a Study Service Trimester. She is majoring in Nursing.

She is presently serving as President of the National Sisterhood of Mary and Martha organization of the Brethren Church and a member of the National BYC Council, representing the Central District of Brethren Churches.

This letter is submitted by Miss Sherry Barnhart, past President of the National S.M.M. and presently a member of the staff of the Board of Christian Education office.

ORDINATION SERVICE

STEPHEN COLE



Stephen S. Cole was ordained as Elder in the Brethren Church on September 30, 1973 at the Ardmore Brethren Church, South Bend, Ind.

Stephen, the son of Rev. and Mrs. C. William Cole, was born March 20, 1948 in Portland Maine. His early years were spent at his parents pastorates in Convene, Maine, and Moncton, New Brunswick, Canada. At the age of seven he first accepted the Lord as his saviour. In 1958 his family moved to the Ardmore church where at the age of eleven he was baptized and received into membership of that church. It was there in 1965 that he felt the call of the Lord into the full-time Christian ministry.

He graduated from Washington High School of South Bend, Wheaton College (Illinois), and received his Master of Divinity degree from Ashland Theological Seminary in August of this year. While attending Ashland Theological Seminary he pastored the Hope Baptist Church of Ashland, and the Williamstown Brethren Church of Williamstown, Ohio. He also spent this past summer in Israel at an archeological dig at Tel el-Hesi under the auspices of the American Institute of Archeological Research and Ashland Theological Seminary.

Stephen married the former Peggy Ann Rumple of Marion, Indiana on September 8, 1973.

He is presently the pastor of the First Brethren Church of North Liberty, Indiana. He began the pastorate on September 23, 1973 giving him a September triple header of being married, ordained, and beginning a first pastorate.

Attending elders were: Rev. C. William Cole (father), Rev. Evert Black (grandfather), Rev. Claude Stogsdill, and Rev. Brian Moore.

WORLD RELIEF REPORT

Pastor Phil Lersch, Chairman
Brethren World Relief Committee

Three Scenes In Managua

Place yourself in Managua . . . only a few days after the dreadful earthquake that leveled that once great city. The food lines have been set up . . . supplies are being distributed. But there are just too many people—too many outstretched eager hands.

Scene I

A woman comes up expectantly, holding in her hands a big tin basin she had salvaged from the wreckage of her home. She had stood for a long time in the hot sun, but now the trucks had come and gone and (like perhaps two-thirds of those in line) she was left to stand there with her still-empty basin.

She doesn't know you, but she sees you watching her. Perhaps your face reflects the deep hurt you feel as you share her despair. "Please sir," she cries out in a rapid torrent of Spanish, "tell me—what shall I say to my children? They wait for me at home. They are so hungry. They pray that their mother will come home with food for their empty stomachs. PLEASE—WHAT SHALL I TELL THEM?"

Scene II

A moment later a man confronts you. He is one of the fortunate ones who had received some food, and he holds it in his hand and waves it for you to see: a can of beans, a can of corn, a tiny portion of rice. But he holds up something else too: a snapshot of his 13 children. "Senor, I am grateful for this food, but what can I do? There is not enough for all. HOW CAN I DECIDE WHO CAN EAT AND WHO CANNOT?"

Scene III

And five minutes later, on that same hot morning in Managua, you bend anxiously over the prostrate form of a young mother. You try to question her distraught husband, but he just points at his mouth and shakes his head negatively. Someone else translates: "His wife has fainted. SHE IS JUST HUNGRY, SO HUNGRY."

Most of us, if not all, can only "pretend" about such helplessness. Or try to "imagine" what it would be like to face people in such need. But these words and pictures above are actual experiences reported by Larry Ward in his new book, "And There Shall Be Famines."

Yet, in a very real sense, we are helping in situations of great need like these through the World Relief Commission.

For example, read the following letter from Dr. Everett S. Graffam, Executive Vice President of the World Relief Commission, to George Kerlin, treasurer of our Brethren World Relief Committee:

October 31, 1973

Dear George:

Many, many thanks for caring enough to share with suffering humanity in many parts of the world. The funds you so graciously provided from the Brethren Church are already helping in drought stricken areas of India and Africa.

Let me cheer you with a quote from just one of many strategic areas, (Ouaddae and Abeche, Chad). "Hallelujahs in triplicate are going up from here! So, I guess you know the funds from World Relief Commission are indeed an answer to prayer. We are going ahead with a program of water conservation, well digging, child care, and emergency distribution of foodstuff and milk powder for babies."

There are many remote areas where we spend more to deliver the food than we pay for the emergency allotments of food because there are no adequate roads to permit truck delivery.

In every area, we are proceeding with the same measure of emergency help. We are praying that we will be able to continue to help these needy people recover from this disaster through a program of physical and spiritual help.

We are also heavily committed to wide ranging programs of "foor for the body and food for the soul" in many other needy parts of the world.

We are grateful for the privilege of serving as one of your channels of Christian help and hope, and we promise you continuing good stewardship in His name.

Yours in the JOY of His service,
Everett S. Graffam

NEWS FROM ASHLAND COLLEGE

Ashland, Ohio, Dec. 15—A candlelight Christmas service was held Thursday, December 13 at 10 p.m. in the Memorial Chapel at Ashland College.

Two brass choirs and two college choirs took part in the service which included matin responsory and a service of lessons narrated by Dr. Thomas Grisso and carols by the Chapel Choir and the congregation.

The brass choirs assisted the College and Chapel Choirs in a performance of Daniel Pinkham's Christmas Cantata directed by Calvin Y. Rogers.

The brass ensemble was directed in the prelude by Harold Weller. John Gilbert, director of the Chapel Choir, was coordinator of the program. Ken Pearson of the Student Union Board of Governors and Jane Lackey, coordinator of campus activities, have been assisting Gilbert.

A candlelight procession through the campus followed the service. The public was invited.

The Brethren LAYMAN

DECEMBER 1973

SOME COMMENTS ON THE GOALS

by Jim Payne

The Laymen's Goals are basically a means to an end. Our Moderator stated "the end" in his address last August. It is to "lead other men to Christ" and we will add, to "nuture them in the Christian experience."

GOAL ONE. Organization and Dues. Let all things be done decently and in order. Your officers are important to us as a means of closer contact with you and you need this frame work to develop your activities.

The dues are your first token of involvement and an investment in the National work. They're still $1.00.

GOAL TWO. Fifty percent participation in sharing Christian Education. The Lord gives us talents to use and His blessing and approval is in direct proportion to how we use these talents. This is our point of contact with others in a needed service. Let's do this joyfully.

GOAL THREE. Boys Brotherhood promotion. How precious is a boy? How important to direct and develop their faith and interest in things pertaining to the Lord.

GOAL FOUR. This idea was started by the late Rev. Claude Studebaker. Your $10.00 can be used over and over as a needy church uses the fund, then repays it and it is used again by yet another budding work of the Lord. Simple, yet effective.

GOAL FIVE. At least two representatives in the District and General Conference. The blessing of this fellowship, the inspiration as we work and plan together is uplifting at the time and a refueling for when we return home to share and serve.

GOAL SIX. This year especially, in response to our National Moderators' challenge, we should accept this opportunity to have a completely Layman presented service. Let it be the organizational point of the local camp to plan and present. Get your men together. Let a leader be chosen to preside at this service, let a secretary be chosen with a first function to contact the speaker. Let a treasurer be selected to receive the Public Service Offering and mail it to David Brandenburg, 352 Kenilworth Ave., Dayton, Ohio 45405. Then let this staff of officers plan future meetings for Bible study. Some suggested topics are: 1. A study of Joseph of the New Testament, the Layman of obedience. 2. The Priesthood of Christ, Hebrews: 5, 6 & 7. Then call on those in your community, inviting them to fellowship, study and worship with your church.

Editors Note: Pres. Payne's comments on the remaining Goals will appear in the next issue of THE LAYMAN.

DEDICATED — The Ardmore Laymen

The Ardmore Laymen have been judged the Outstanding Laymen's Organization in the denomination the last two years in a row.

President Payne enjoys some refreshments after the Ardmore meeting, Ardmore Treasurer, LaVon Dale and President Wayne Amber are (l. to r.) behind the counter.

Not too long after the Ardmore Brethren Church was dedicated in August of 1918, a group of men from the church started going from house to house on Sunday afternoon. They held a devotional period and followed it with a time of "fun and games."

Much of the information in this article was provided by Brother Cornelius Wedell, a charter member and a deacon of our church.

Our church history states "In November 1934, the Laymen's Organization adopted the national constitution and has been active in helping to keep the church buildings and premises in good condition.

Ardmore Laymen and guests pose after entertaining N.L.O. President Payne, November 5. Pres. Payne is knelling third from left, past Secretary Glenn Bixler and new Secretary Lloyd Miller next in that order. Past N.L.O. Pres. John Porte of South Bend is peeking over Miller's shoulder.

In relating the past to the present, Ardmore has been blessed for 55 years with men who liked to worship, fellowship, and work together. A review of the secretary's record for the past 3 years indicate activities and projects in all 3 areas. Each year the laymen plan and conduct the entire Sunday morning service. They have held special services in the local nursing homes and are available for services at Hope Rescue Mission. Just a few days ago the Ardmore laymen hosted a joint meeting with North Liberty and South Bend at which our national president elect, Brother James Payne, presented an inspiring period of devotions. Approximately 15 sausage and pancake suppers have been held. The laymen have sponsored father and son banquets and served at the mother and daughter banquets. They hold annual sausage and corn roasts and "cookouts" for the entire family. Two Saturday morning breakfasts have been held.

The laymen sponsored the sound system in our church as a memorial to Brother Lloyd Chamberlain. Through his enthusiasm and personal dedication to mission giving, he spearheaded a cooperative effort that brought a letter of commendation from the Missionary Board of the Brethren Church.

Before the church assumed the responsibility, the laymen subsidized the "Brethren Evangelist" within our church families. The purchase of the church bulletins and printing supplies has been a long term project.

If the Ardmore laymen have enjoyed success throughout the years, they would simply like to say "To God be the glory!"

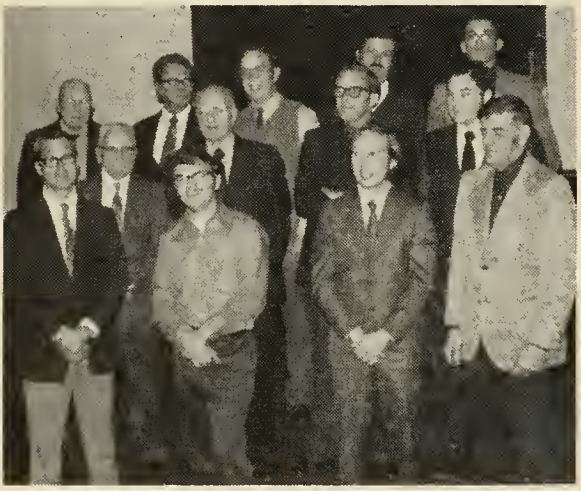
PAYNE VISITS IN INDIANA

President Jim Payne is keeping a busy schedule preparing for the year 1974. In addition to representing the laymen at Central Council in mid November he has met with laymen in his home church at Burlington, with the men at Muncie and Oakville, Sunday morning and evening of October 28, and then to Ardmore on November 5, all in Indiana.

At both the Muncie and Oakville services Pres. Payne gave an up to date report on the Layman's Organization describing their completed projects and outlining the plans for the future.

He finished his message with a study of Joseph of the New Testament, stressing his contribution as an OBEDIENT LAYMAN. He pointed out that Joseph was not only the foster father of Jesus, but also the head of the household in which two authors of Books of the New Testament were reared, James and Jude.

At both services he closed with an appeal to the laymen present to organize and support the National Laymen's Organization. The men pictured came forward to answer this call.



Oakville Laymen come forward. (l. to r.) Row 1—Tom Hurley, Mike Smith, Jerry Covington, Charles Holsinger. Row 2—Oris Collins, Kermit Cross, Don Siewert, Gary Thompson. Row 3—Jim Covington, Bob Morrison, Sr., Dick Smith, Keith Orebaugh, Moderator, and Bob Morrison, Jr.

Muncie Laymen; Wayne Smith, far left, Moderator of the church. Others (not in order) are Charles Johnson, David Moorehead, Dewey Mongold, Charles McNeal, Bob Wingate, Olivia Littell, Emory McClain, and Jim Campbell.

The meeting at Ardmore on Monday, November 5, was in charge of Fred Horn, well known to all laymen at General Conference and now Conference Secretary. The fellowship room was a pleasant informal setting. N.L.O. Secretary Lloyd Miller and past Sec'y Glenn Bixler accompanied President Payne. Guests from South Bend and Brighton were present.

After a devotional program led by Dave Overdorf and Ardmore President Wayne Amber, President Payne addressed the men stressing the topic, Laymen Of Obedience." Refreshments were served following the meeting.

World Religious News in Review

CARL HENRY JOINING WORLD VISION AS LECTURER-AT-LARGE

MONROVIA, Calif. (EP)—Dr. Carl F. H. Henry, well known theologian, educator and founding editor of Christianity Today, is resigning from Eastern Baptist Theological Seminary in Philadelphia to join World Vision International as "Lecturer-at-Large."

Dr. Henry will undertake a teaching ministry in Asia beginning in March 1974 for the Southern California based mission agency. He will also appear occasionally on American campuses and will complete a major three-volume work on the doctrine of God, revelation and authority.

World Vision's president, W. Stanley Mooneyham, and Carl Henry worked closely in organizing the 1966 World Congress on Evangelism in Berlin.

Dr. Henry is completing his sixth term as professor-at-large with Eastern Baptist Theological Seminary. He has previously taught at Wheaton College, Gordon College, Northern Baptist Theological Seminary, Trinity Evangelical Divinity School, Fuller Theological Seminary and Japan School of Theology in Karuizawa. He has authored 20 books, edited more than a dozen others and written numerous articles for national periodicals. He is president of the Institute for Advanced Christian Studies.

BOSTON STATE SCHOOLS IGNORE PRAYER LAW

BOSTON (EP)—Education officials in Massachusetts have declined to implement a new law requiring a minute of silent prayer or meditation at the start of each school day. Their reasoning is that the law is unconstitutional.

The prayer law was passed Oct. 23 over the veto of Gov. Francis W. Sargent. It has been ignored throughout the state.

"The law is on the books but state officials have been advised by their legal counsel—the attorney general's office—not to implement it," Assistant Attorney General Howard Mayo said. "I suspect it will be subject to a suit to challenge it. We're sort of waiting" for that action.

The American Civil Liberties Union is ready to provide that challenge should the step be taken to enforce the law.

SPOKESMAN FOR RELIGIOUS PRESS ASKS HALT TO POSTAL RATE RISE

WASHINGTON D.C. (EP)—An appeal to stop scheduled postal increases was sounded in testimony before the Cost of Living Council here by the executive director of the Catholic Press Association.

James A. Doyle made the presentation on behalf of his own organization and three other groups—Associated Church Press, which includes Protestant and Orthodox publications; the Evangelical Press Association, and the American Jewish Press Association.

Increased rates requested by the Postal Service to go into effect Jan. 5 would have a "clearly damaging effect" on the religious non-profit press, he said.

As examples of the expected effect of the increases, he cited figures provided by John F. Fink, executive vice-president of Our Sunday Visitor and president of the Catholic Press Association:

"Our Covington edition, with its 9,126 pieces, would receive a 12 per cent increase on Jan. 5 for a total weekly postage of $98.70. The increase in postage by 1982 because of the Jan. 5 increases proposed would be 260 per cent or a dollar increase of $229.96. This is on top of a 109 per cent increase already experienced since July 6, 1972."

Mr. Doyle also cited another Catholic paper whose annual postage bill he estimated would be increased from $10,000 in 1971 to $50,000 in 1981.

"We have testified before the Congress and before the Postal Rate Commission," he said, "to the effect that the onerous rate increases levied on non-profit publications will certainly drive some of them out of business. We have no reason to change that gloomy prognosis now."

Calling the increases "crushing," he said the non-profit publications were "least able to pass along to their advertisers and readers these heavy increases because their advertising rates and volume are the lowest in the circulation market available to them."

In addition to serving their own constituencies, Mr. Doyle argued, the religious press does "great work for the common welfare of the nation."

news ... from the Brethren

Memorials

COYKENDALL

Brother George H. Coykendall, a long-time member of the Stockton, California Brethren Church entered into his final rest November 20, 1973.

He served the Lord long and faithfully in the Stockton church. His love for the Saviour was physically manifested by his regular attendance, his stewardship in financial aid and many hours of labor in service for his church and his Lord.

He is survived by his wife Agnes, a son, Paul Coykendall of Stockton and several brothers, one of whom, Mr. Frank Coykendall, is a member of the Manteca Brethren Church.

The service was conducted by Rev. Delmar Lawson and interment was in the East Union Cemetery.

* * *

JAHRLING

Mamie Jahrling passed away on September 27, 1973, after an extended illness. She had been a member of the Maurertown Brethren Church for 56 years. Graveside services were officiated by the Rev. Kent Bennett with interment being in the Union Forge Cemetery.

* * *

MILLER

Margaret Miller, daughter of the late Rev. Edward Miller former pastor at Maurertown, passed away July 11, 1973. She is survived by three sisters, Mrs. Eleanor Coleman, Mrs. Lois Pilch, and Mrs. Dorothy Redman. Graveside services were conducted by Rev. Kent Bennett with burial being in the Maurertown Cemetery.

COPP

Mr. John Copp died on September 7, 1973. John was a well known artist who had shown his work at the Wayside Inn and Belle Grove. He was a member of the Shenandoah Valley Arts Association and the Washington County Museum of Fine Arts. John was a member of the Maurertown Brethren Church. Funeral services were held in the Stover Funeral Home, Strasburg, Virginia with the Rev. Kent Bennett officiating. Burial was in the Maurertown Cemetery.

* * *

SWEENEY

Flora Belle Sweeney went to be with her Lord on October 3, 1973. She had been a member of the Maurertown Brethren Church 57 years. She is survived by one son Tom Sweeney, and a daughter Mrs. William Lucas. Funeral services were conducted at the Dellinger Funeral Home of Woodstock, Virginia, with the Rev. Kent Bennett officiating. Burial was in the Massanutten Cemetery, Woodstock.

* * *

SHAVER

Mrs. Winnet (Marie Lichty) Shaver of Arlington, Virginia passed away on October 5, 1973 after an extended illness. At one time Mrs. Shaver taught at Ashland College. She is survived by one daughter, Mrs. Mary Ann Bemus of Greensboro, South Carolina. Funeral services were conducted in Metropolitan United Methodist Church, Washington, D.C. Interment was in the Maurertown Cemetery with Rev. Kent Bennett officiating.

* * *

HELSER

Mrs. Ethel Helser, age 91, died October 1. A member of First Brethren Church, Warsaw. Survived by two sons and one daughter. Funeral services were conducted by her pastor, Rev. Claude Stogsdill, with interment in Oakwood Cemetery, Warsaw.

* * *

BIBLER

Mrs. Dora Bibler, age 77, passed away October 8. A member of the First Brethren Church, Warsaw; she is survived by two sons. Funeral services by the pastor, Rev. Claude Stogsdill, with interment in Oakwood Cemetery, Warsaw.

* * *

SHAFFER

Allan Shaffer, age 89, died November 2nd. A member of the First Brethren Church, Warsaw Leaves one son. Graveside rites were conducted by the pastor, Rev. Claude Stogsdill, at Oakwood Cemetery, Warsaw.

Weddings

RUMPLE-COLE

Miss Peggy Rumple became the wife of Rev. Stephen Cole in a ceremony in the United Brethren in Christ Church of Van Buren, Indiana on Saturday, 2:30 p.m. September 8, 1973. Rev. Evert Black, grandfather of the groom officiated with Rev. Thomas Brodbeck pastor of the church assisting.

Peggy is the daughter of Mr. and Mrs. Harold Rumple of Marion, Indiana. She graduated from Eastbrook High School of Van Buren, and the Indiana College of Business and Technology, Indianapolis.

Peggy formerly worked as a Medical Assistant at the Caylor-Nickle Clinic, Bluffton, Indiana. Rev. Cole is the pastor of the First Brethren Church of North Liberty, Indiana where they reside at 103 S. Maple.

* * *

DELLINGER - FINKS

Lynn Dellinger and Michael Finks were united in marriage on September 21st at the United Methodist Church of Edinburg, Virginia. The groom's brother, Rev. Fred Finks of Elkhart, Indiana, officiated.

The bride is the daughter of Mr. and Mrs. Mark Dellinger of Edinburg, Virginia. The groom is the son of Mr. and Mrs. Lee Finks of Maurertown, Virginia.

Both Lynn and Mike are active members of the Maurertown Brethren Church. The couple are residing in Edinburg, Virginia.

Goldenaires

Mr. and Mrs. J. J. Becknell, Ashland, Ohio, will celebrate their 60th wedding anniversary on December 24th. The Becknells are members of the Park Street Brethren Church and were former members of the Warsaw, Indiana Brethren Church. They are the parents of Mrs. Ray Summy, who has been a National WMS officer and is employed at the Brethren Publishing Company. Beverly Summy, office secretary for The Benevolent Board, is their granddaughter.

LOREE BRETHREN CHURCH

Bunker Hill, Indiana

Rev. and Mrs. W. E. Thomas will observe their 50th wedding anniversary January 6, 1974 from 2:00 P.M. until 5:00 P.M. at the Loree Church. Rev. and Mrs. Thomas were married in Bellington, West Virginia, January 11, 1924.

Rev. Thomas has been in the ministry 41 years of which he has served the Brethren Church 18 years.

Rev. Thomas is presently serving as pastor of the Loree Brethren Church, Bunker Hill, Indiana.

MILLEDGEVILLE, ILLINOIS

Sunday, November 18th was Loyalty Day in The Milledgeville, Illinois Brethren Church. We enjoyed a wonderful attendance during the Sunday School hour when all except younger grades met in the sanctuary to be challenged by Brethren Christian Education Director, Rev. Fred Burkey. Following the Morning Worship Service, the entire congregation enjoyed our Third Annual Thanksgiving Dinner . . . turkey and all the trimmins'. Rev. Burkey then met with the teachers of the Sunday School for an "informal time," and returned to Ashland. This has been a wonderful year in Milledgeville. How wonderful to serve a church where God's people are "on the go."

James R. Black, pastor

MEMBERSHIP GROWTH

Maurertown, Virginia—9 by baptism, 2 by letter
Saint Luke—1 by baptism
Burlington, Indiana—9 by baptism, 3 by letter
Lanark, Illinois—13 by baptism, 5 by letter
Sarasota, Florida—3 by baptism, 2 by letter

DIGESTS OF THE BAPTISM MEMORIAL STUDY PAPERS AS PRESENTED AT RECENT GENERAL CONFERENCES OF THE BRETHREN CHURCH

1000 Word Summary

by
Dr. Charles Munson
Professor
Ashland Theological Seminary

What is the Scriptural Basis for Reimmersion of Believers

and

Should Reimmersion of Believers be Necessary for Membership in the Brethren Church?

The current concern of the Brethren about baptism is timely; we are in the mainstream of the Christian Church, for the subject of Christian initiation is being discussed widely by all Christian communions. Our study is then due in part to the theological mood of the times, but more than that we have always been concerned about our relationship to the Bible. We do not forget the decisions which our forefathers have made, but we need to test these decisions against the Word for ourselves.

This particular paper on baptism seeks to discover whether there is any Scriptural material which can be used to prove that it is Biblical to immerse a Christian believer the second time; and if there is such Scripture can it be used to immerse believers the second time in order to gain membership in the Brethren Church? And what happens to the meaning of baptism when a Christian believer is baptized the second time in order to become a Brethren? These ideas are inherent in the assignment made by the Baptism Memorial Committee: "What is the Scriptural Basis for Reimmersion of Believers, and Should Reimmersion of Believers be Necessary for Membership in the Brethren Church?"

Let us look to the New Testament.

Immersion in the New Testament portrays numerous spiritual relationships between the immersed believer and God, each one signifying deep personal ties one with the other. Once a believer is immersed he is linked with God in ways which can be conceptualized only in terms of wholeness and completeness; while he remains a believer one can only conceive of him having a relationship with God that no second immersion could erase or improve upon, regardless of what was attempted the second time.

Five words may help us see what the New Testament demonstrates about the person who has been immersed.

PURIFICATION. Hebrews 10:19-22 and I Peter 3:18-22 will illustrate the word. When a person becomes God's child there is a process of change, purification and cleansing which takes place. Removal of sins, new life and nearness to God are all part of what takes place with the immersed believer. Thus the one who has been so washed is made clean and can approach God with a boldness not previously experienced. A second immersion of such a believer would serve only to confuse his purification and nearness to God and not support it.

ORDEAL. Romans 6:1-8 and I Corinthians 10:1-2 can be used to develop the word. In reflecting on Jesus' own words from Mark 10:38-39 and Luke 12:49-50 it is clear that he thought of His own approaching death as an ordeal. Likewise the children of Israel in crossing the Sea safely were caused to understand that while they were not harmed there was nevertheless the aspect of ordeal involved. Similarly when a person is immersed he experiences a kind of ordeal by being "buried with Christ" and sharing in His death. There is an ordeal in that a death is occurring, the individual is dying and he deserves to do so because of his sin. So while immersion means burial of the "old man of sin" it also portrays the hell and literal death from which the resurrection brings release. The Christian believer is to conceive of his own immersion as a kind of ordeal as the water overwhelms him and subdues him, he is made aware of the impact of sin on his life and its consequences. Thus all the agony of sin, judgment and death should be upon him as he is immersed. Now the idea of losing one's life in the water is a significant picture not portrayed by one mode alone. If a believer's baptism has this aspect involved in it no second immersion is going to improve upon that.

BODY. I Corinthians 12:13 "In the same way, all of us, Jews and Gentiles, slaves and free men, have been baptized into the one body by the Same Spirit." Immersion and the Spirit are in some way inseparably united. Being brought into the Body of Christ is by the Spirit. As the larger context of I Cor. 12 is taken into account, the gifts described in chapter 12 are performed by the body of believers each according to his gift. So as one is immersed he is ordained for the ministry of his gift or gifts. The believer in the Body of Christ is possessed by the Spirit who then empowers him for his task. Immersion, the Spirit and the believer are joined and conversion is never merely human but as the sinner desires to return to God he gets his enablement by the Spirit of God who joins him in immersion. Jesus said that "no one can enter the Kingdom of God unless he is born of water and the Spirit." Thus in the New Testament becoming a Christian and receiving the Spirit are identical, and an immersed believer becomes the possession of the Spirit. There is no Scriptural support to immerse the believer the second time for any reason unless we would say individually to each seeker for membership, "the Spirit was not a part of your first baptism but He will be now."

IDENTIFICATION. Gal. 3:26, 27 "For it is through faith that all of you are God's sons in union with Christ Jesus. For you were baptized into union with Christ, and so have taken upon yourselves the qualities of Christ himself." Immersion clearly ties the believer to the crucified and risen Lord. He takes on Christ's qualities as the Scripture shows him putting off the old man and putting on the new man, Col. 3:4, 5, 12. He literally puts on Christ as a man would put on clothes. Thus an identification comes to pass which the believer wants and signifies with his immersion. He unites with Christ in these redemptive actions. So Acts 2:38, for example, has immersion carried out "in the name of

(continued on next page)

scriptures to live by

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Jesus Christ," with the believer calling "on his name" Acts 22:16. He is "dedicated to" Jesus, or he is made over into the possession of Jesus, it is his final surrender to God as he gives his life over to another.

BELIEF-FAITH. Col. 2:12; Acts 2:41; Acts 18:8 illustrate clearly the sequence involved in immersion—hearing, believing, baptizing. There is then obviously a close tie bringing immersion and faith into the closest relationship. This hardly needs elaboration. Gal. 3:26, 27 views immersion as a moment of faith when the believer is adopted as a son of God in Christ. Therefore if a believer is immersed upon the basis of his faith and he is raised with Christ through his faith there is no Scripture which would give a basis for immersing him the second time for denominational membership. If belief accompanied his first immersion then no second immersion will improve upon that, the "active power of God" has been at work in that believer.

Brethren have struggled with the subject of immersion for many years. We once fought against immersing in pools inside the church building instead of streams and rivers; refused to admit people because of the person who had done the immersing; for thirteen years accepted single immersion; held that if persons agreed that Brethren immersion was right yet satisfied with their own baptism that we would accept them with the laying on of hands and prayer; reversed that decision seven years later; refused to accept persons who had been baptized by triune immersion but by another group of people; and in more recent years, argued strongly for triune immersion as the only mode of immersion we will accept.

That we are thinking through the Scriptural material again is valid and proper since we have always argued that we are open to new light from the Word. So the fact that the Bible does not support the reimmersion of a believer who has been PURIFIED, who has gone through the ORDEAL of death and resurrection, who has joined the BODY OF CHRIST by the Spirit, who is IDENTIFIED with Christ by BELIEVING on the Son of God, should not startle us. That leaves the basis for the reimmersion of a believer as a denominational decision, which it has the right to make as a denomination. Since immersion identifies the believer with Jesus and unites him with the Body of Christ, immersing him the second time puts a meaning to baptism which is not found in Scripture.

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